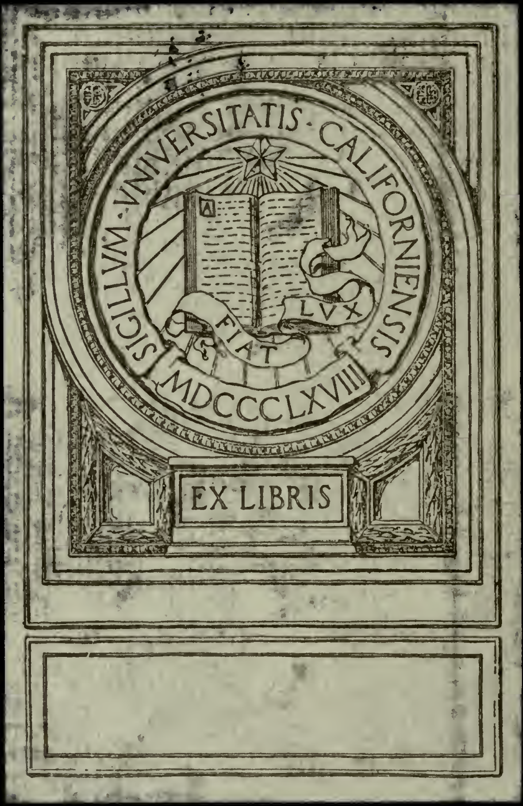
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MENOLOGY OF ENGLAND AND WALES.

Nihil obstat,

EDUARDUS S. KEOGH,
GULILMUS B. MORRIS,
KENELMUS D. BEST,
Censores Deputati.

Imprimatur,

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UNIV. OF
CALIFORNIA

A
MENOLOGY
OF
ENGLAND AND WALES;

OR,

BRIEF MEMORIALS OF THE ANCIENT BRITISH AND ENGLISH SAINTS,

ARRANGED ACCORDING TO THE CALENDAR:
TOGETHER WITH
THE MARTYRS OF THE 16TH AND 17TH CENTURIES.

COMPILED BY ORDER OF
THE CARDINAL ARCHBISHOP AND THE BISHOPS
OF THE
PROVINCE OF WESTMINSTER.

WITH A SUPPLEMENT.

BY
RICHARD STANTON,
PRIEST OF THE ORATORY, LONDON.

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INTRODUCTION.

THE present work has been written, in conformity with instructions received from the Bishops, on occasion of their annual Conference in the year 1882.

Their Lordships, with the object of promoting a more general devotion towards the Saints of our country, resolved in the first place to apply to the Holy See for a considerable addition to the number of proper festivals in the Breviary and Missal; and secondly, to take measures for the compilation of a Calendar, for the use of the faithful at large, which should contain some short notice, as far as authentic records permit, of all the Saints connected by birth, or by their labours, or by death, with the present Ecclesiastical Province of Westminster.

The former part of this resolution was carried into effect without delay; and we have now the consolation of celebrating annually the festivals of many of those servants of God who are most prominent in the history of the English Church.

The Menology here offered to the reader is to be considered as an attempt, however incomplete, to fulfil the latter part of their Lordships' pious intention.

The title of *Menology* has been considered the most appropriate for the work. Martyrology and Calendar, in the accepted sense of the words, imply a more restricted compilation, both as to the names admitted and the length of the legend, and perhaps the terms are too liturgical to be prudently applied to a private work; whereas Menology has been generally adopted by the Religious Orders as the title of their narratives of their respective Saints and holy men, and is strictly applicable to a classification which follows the month and day of their commemoration.

According to the instructions received, the plan to be followed was to be mainly that of Bishop Challoner, in his *Memorial of Ancient British Piety;* but on the one hand some greater extension was to be allowed to the lives, and on the other hand Scottish and Irish Saints were to be omitted, as the countries to which they belong are under separate ecclesiastical organisations. It was also thought desirable that, besides those who can be shown to have received the public honours of sanctity, a few names should be included of personages eminent in the history of the Church for their holy lives and services in the cause of religion.

The Editor has endeavoured to carry out these directions as closely as possible; but, well defined as they are, the execution of the task has not been exempt from difficulties, and even for its very imperfect accomplishment has required much time and much careful examination. In the compilation of the work, very great help has been rendered by the Very Rev. Mgr. Gadd, Canon of Salford Cathedral, who, with patient diligence, collected the names and days and short notices of our Saints, as found in the early printed Martyrologies, and also by Mr. Edmund Bishop, to whom whatever measure of original research the volume contains must be considered due. Mr. Bishop has examined the numerous Calendars and ancient Martyrologies mentioned in the Appendix, the greater part of them being MSS. in the British Museum, at Lambeth, Canterbury, and elsewhere, has also indicated many other sources of information, which without his guidance would have been overlooked, and has placed his valuable note-books, the fruits of many years of study, at the disposal of the Editor.*

Another advantage to be gratefully acknowledged is the use of the collection of the late Mr. John Leeming, who with devoted care had brought together a number of useful memoranda relating to the Saints, and who might have been expected to be a most efficient co-operator in the work, had not God been pleased to call him to a better life almost at the time when the project was set on foot.

Thanks are also due to Mr. Ulcoq of Margate, the author of an interesting and carefully-written *Life of St. Mildred,* for the loan of certain papers by Mgr. Poirier, Canon of Meaux, a French antiquary, containing notes on the lives of St. Sethryda and other English Virgins, who professed the religious life in the Monasteries of Faremoutiers, Chelles, &c.

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* Perhaps it may be allowable to express a hope that before long these studies, already nearly complete, may become generally available, as their publication would furnish an invaluable help to the students of English Hagiology in all its branches.

The information relative to our Saints who gave up their souls to God in South Italy is due to the friendship of the Rev. Father Enrico M. Guerritore, of the Oratory of St. Philip at Naples, who has spared no pains in collecting what is known concerning them from local antiquaries, and the tradition of the places where they are still devoutly honoured.

Notwithstanding these invaluable helps, and the unfailing encouragement and advice of the Bishop of Clifton, the Editor is obliged himself to bear the responsibility of the work as it stands, with all its defects, and with but a scanty share in any merit it may have, though he permits himself to say that it is a responsibility which he little thought of incurring when first requested to take part in its preparation.

It was proposed that the plan of Wilson and Challoner should be taken as a guide; but though this has been kept in view, it has resulted in fact that the present Menology differs very considerably from their works. The *Englishe Martyrologe* of J. W., or John Wilson, was first published in 1608, followed by a second edition in 1640, and a third a few years later. It is the work of an English priest resident in Flanders in the time of persecution, and therefore written under disadvantageous circumstances. The author, doubtless, made the best use of the materials at his disposal, and his sketches are written in a pleasing manner and a devotional spirit; but the book contains numerous inaccuracies, and even at the time of its appearance was gravely objected to by Dr. Richard Smith, the Bishop of Chalcedon, who considered that, by reason of its errors and unauthorised publication, it ought to have been prohibited. Bishop Challoner published his *Memorial of Ancient British Piety* in 1761, and was induced to undertake it mainly, as he tells us, to correct the mistakes of Wilson; but while he includes many Scottish and Irish Saints and others overlooked by his predecessor, his notices are still shorter, and the whole is comprised in a small volume of two hundred pages.

The conscientious accuracy of Bishop Challoner is proverbial amongst us, and is manifest here as well as in his larger work, the *Britannia Sancta;* but many sources of information are now accessible which were unknown both to him and to Wilson; and on the other hand, some ancient writers, on whom they implicitly relied, are now deemed, by the consent of the learned, to be utterly without value, except so far as they may be supported by other independent authority.

From this it will appear that it has not been possible to follow the guidance of these authors otherwise than in a wide sense, as the following statement of the plan adopted will show:—

1. This Menology being professedly for England and Wales, and not for the United Kingdom, such Irish and Scottish Saints only are recorded as had a distinct mission or some other clear connection with this country, as many natives of the Continent of Europe have likewise had. In the case of Ireland this distinction is sufficiently clear, but the boundaries of Scotland have varied at different times. In the early times of

our Christianity, fruitful in Saints, the territory south of the Firths of Forth and Clyde can in no sense be called Scotland, the eastern portion being purely English, and part of the kingdom of Northumbria and of the diocese whose Bishop's See was at Lindisfarne; while the western half was the Welsh kingdom of Strathclyde. This region, therefore, is regarded as within the province of the Menology, until the time when the King of England made it over in fee to the King of Scots, on the condition that he should acknowledge him as his superior lord, and hold his possessions in dependence upon him. This event may be placed with sufficient exactness for the purpose about the year 900.

2. The Welsh or ancient British Saints fall directly within the scope of the Menology. They are exceedingly numerous; but, unfortunately, authentic records are not proportionately abundant. Of those who flourished in their own land, it has only been possible to give lives of a few of the most eminent; but the list is supplemented by notices of many others, who took up their abode on the Continent, about whom a more trustworthy tradition has been preserved. The names, however, of all the Welsh Saints found named in any ancient Calendar are mentioned under their proper days, and their lives written where possible, while the rest are collected in an Appendix. In this Appendix a distinction is made between those to whom churches are dedicated, and a multitude of others of whom it cannot be said with certainty that they were ever publicly honoured as Saints.

Nearly the same method has been followed with the Saints of Cornwall ; but the number being much smaller, it has not been thought necessary to divide these unknown servants of God into different classes.

3. The foreign Saints, whom we claim as our own, are, besides the first apostles of our nation, some few others, who, like St. German, exercised a temporary mission in the island, or, like St. Anselm, formed a permanent settlement amongst us. If these, however, made themselves English for our sake, it may justly be said that the precious gift has been returned with usury, by the number of British and English Saints who devoted themselves to the Apostolic Mission abroad, and whose Acts will be found recorded at some length, as among the chief glories of the Church of this land.

4. In compliance with the instructions of the Bishops, the Menology will be found to contain the names of a restricted number of personages, who cannot be proved to have been publicly honoured as Saints, but who were eminent for their zeal in the service of religion, as well as, either for their holy lives, as Kings Anna and Alfred, or for their edifying conversion, as Oswy and Edgar. The ancient Chronicles readily bestow the title of Saint or holy man on such individuals, without intending to assert that religious honour was paid to them. When these venerated men and women have no special prominence in our history, or when, for other reasons, it appears doubtful whether they can be justly classed in an English and British record of the servants of God,

the names have been preserved in an additional Appendix.

5. As to the Martyrs of the sixteenth and seventeenth centuries, Wilson, in his first edition of A.D. 1608, has given the names of those who suffered under Henry VIII. and Elizabeth, ending with the younger Garnet under James I. This Catalogue, which is supposed to be the first ever published, is omitted in the second edition, as also in Challoner's *Memorial*, perhaps from fear of prejudicing the cause of their beatification, as the celebrated decrees of Urban VIII. had appeared in the interval. The difficulty which might have been formerly felt as to giving them a place in the *Menology* is now happily removed by the recent Acts of His Holiness Leo XIII. Accordingly, the fifty-four Martyrs declared *Blessed* by the decree of the 29th December, 1886, are placed on their proper days in the Calendar, as are also the two hundred and sixty-one venerable servants of God whose cause has since been admitted. The remainder, delayed for want of further proof, are named in the Appendix.

6. In a work bearing the title of a Menology or a Calendar, the assigning the correct day to each Saint is a matter of importance. When the same day is noted in all the Calendars, there is, of course, no difficulty; but it sometimes happened formerly, as it happens still, that different days were observed in different places. In such cases, the day of *deposition*, when it is known, is considered entitled to the preference; and when it is not known, the day in that Calendar which had the widest acceptance. The days

of translation and other secondary festivals have not been given, except in certain special instances, such as those of St. Edward the Confessor and St. Thomas the Martyr, where the secondary commemoration was as generally observed as the principal festival, and sometimes even superseded it.

There are, however, besides these, not a few Saints who unquestionably received a public *cultus*, either local or general, whose festivals cannot be ascertained. In these instances, following the example of Wilson and Challoner, the Editor has felt himself at liberty to place the commemoration on the otherwise vacant days of the Calendar, noting, however, in each case, that there is no known day.

By this means it has been possible to provide some legend for every day of the year, though from the necessity of the case the distribution of the matter is most unequal.

Such is the plan on which the work has been written. The sources from which the information has been derived are fully detailed in a special Appendix, to which reference is made by a simple method at the end of each day.

The number of Calendars examined by the diligence of Mr. Bishop amounts to 108, the greater part of which has never been edited. To these are subjoined various ancient Martyrologies. Under the head of Legenda are placed short lives, such as those in John of Tynemouth's *Sanctilogium*, Capgrave's MS., the *Nova Legenda*, which sometimes differs from the MS.; the *Martiloge* of Richard Whitford, the *Mar-*

tyrologe of Wilson, and the *Memorial* of Bishop Challoner.

The sources from which the narratives are taken are classed together as Histories and Acts—by History being meant the Ancient Chronicles, and by Acts the longer lives, such as those given by Surius, Mabillon, and the Bollandists.

The most ancient authorities are as a rule preferred, as being the most reliable, and are generally found to supply even more matter than it has been possible to condense into the short space which could be allowed to each day.

The Editor has supposed it to be his task to state the plain facts of the history, to tell who the Saint was, when and where he lived, what were his works, and how he passed to a better life. When this was done, there was little room left for more; and often he has felt himself obliged to omit beautiful incidents calculated to awaken the devotion of the reader, while very seldom has he allowed himself to enlarge on the many miracles which distinguished our Saints, and the account of which was found so edifying to our pious ancestors.

It is to be understood that the Acts and Histories referred to are those only which have been actually used in the compilation of the *Menology*. To have attempted to give a list of all the sources available, though a most useful undertaking, would have been quite beyond the scope of the work. If ever such a guide to the Hagiology of our country should be published, it will be an inestimable boon to the student, and facilitate in the highest degree the writing of detailed lives of our Saints.

Meanwhile, it is supposed that the Catalogues of manuscript and edited materials of English History, by the late Sir T. Duffus Hardy, form the best collection for the purpose.

It remains only to add that, with respect to the names of the more ancient Saints, it has been thought best to follow the orthography most familiar among us, generally derived from the Latin form of the words. It is doubtless more correct to write, as recent historians have begun to do, Ælfeah instead of Elphege, or Eadgyth instead of Edith; but such a method would scarcely tend to promote devotion towards these servants of God.

THE ORATORY, LONDON,
Feast of the Nativity of B.V.M., 1887.

THE PROTESTATION OF THE AUTHOR.

In obedience to the Decrees of Pope Urban VIII., of the 13th of March, 1625, and 5th of June, 1631, the Author of the *Menology of England and Wales*, now published with the approbation of the Cardinal Archbishop of Westminster, the Ordinary of the place of publication, hereby declares as follows :—

When in the course of the work the title of Saint or Blessed, Martyr, Confessor, or the like, is attributed to anyone not yet canonized or declared Blessed by the Holy Apostolic See, it is done solely on human authority, and intended to attest the estimation in which such a personage was regarded by our ancestors.

Moreover, when any miracle, or vision, or event beyond the common laws of nature, is recorded, it rests only on ordinary historical evidence, and has no pretension whatever to anticipate the judgment of the Church.

Lastly, in these respects, as in all others, the work is unreservedly and most humbly and devoutly submitted to the correction of the same Holy See.

CALIFORNIA

JANUARY.

THE FIRST DAY.

The CIRCUMCISION *of Our Lord and Saviour* JESUS CHRIST, *by virtue of Whose Adorable Blood-shedding, a glorious host of Saints, Martyrs, Confessors, Virgins—men and women of every degree—as well in this land as throughout Christendom, kept the Faith, persevered unto death in their holy course, and in the end received the crown, at the hands of the Just Judge.*

THE SECOND DAY.

The blessed memory of the many Martyrs, who suffered for the Christian Faith in Great Britain, during the long and cruel persecution of the Emperor Diocletian. The names of a few only are recorded on earth, but all are written in the Book of Life.

At Mount Mairge, *in Ireland, the deposition of* ST. SCOTHIN, *Hermit, a disciple of St. David.*

Many Martyrs, A.D. 300 c. The Christians of Britain appear to have escaped unharmed in the earlier persecutions which afflicted the Church; but the cruel edicts of Diocletian were enforced in every corner of the empire, and the faithful inhabitants of this land, whether native Britons or Roman colonists, were called upon to furnish their full number of holy Martyrs and Confessors. The names of few are on record; but the British historian, St. Gildas, after relating the martyrdom of St. Alban, tells us that many others were seized, some put to the most unheard-of tortures, and others immediately executed, while not a few hid themselves in forests and deserts and the caves of the earth, where they endured a prolonged death until God called them to their reward. The same writer attributes it to the subsequent invasion of the English, then a pagan people, that the recollection of the places, sanctified by these martyrdoms, has been lost, and so little honour paid to their memory. It may be added that, according to one tradition, a thousand of these Christians were overtaken in their flight near Lichfield, and cruelly massacred, and that the name of Lichfield, or field of the Dead, is derived from them.

St. Scothin, Confessor, A.D. 550 c.

ST. SCOTHIN was a native of Ireland, who came over to Britain and was the disciple of St. David in Wales. He afterwards returned to his own country, and lived as a solitary at Mount Mairge in Queen's County, where full of merits he gave up his soul to God.

Martyrs.
Leg. W. 1, 2; Chal.
Hist. Gildas, de Excid. Brit., § viii.

St. Scothin.
Hist. Lanigan, vol. ii., p. 323.
Moran's Irish SS. in Britain, p. 29.

THE THIRD DAY.

In parts of Wales, *the festival of* ST. WENOG, *whose name is found in an ancient calendar, but whose acts are unknown.*

Cal. 92.

THE FOURTH DAY.

At the Abbey of Elan, *near Rheims, in France, the holy memory of the* BLESSED ROGER, *first Abbot of that monastery, and Confessor.—At* Durham, *the passion of the Blessed* THOMAS PLUMTREE, *Priest and Martyr, who suffered for the Faith under Queen Elizabeth.*

B. Roger, M., Conf., A.D. 1175 c.

The BLESSED ROGER was by birth an Englishman, who, knowing by divine inspiration that it was God's will that he should leave his country and his father's house, went over to France, and professed the religious state in the Cistercian Abbey of Lorroy in Berry. His holy life induced his Superior to choose him as the head of the colony sent out for the foundation of Elan in the diocese of Rheims. As Abbot of that house, he governed the community with great gentleness and prudence, but in the strict observance of holy poverty and religious discipline. He was remarkable for his compassion for the sick and suffering, and his sanctity was proved by many miracles, both during his life and after death. A chapel in the Abbey Church was dedicated to his memory, and there his relics were preserved with great honour.

B. Thomas Plumtree, M., A.D. 15$^{69}_{70}$.

The Blessed THOMAS PLUMTREE was a man of learning and of holy life, who had been ordained priest in the reign of Queen Mary. On occasion of the famous Rising in the North, under the conduct of the Earls of Northumberland and Westmoreland, Plumtree attached himself to the insurgents, became their chaplain and preacher, and publicly celebrated Mass for them in the church of Durham College. It was on this charge that he was tried and condemned to death; but as his life was offered him on the scaffold if he would renounce the Catholic Faith and adopt the new religion, it was in truth for this holy cause that he died. When urged to comply, he firmly refused any such compromise, and declared that he had no wish to live in this world, if he were to die to God. He was executed in the Market Place at Durham, and buried in the Church of St. Nicholas. There is some uncertainty as to the Christian name of this Martyr, as he is sometimes called Thomas and sometimes William; nor is it clear whether or not he is the same with Plumtree, a schoolmaster of Lincolnshire, who suffered for the Faith. With the sanction of Pope Gregory XIII., the Blessed Thomas was represented on the walls of the ancient church of the English College in Rome; and with the approbation of Leo XIII., the Sacred Congregation of Rites, by a Decree published 29th of December, 1886, declared him entitled to the honours of the Blessed.

B. Roger.
Cal. From Old Cistercian Missal in Menardus.
Leg. Claude Chastelain.
Acts. Boll., 1 vol., Jan., p. 182.
Giry's Vies des Saints, 13 Feb.

B. Thomas.
Hist. Bridgwater's Concertatio, fol. 303, pp. 5, 7.
Stowe's Annals.
Sharp's Memorials, pp. 123, &c., 188.
Decretum, S.C.R., 29 Dec., 1886.

THE FIFTH DAY

At Westminster, *the deposition of* St. Edward, *King and Confessor.—At* Lincoln, *the pious memory of* John Dalderby, *Bishop of that See, greatly venerated for his holy life.*

St. Edward, King, Conf., A.D. 1066. St. Edward the Confessor, whose memory is still dear and venerated throughout the nation which he ruled, though born in England, was from early childhood brought up in Normandy, but without a mother's care and affection. All this she reserved for the children of her second husband, King Canute, the Dane, the foreign occupant of the throne of her first husband, the English King, Ethelred. Unexpectedly, and against his will, Edward was called in middle age to assume the crown and the burden of rule, for which his education and previous life had not prepared him. By nature he was endowed with few of the qualities which go to make a great sovereign. He indeed possessed a regal dignity and grace of manner and person, set off by blitheness of temper and true kindliness of heart; he was a model of purity of life and unaffected piety, chaste and mild. His power lay not in strength, but essentially in goodness, and by virtue of this goodness he was enabled without bloodshed to impose peace on warring factions, and keep in check high and unscrupulous ambitions, to secure fidelity at home and respect abroad. In the course of his reign of twenty-four years, the love of him entered into the heart of his people. He became to them the good King Edward, the peaceful King, whose memory was so dear, that to have trifled with his simplicity and sincerity seemed in their eyes little less than a crime. His contemporaries had no doubt that he possessed even in his lifetime the gift of miracles, some of which are recorded by one who knew him well. The Abbey of Westminster, which he refounded, and where his relics still repose, bears testimony alike to Edward's devotion to St. Peter, Prince of the Apostles, and to the veneration of the English people, until the change of religion, for the Saint, who was the last of their Kings of the ancient race. He was canonized by Pope Alexander III. in the year 1161. The festival of St. Edward is now observed throughout the Church on the 13th October, the day of his solemn translation.

John of Dalderby, Bp., A.D. 1320.

JOHN OF DALDERBY, whilst holding the Chancellorship of the Cathedral of Lincoln, a dignity in which he obtained a wide repute as a teacher, learned, prudent, and eloquent, was elected Bishop and consecrated in the year 1300. His time and care were wholly devoted to the duties of his pastoral office and the administration of his extensive diocese. Given to habits of contemplation and works of penance, he was specially zealous in preaching the Word of God, and he was ever open-handed and liberal towards the clergy and the poor. In view of his many miracles after death, the King, the Bishops, and people earnestly and repeatedly petitioned the Holy See for his canonization. Though these petitions remained without effect, the popular *cultus* at his tomb was maintained up to the time of the schism, when his shrine of pure silver in the great south transept of Lincoln Cathedral was taken away on pretext of "idolatry and superstition".

St. Edward.

Cals. 1, 3, 4, 5, 11, 13 *a*, *b*, *c*; 18, 39, 56, 64, 95.

Leg. Tinm., fol. 6*a*; Capgr., fol. 76*b*; Nov. Leg., fol. 108*b*; Whitf. Sar. (5 Jan.); W. 1, 2; Chal.

THE SIXTH DAY.

At Ambleteuse, *near Boulogne, in France, the commemoration of* ST. PETER, *first Abbot of the Monastery of St. Peter and St. Paul, at Canterbury.*

St. Peter, Abbot, C., A.D. 607.

PETER was one of the first companions of St. Augustine, and a monk of St. Andrew's in Rome. At the present day the name of St. Peter may be seen in the inscription in the portico of the Church of St. Andrew and St. Gregory, which records the first Apostles of the English, who went forth from that holy retreat. St. Augustine appointed him Abbot of his newly-founded monastery, which he continued to govern till after the death of the Saint. In the year 607 or 608 St. Peter was sent on an embassy to France, but was overtaken by a violent storm, and drowned near Ambleteuse, on the French coast. The inhabitants of that place buried him as a shipwrecked mariner, without any signs of honour; but throughout the following night a brilliant light was seen to shine over his grave, showing how great were his merits before God. Accordingly they inquired who the holy man might be, and then removed the sacred relics to the city of Boulogne, where they were treasured with the highest veneration. The five successors of St. Peter, as Abbots of St. Peter and St. Paul, were all either of the original companions of St. Augustine, or were sent from Rome to take part in his labours. They are described as venerable and holy men, though they do not appear to have received the public honours of Sanctity. Their names were JOHN, RUFINIAN, GRATIOSUS, PATRONIUS, and NATHANIEL. After them followed the illustrious St. Adrian.

Leg. W. 1 and 2.	*Hist.* Beda, lib. i., c. 33.
Chal.	Thorn (Twysd. Col., 1761).

THE SEVENTH DAY.

At Braunton, *in North Devon, the deposition of* ST. BRANNOCK, *Abbot and Confessor.—At* Newcastle-on-Tyne, *the passion of the Venerable* EDWARD WATERSON, *who suffered martyrdom for the Faith in the persecution of Elizabeth.*

St. Brannock, Ab., Conf., A.D. 570 c.

From the dim traditions that have come down to us it may be gathered that BRANNOCK came from the opposite coast of Wales in the second half of the sixth century, and that, unlike the earlier Christian teachers on the shores of Devon and Cornwall, St. Nectan and his companions, who led a missionary or eremitical life, St. Brannock established a community without moving from the place of his first settlement, and was the first in these quarters to clear the land, drive the plough, and practise the arts of agriculture. His feast was kept on this day at Exeter Cathedral, which possessed some of his relics.

V. Edward Waterson, M., A.D. 1593.

The Venerable EDWARD WATERSON, a native of the diocese of London, was brought up in heresy, but in his youth gave proof of his fidelity to the light he had by refusing, while travelling in the East, the tempting offers of a wealthy Turk, who would have adopted him had he consented to renounce the name of Christ. His constancy was rewarded by the grace of conversion to the Catholic Faith. He at once devoted himself to the service of God by entering the English College at Rheims. As a student Waterson gave a bright example of humility and patience, and especially of zeal for the salvation of souls, and being ordained priest, was sent on the Mission in the year 1592. He had not been long in England when he was arrested, tried, and condemned on the charge of being ordained by the authority of the See of Rome and coming to labour in this country. He suffered with great joy, considering his cruel death as a crown rather than a punishment. Eye-witnesses attested that his execution was attended with several miraculous circumstances. The name of Edward Waterson is among the many Martyrs submitted to the Holy See for the honours of Beatification, and the introduction of his cause was admitted by His Holiness Pope Leo XIII.

Waterson.
Hist. Douay Diaries.
Challoner's Missionary Priests, vol. i.
Archiv. Westmon., iv., p. 121; xi., p. 756.
Archiv. Westmon., Champney's Annals, p. 902.

THE EIGHTH DAY.

In Rome, *the deposition of* ST. PEGA, *Virgin, whose chief* *festival was celebrated at Croyland on this day, and that of her translation on the* 13*th of July.—At* Hyde, *near Winchester, the translation of the relics of* ST. JUDOC, *Confessor and Hermit.—At* Canterbury, *the deposition of Archbishop* ATHELM, *whose pious memory was held in great veneration.—At* Sherborne, *in Dorset, the deposition of* ST. WULSIN, *Bishop and Confessor.*

St. Pega, V., A.D. 720 c.

PEGA was sister of St. Guthlac. Drawn, it would seem, by the tie of natural affection, she followed her brother and dwelt near the spot where the river Welland flowed into the open water, opposite his solitude in the Isle of Croyland. During the fifteen years of his retirement she never saw his face, but she was not forgotten. The day before St. Guthlac's death, his disciple and then sole companion, Beccelm (who himself narrated these events to the Saint's biographer), entering the little oratory about midday, found Guthlac too ill to speak. But at length recovering somewhat, and raising himself a little, "My son," he said, "listen well to my last behests, for my time draws short. When the spirit shall have left this body, go to my sister Pega, tell her that in this world I have avoided seeing her, that we may meet for eternity before our Father in everlasting joy. Bid her too come, and herself place my body in the tomb." By and by, pressed by Beccelm, Guthlac told him of the long, continuous ministry of angels with which he had been divinely favoured, adding, "Tell this to none but Pega and the hermit Egbert". Next day Guthlac died soon after sunrise; and Beccelm took his boat and set off to fulfil his master's last commands. On hearing the news of her brother's death, Pega, overcome by sudden grief, fell stricken to the ground; after some time, recovering herself, she gave God thanks, yet with many sighs, for His heavenly providence. The day following, Thursday, she went with Beccelm to Croyland; the next three days she spent in commending her brother's soul to God, and then she committed his remains to the earth, according to his request. Her affection and devotion were not yet satisfied. On the anniversary of his death, in the presence of bishops, priests, and monks, brought together by her entreaties, Guthlac's grave was opened. The body was found intact and fresh as though in life; his winding-sheet and garments were bright and spotless. The beholders, full of astonishment and fear, knew not what to say or do, except Pega, who, with joy and thanksgiving, directed the open grave to be filled and her brother's relics to be placed in a tomb above ground. For some time she remained as their custodian, receiving those persons who came to the island to seek the aid of the Saint, and witnessing the divine favours obtained by his intercession. Shortly afterwards King Ethelbald founded a monastery at Croyland and replaced the humble wooden oratory by a noble basilica. St. Pega, like so many other English men and women of her time of all degrees, now went on a pilgrimage to the tomb of the Apostles to pray for herself and hers, and in Rome she died and was buried. In England her memory was perpetuated by the foundation of a monastery on the site of her cell, which took the name of Pegakirk, now Peakirk, in Northamptonshire, and her feast was observed in the Abbey of Croyland.

Trans. St. Judoc, C., A.D. 903 c.

The relics of ST. JUDOC, who came from Brittany in the seventh century to lead a hermit's life in the Ponthieu, a district of Picardy, were preserved at his former hermitage, afterwards known by the name of St. Josse-sur-Mer. This cell, as it was called, was granted by Charlemagne to Alcuin, that he might give help and hospitality to his countrymen on pilgrimage, numbers of whom landed in the neighbourhood on crossing the Channel; and here Alcuin sometimes resided. In the middle of the ninth century the monastery was ravaged by the Normans, and henceforward lay desolate. In the civil commotions in those quarters fifty years later, during which the now aged St. Grimbald was obliged finally to retire into England, some other religious following him brought with them a part at least of the now neglected relics of St. Judoc. These were received with great joy as a heavenly treasure by St. Grimbald, and placed in the New Minster at Winchester, lately built by King Edward the elder, son of Alfred the Great, which was dedicated that same year.

Athelm, Bp., A.D. 923. ATHELM, the paternal uncle of St. Dunstan, is said to have been among the few who, in the evil days of the Danish wars, kept up at Glastonbury the tradition of the monastic state. On the foundation of the See of Wells he was consecrated its first Bishop, and in the year 914 he was translated to the See of Canterbury. Though it would seem that he was honoured with no public or liturgical *cultus*, the name of "St. Athelm" is found in the list of the *Corpora Sancta* resting in Canterbury Cathedral.

St. Wulsin, Bp., Conf., A.D. 973. St. Dunstan, when Bishop of London, at the cost of a considerable present, obtained a grant from King Edgar of the ancient Monastery of Westmister, which had long been deserted. After rebuilding the house and endowing it with property sufficient for the maintenance of a community, he placed there twelve monks under the care of WULSIN, retaining, however, for a time at least, some control in his own hands. After a long abbatial rule, Wulsin was in the year 993 raised to the See of Sherborne. Here, urged both by the counsel and example of St. Ælfric, Archbishop of Canterbury, he introduced monks to serve his cathedral in the place of clerics. His design was to obtain for them an independent endowment and place over them an abbot. But they declared again and again that they could not forego his gentle sway; at length he gave up his own plan and yielded to their wishes, though unwillingly, and warning them that such an arrangement would by and by be the cause of grievous trouble to the community. St. Wulsin's character was marked by singular modesty and humility; he was averse from all display, as was apparent by his *pontificalia*, of a very simple, unpretending kind, which were still shown at Sherborne more than a century after his death. In his last moments St. Wulsin was favoured with a vision of heaven, and in singing the antiphon, "Behold I see the heavens opened and Jesus standing at the right hand of God," he gave up his spirit.

St. Pega.
Marts. L, M (on 13 July).
Leg. W. 2 (3 Jun.); Chal. (12 Apr.).
St. Judoc.
Cals. 15, 68.
Leg. Whitf. Sar. (9 Jan.); W. 1 (9 Jan.).

Athelm.
Hist. Gervase (Twysd. Col., 1644).
St. Wulsin.
Marts. M, Q (28 Apr.).
Leg. Tinm., fol. 13*a*; Capgr., fol. 263*b*; Nov. Leg., fol. 331*a*; Whitf. Add.; W. 1 (26 Sep.); W. 2 (8 Jan.); Chal. (26 Sep.).
Hist. Malmes. Pont., lib. ii.

THE NINTH DAY.

At Canterbury, *the deposition of* ST. ADRIAN, *Confessor, Abbot of the Monastery of St. Peter and St. Paul, afterwards known as St. Augustine's.—Also at* Canterbury, *the deposition of* ST. BRITHWALD, *Confessor, the seventh Archbishop of that See.—At* York, *the translation of* ST. WILLIAM, *Confessor, Archbishop of York.*

St. Adrian, Abbot, Conf., A.D. 710. ST. ADRIAN was born in Africa, but was settled in a religious house near Naples, when the Pope St. Vitalian called him to Rome, with the intention of consecrating him as successor to St. Deusdedit, in the See of Canterbury. At the earnest request of Adrian, the Pope accepted St. Theodore in his place, but on the condition that he should accompany him to England, to be his guide through France, which he had already visited twice, and his adviser in the administration of his diocese; lest Theodore, who was a Greek by birth and education, should be disposed to introduce dangerous novelties into the English Church. The Saints were detained some time in France; and when St. Theodore was able to cross the sea, St. Adrian was still obliged to stay, through the jealousy of Ebroin, Mayor of the Palace, who suspected that he might have some political mission from the Eastern Emperor. At length Adrian also reached Canterbury, and, on the retirement of St. Benet Biscop from the Abbey of St. Peter and St. Paul, was appointed to succeed him in his office, a place which he retained till his death. St. Theodore and his faithful counsellor were both men of great learning, in all branches of ecclesiastical discipline, and in their perfect knowledge of the Greek and Latin languages. The benefits of their joint labours were felt throughout the land. Episcopal Sees were multiplied, resident priests established, where hitherto they had not been known, synods held, and Church discipline well settled. One work, in which St. Adrian had a special share, was the establishment of schools, which were eagerly thronged by the youth of England, and spread their benefits far and wide. They had many distinguished pupils, who were as familiar with Greek and Latin as with their native tongue. Among the most illustrious are mentioned St. Aldhelm, Tobias, Bishop of Rochester, and Albinus, who was afterwards Abbot in place of St. Adrian. The Saint long survived St. Theodore, and continued perseveringly in the duties which had been assigned to him, until, after spending thirty-nine years in England, he was called to receive the reward of his labours in the year 710.

St. Brithwald, Abp., Confessor, A.D. 731.

ST. BRITHWALD, or Berctuald, was Abbot of Reculver, in Kent, when, on the death of St. Theodore, he was chosen to succeed him in the primacy of the English Church. Though less learned than his great predecessor, he was nevertheless well versed in the Holy Scriptures, and all other matters belonging to ecclesiastical and monastic discipline. On his appointment he went over to France and received episcopal consecration from Godwin, Archbishop of Lyons, and was not installed till the following year. During his long episcopate of thirty-seven years, St. Brithwald did much in the cause of religion, and many Bishops received consecration at his hands. Though at first opposed to him, he became a friend of St. Wilfrid's, and gladly promulgated the apostolic letters restoring him to his See, using his utmost endeavours to reconcile him with the princes and others, who were hostile to him. At length, worn out with years and labours, St. Brithwald was called to his everlasting rest, and buried near St. Theodore, within the church of the Abbey of St. Peter and St. Paul.

Trans. St. William, Bp., Conf., A.D. 1283. Up to the year 1283, the relics of St. William had remained under ground in the tomb in which they had been first laid. The magnificent Anthony Bek, Bishop-elect of Durham, resolved to signalise his consecration in York Minster on the Sunday within the octave of the Epiphany that year, by the long desired translation. King Edward, though busily engaged in operations on the Welsh borders, came specially to York for the occasion, being the more moved to do so inasmuch as he had had occasion to attribute a recent escape from serious danger to the intercession of the Saint. The Queen was also present, with eleven Bishops, besides Archbishop William Wyckwane, and a multitude of clergy and laity of all degrees. On Saturday the relics, after due examination, were placed in a shrine of silver and gold. On Sunday the Matins of the new feast were sung for the first time; and after the hour of Prime, the King and prelates took the precious burden on their shoulders, but the press was so dense that all efforts to make a passage in the nave of the church were vain, and the procession could only make its way from the transept up one aisle of the choir to the honourable resting-place which had been prepared for the relics, in the rear (it would seem) of the high altar. The feast of this translation was observed in the Church of York on the Sunday in the octave of the Epiphany.

St. Adrian.
Cals. 10, 26, 41, 46, 48, 64, 102.
Leg. Tinm., fol. 14*a*; Capgr., fol. 1*a*; Nov. Leg., fol. 1*a*; Whitf. Add.; W. 1 and 2; Chal.
Hist. Beda, iv., c. i. *et seq.*

St. Brithwald.
Cal. 46.
Leg. W. 1 and 2; Chal.
Hist. Beda, i., c. 3; v., c. 8, 19, 23; Malmes. Pont.

St. William.
Cals. 10, 2, 17, 23.
Leg. W. 1 and 2; Chal.
Hist. Stubs (Twysd. Col., 1727).

THE TENTH DAY.

At Faremontiers en Brie, *in France, the commemoration of* St. Sethryda, *Virgin and Abbess.*

St. Sethryda, V., Abbess, A.D. 660 c. This Saint was the daughter of the wife of Anna, King of the East Angles, by a former marriage. Some writers assert that her mother was St. Hereswitha, the sister of St. Hilda, but the best authorities consider that Hereswitha was not the wife of Anna, but of Ethelhere, his brother and successor. Being called to the religious state, ST. SETHRYDA retired, with her half-sister, St. Ethelburga, and her niece, St. Ercongota, to the Abbey of Faremontiers, whilst the foundress, St. Fara, or Burgundofora, was still alive. So great was the esteem, in which the English strangers were held, and so high the reputation of their holy lives, that the two sisters were successively chosen to be Abbesses, and are counted among the Saints of God.

Leg. W. 1, 2; Chal. (28 May). *Hist.* Beda, iii., c. 8; Boll., vol. ii. (Jan.).

THE ELEVENTH DAY.

At Tyburn, *the martyrdom of the Venerable* WILLIAM CARTER, *Layman.*

Ven. William Carter, A.D. 1584. WILLIAM CARTER, by trade a printer, was arrested and tried for the publication of a treatise against Schism, written by the learned Gregory Martin. The object of the work was to dissuade Catholics from attending the heretical worship; but one passage of it was, by a most unjust interpretation, represented as a covert exhortation to the murder of Queen Elizabeth. On this atrocious charge, the innocent publisher was condemned to the cruel penalties of high treason, one of the presiding judges being John Aylmer, the Protestant Bishop of London.

Bridgwater's Concertatio, p. 127. Challoner's Missionary Priests, vol. i. Archiv. Westmon., Champney's Annals, p. 785.

THE TWELFTH DAY.

At Monk's Wearmouth, *in the bishopric of Durham, the deposition of* ST. BENEDICT BISCOP, *Abbot and Confessor.—At the* Abbey of Rievaulx, *in Yorkshire, the deposition of* ST. ÆLRED, *Abbot and Confessor.*

St. Benet Biscop, Conf., A.D. 690. BENEDICT BISCOP, a man of noble birth, spent his early days in the service of Oswy, King of Northumbria, from whom he received many favours and a liberal grant of land. But the Saint had higher aspirations than the service of an earthly king, and, as a first step in his new life, made a pilgrimage to Rome, to visit the tombs of the Holy Apostles, in company with St. Wilfrid, from whom he parted at Lyons. On his return, Benet did much to promote among his own people a zeal for the sacred rites and other observances, which he had learned at the Holy See. On the occasion of a projected pilgrimage to Rome of Alchfrid, Oswy's son, Benet was chosen for his guide and companion, but, on a change in the King's plans, Benet resolved to undertake the journey alone. After satisfying his devotion by a visit of some months to the holy places, which he loved so dearly, Benet retired to the Isle of Lerins, and there embraced the monastic life, and took the vows of Religion. After two years, he returned to Rome, and, while making this third pilgrimage, he was commanded by Pope St. Vitalian to conduct St. Theodore, the newly consecrated Archbishop of Canterbury, and St. Adrian, his companion, to England. He was then appointed Abbot of the Monastery of St. Peter and St. Paul at Canterbury, but after two years resigned the dignity, that he might again visit the shrines of the Apostles in Rome. During this journey he collected many precious volumes, some bought and some given by his friends, as well as a number of sacred relics. On his return to England, he seems to have projected a foundation in Wessex, but on the death of King Cenwalch he changed his plans, and went to Northumbria. Here King Egfrid persuaded him to found the Monastery of St. Peter, at the mouth of the Wear, for which he provided a liberal endowment. St. Benet resolved, among other works, to build a church of stone after the Roman fashion, and brought over workmen from France for the purpose, as well as others to fill the windows with glass, an art hitherto unknown in England, and others, again, to cast sacred vessels and lamps for the use of the church. But, with all this, his zeal for the house of God was not satisfied, and once more he went to Rome. This time he returned with a still larger store of sacred objects: relics, books, a picture of the ever-blessed

Mother of God, one of the Apostles, and a series of scriptural paintings for the walls of his church. He was accompanied by the Abbot John, arch-cantor of St. Peter's, who came to teach the Roman chant. He also received many favours from Pope Agatho, and amongst them a privilege of exemption, or special protection for his monastery. After this, he built a second monastery, in honour of St. Paul, at Jarrow on the Tyne, with the intention that both houses should be under the government of one and the same Abbot. It was not long before he was seized with his last lingering sickness; but even then he never ceased to watch over the welfare of his brethren, exhorting them to perfect brotherly charity and the most exact observance of their holy rule, which had been drawn up in accordance with the discipline of many holy houses, visited by himself. He also willed that they should preserve with great care the precious library he had collected, and be diligent in the study of the sacred sciences. During his sleepless nights, his great consolation was to hear passages from the book of Job, or other parts of Holy Scripture, and to direct his thoughts from his bodily sufferings to the hope of better things hereafter. At length God called him to Himself on the 12th of January, 690, while the monks were singing the night Office in church, at the psalm "*Deus quis similis Tibi*," which celebrates the final triumph of the faithful soul. St. Benet Biscop was buried in his church at Wearmouth, before the altar of the Blessed Apostle Peter, towards whom his devotion had been so true and so constant throughout his life. In the modern English Calendar, the festival of St. Benedict is observed on the 12th of February.

St. Ælred, Ab., Conf., A.D. 1166.

ÆLRED was an Englishman of noble birth, and connected with some of the principal families both of his own country and of Scotland. In his early youth he was invited by St. David, King of Scots, to his Court, where he held the office of Master of the Household. In that dangerous position his life was always devout and irreproachable, and he soon began to crave for a state of greater perfection. For a time, however, his love for his master and tender friendship for his companions detained him in the world. At length, by the grace of God, he was able to break these ties, and sought refuge in the newly-founded Cistercian Abbey of Rievaulx, otherwise called Rievalle or Ridal, in Yorkshire. His constitution was delicate ; but fervour supplied the lack of bodily strength, and he was able to bear, without mitigation, all the austerities of that very rigorous order. From the day on which he received the habit, Ælred began to make rapid progress in the ways of perfection. He loved the silence and solitude prescribed by the rule, and in all its observances found help to raise his soul to God. Prayer and holy reading, and especially the Holy Scriptures, were his delight, and all else distasteful to him. During his lifetime, the young Saint was distinguished for his miraculous gifts, exercised only for the glory of God. He became a learned man, and many of his writings, both theological and historical, are still preserved. The former are especially noticeable, as showing how thoroughly he was possessed with the spirit of his great father, St. Bernard. In the course of time, St. Ælred was constrained to undertake the government of the newly-founded Abbey of Revesby, in Lincolnshire, and eventually of his own house of Rievaulx. In these consecrated spots he trained numbers of zealous servants of God in the perfection of the religious state, desirous of living himself hidden and forgotten by the world. But he was not forgotten, and the fame of his sanctity was widely spread ; so that ecclesiastical dignities were repeatedly offered to him, particularly by his former master and friend, King David, who urgently pressed him to accept a bishopric in his dominions. Notwithstanding these solicitations, the humility and firmness of the Saint triumphed, and he remained a humble monk to his dying day. He had a long and painful sickness of ten years, which he bore with most admirable patience and resignation, and thus was purified from such defects as are inevitably contracted in this life. Ælred had been Abbot twenty-two years, and had reached the fifty-seventh year of his age, when he was called to enjoy that rest which his faithful service had merited from the Just Judge. After death, as in life, he was celebrated for his miracles; and, in the year 1250, the General Chapter of his Order placed his name in the Catalogue of their Saints. It is also said that he was formally canonized by the Holy See. In England the festival of St. Ælred is now observed on the 3rd of March, by appointment of Pope Leo XIII.

St. Benedict Biscop.
Cals. 13 *a*, *b*, and *c*, 47, 62.
Marts. Rom., N, M, O, Q.
Leg. Tinm., fol. 241*b*; Capgr., fol. 49 (burnt); Nov. Leg., fol. 34*a*; Whitf. Add.; W. 1, 2; Chal.
Hist. Beda, v., c. 19, &c.; Lives of Abbots.

St. Ælred.
Mart. Rom. (Suppl. Cister., 2 March).
Leg. Tinm., fol. 15*b*; Capgr., fol. 10*b*; Nov. Leg., fol. 11*a*; Whitf. Add.; W. 1, 2; Chal.
Manriquez, An. Cister., vol. i., p. 295.
Henriquez, Menol. Cister., 12 Jan.

THE THIRTEENTH DAY.

In Wales, *the festival of* ST. ELIAN *ap Erbin.—At* Glasgow, *the deposition of* ST. KENTIGERN, *Bishop and Confessor, who preached the Gospel in Cumberland, and founded the Monastery of St. Asaph, in Flintshire.*

St. Kentigern, Bp., Conf., A.D. 600 c.

ST. KENTIGERN was born at Culross, in Perthshire, and brought up from infancy under the discipline of St. Serf, from whom he received, besides the name of Kentigern, the endearing title of Mungo (*carissimus amicus*). Arrived at manhood, he felt a call to missionary work; and leaving Culross, he was, when only twenty-five years old, consecrated by an Irish prelate Bishop for the kingdom of the Strathclyde Britons, which, excluding the Pictland of Galloway, stretched from Stirlingshire and Dumbarton on the north to the river Derwent in Cumberland. The chief scene of his labours was the district around Glasgow, then a forest-land, where he brought together several disciples, each of whom lived in a separate cell, though they were engaged in agriculture. On the accession of a new king, unfavourable to the missionaries, St. Kentigern determined to retire, and, attracted by the reputation of St. David, set out for South Wales. On hearing, when he reached Carlisle, that the people of the neighbouring hill-country were wholly pagan, he desisted for a while from his journey to preach the Gospel, and converted many to the Christian religion. To confirm the faith of the neophytes, he established himself in the midst of the district, at a spot since called Crossfell, from a cross which he there set up. The numerous dedications to St. Kentigern in the county of Cumberland are a memorial to this day of his apostolate. At length he resumed his pilgrimage, keeping along the coast. He stayed at Menevia with St. David, until the prince of the province of Powis, in conjunction with Maelgwn, King of North Wales, founded for him a monastery in Flintshire at Llanelwy, since called St. Asaph. Here Kentigern, after enduring some tribulations from the waywardness of Maelgwn, gathered round him a community, yielding in point of numbers only to that of Bangor. According to their capacities he assigned to some monks work in the fields, to some domestic duties, whilst a third and lettered division, in several choirs, kept up in church the *laus continua.* Through the great battle of Ardderyd, in the year 573, the Christian party in the kingdom of Strathclyde gained once more the upper hand, and one of the first steps of the new King, Rhydderch, was to recall St. Kentigern; who, committing the care and rule of Llanelwy to his favourite disciple, St. Asaph, now returned, after an absence, it would seem, of twenty years or more, to the country he might call his own. He now began a career of missionary work yet more active than before. First he settled at Hoddam, in Dumfriesshire, whence he passed on the one side westward to Galloway, to rekindle the faith once preached there by St. Ninian; on the other he penetrated north-east into Alban, the counties of Perth and Aberdeen. It is said that he sent disciples even to the islands of the extreme north. The closing years of his life were spent at Glasgow, where he was visited by St. Columba; and he is reported to have gone to Rome during the pontificate of St. Gregory the Great. The Apostle of Cumbria died, full of years and honour, in his own city of Glasgow, and his relics still lie, but now without honour, in the crypt of its former cathedral church.

St. Elian.
Cal. 91.

St. Kentigern.
Marts. M, Q.
Leg. Tinm., fol. 17*b*; Capgr., fol. 188*a*; Nov. Leg., fol. 207*b*; Whitf. Add.; W. 1, 2; Chal.
Hist. Life by Jocelin of Furness.

THE FOURTEENTH DAY.

At Canterbury, *the pious memory of the holy Abbot* ALBINUS, *whose relics were honourably translated with those of St. Augustine and other Saints.*

Albinus, Abbot, Conf., A.D. 732. No Day.

ALBINUS succeeded St. Adrian as Abbot of St. Peter and St. Paul's, otherwise called St. Augustine's, at Canterbury. He was the first Englishman who held that dignity, his seven predecessors having all come on the Mission from Rome. He had been a pupil of the learned Adrian, and was therefore well versed in the Latin and Greek languages and in ecclesiastical science. It was mainly at his instigation that St. Bede undertook to write his history, and to his assistance he gratefully acknowledges himself deeply indebted. Albinus ruled his Abbey for twenty-two years, and in 732 was called to his heavenly reward. He was buried beside St. Adrian in the Church of Our Lady; but in after years, when the bodies of St. Augustine and many other Saints were translated to the new church, the remains of Albinus were likewise removed and placed in the wall behind the Altar of St. Gregory.

Leg. Chal. (11 Jan.).

Hist. Beda, Introduction, &c., v., c. 20; Thorn (Twysd. Col., 1771).

THE FIFTEENTH DAY.

At Lindisfarne *and at* Norham, *in Northumberland, the commemoration of* ST. CEOLWULF, *King of Northumbria, and afterwards Monk of Lindisfarne.—In* Wales, *the festival of* ST. SAWYL.

St. Ceolwulf, King, C., A.D. 764. No Day.

CEOLWULF succeeded to the crown of Northumbria on the death of Osric. The beginning of his reign was disturbed by faction and rebellion, and he was forcibly seized by his enemies and compelled to receive the monastic tonsure about the year 731. He was, however, soon restored, and ruled peaceably till his voluntary abdication in 737. It was to this prince that St. Bede dedicated his *Ecclesiastical History*, and in his *Epistle* he bears testimony to his piety and love of learning. It was also while Ceolwulf was King, that the pallium was granted anew to the See of York, which had never been done since the time of St. Paulinus ; and thus Egbert, who then ruled the diocese, became the second Archbishop.

The fervent piety of Ceolwulf led him to seek the means of greater perfection in the religious state, and after governing his people a few years, he took refuge at Lindisfarne. There he led a holy life for many years, an example of true contempt for the vanities of the world. Eventually his relics were taken to the Church of Norham, and the translation was marked by many miracles.

St. Ceolwulf.
Leg. W. 1 (14 March) ; W. 2 (15 Jan.) ; Chal. (29 Oct.).
Hist. Beda, Dedic., &c., v., c. 23 ; Simeon Dunelm. (Surtees, pp. 11, 17, 21, 231).
Leland, Collect., vol. ii., p. 172.

St. Sawyl.
Cal. 92.

THE SIXTEENTH DAY.

In Wales, *the festival of* ST. KARANTOC.—*At* Lagny-sur-Marne, *in France, the festival of* ST. FURSEY, *Abbot and Confessor, who had for many years exercised the apostolic mission in Suffolk, and founded the Monastery of Burghcastle in that county.*—*In* Coket Island, *off the coast of Northumberland, the deposition of the servant of God*, HENRY *the Hermit.*

St. Fursey, Abb., Conf., A.D. 650.

ST. FURSEY was a native of Ireland. He had there built a monastery in which he led a life of retirement, devoted to study and the exercises of piety. The wars and tumults which distracted his own country obliged him to seek a retreat elsewhere. He therefore crossed the sea and came over to England, traversing Wales and the greater part of the island until he reached the kingdom of East Anglia. There he was warmly welcomed by the holy King Sigebert, who rejoiced to have him as a co-operator in his great work of bringing his people to the faith of the Gospel. He placed him at Burghcastle, then called Cnobheresburg in Suffolk, where he founded a religious house. He had in his company two brothers of his own, who are also reckoned among the Saints—St. Foilan and St. Ultan. They devoted themselves zealously to the work of the apostolic mission, as well as to the perfection of the monastic life, and were the means of converting many from paganism, and solidly instructing them in the Christian precepts. St. Fursey was favoured with various heavenly visions, in which the eternal truths of religion were indelibly impressed on his soul.

After a time he became desirous of more complete solitude, and retired to a hermitage with his brother Ultan, leaving the care of his monastery to his brother St. Foilan and Dicullus or Deicola, who had come with him from Ireland. He was driven thence by the wars in East Anglia, and went to seek a more peaceful abode in France. He was gladly received by King Clovis, and settled at a monastery at Lagny on the Marne. There he ended his days in peace, and his sanctity was attested by many miracles at the time of his death. On the translation of his relics, four years later, his body was found without a trace of corruption.

St. Beda mentions the priests Dicullus and Gobbanus as having the charge of the monastery with St. Foilan. Deicola sometimes has the title of Saint.

Henry, Hermit, A.D. 1110 c.

HENRY was by birth a Dane. When urged by his relatives to marry, he was admonished by a vision to leave home and kindred, and lead a solitary life on the northern coast of England, which, in view of the constant intercourse between the two countries in the eleventh century, he probably well knew as the ancient abode of Saints. He landed at Tynemouth, and obtained from Remigius, prior of the monks, who had recently founded there a cell subordinate to the Monastery of St. Albans, permission to settle in Coket Island, which belonged to the priory. Here Henry built himself a little hut and oratory, and observed a rigid abstinence; but here, too, his friends followed him, and besieged him with entreaties that he would at least choose a solitude in his own country. The love of his native land revived and grew strong upon him, but he deferred an answer until the morrow. A night spent in prayer before the crucifix in his oratory confirmed him in his purpose of remaining; but mistrusting his own powers of resistance, he prayed yet again that it might be so ordered, that he could not leave the island even if he would. Falling asleep, he was by and by aroused by the violence of pain caused by a tumour in the knee, which became soon aggravated, and never afterwards left him. Though thus disabled, he contrived, supporting himself with a staff, to keep in cultivation his little field, and with such assiduity that the sterile ground produced an abundant harvest. The more he suffered from his affliction, the more cheerful he seemed to become. In his last illness he remained alone in his cell through the cold of the winter night and the weariness of the day; only on the verge of death did he summon help by ringing the bell of his hermitage. When the monk who exercised the pastoral care over the few inhabitants of the island arrived, he found the holy hermit dead on the bare stone, holding fast in the one hand the bell-cord, in the other a lighted candle. In spite of the resistance of the neighbouring people to the removal of his body, the monks of Tynemouth found means to convey it to their monastery, and they interred it with much honour under an arch in the south wall of the choir, not far from the shrine of their patron, St. Oswin.

St. Karantoc.

Cal. 51.

St. Fursey.

Cals. 7, 8, 10, 14, 37, 41, 54, 65, 102.

Marts. Rom., B, C, E, G, K, L, N, O, P, Q, R.

Leg. Tinm., fol. 226; Capgr., fol. 1216; Nov. Leg., fol. 1536.

Whitf. (16 Jan.); W. 1 (4 March and 25 Feb.); W. 2 (25 Feb.).

Chal. (16 Jan.).

Hist. Beda, iii., c. 19.

Henry.

Leg. Tinm., fol. 25*a*.

Capgr., fol. 142*a*.

Nov. Leg., fol. 176*b*.

Whitf. Add. (16 Jan.).

W. 1 and 2 (16 Jan.).

Chal. (16 Jan.).

THE SEVENTEENTH DAY.

The holy memory of ST. MILDGYTH, *Virgin, the sister of St. Mildred and St. Milburga.*

St. Mildgyth, V., A.D. 676 c. No Day.

ST. MILDGYTH was the youngest of the three saintly daughters of Merewald and St Ermenburga. When her mother returned to Kent, it is probable that Mildgyth accompanied her, as she must then have been of a tender age, and that she remained with her at Minster for some time. Like her sisters, St. Milburga and St. Mildred, she was favoured with a vocation to the religious life, and the place chosen for her retreat was some monastery in the kingdom of Northumbria, the name of which is not known. The ancient record merely says: "St. Milgith lies in Northumbria, where her miraculous powers were often exhibited, and still are".

Leg. W. 1 (17 Jan.); W. 2 (26 Feb.); Chal. (17 Jan.).

Hist. Florence (Genealogies).
MS. in Cockayne, vol. iii., p. 425 (Rolls series).
Leland, Collect., vol. ii. (iii.), p. 169.

THE EIGHTEENTH DAY.

In Sweden, *the passion of* ST. ULFRID, *Martyr, who was an Englishman by birth, and went to preach to the pagans of that country.*

St. Ulfrid, M., A.D. 1028.

ULFRID, also called Wulfrid, was an Englishman, who, in obedience to a divine inspiration, quitted his native land, to preach the Gospel to the pagans of Sweden. His mission was attended with ample success, and many converts were made to the Faith. In his zeal for the destruction of the kingdom of Satan, in the presence of a multitude of people, he attacked the idol of Thor, and hewed it to pieces with an axe. Upon this, the furious idolaters immediately rushed upon the servant of God, and cruelly put him to death on the spot. They also treated his venerable remains with many insults, and cast them into a marsh, thus leaving them, until in better times Ulfrid was venerated as a Martyr of Christ. The commemoration in the old calendars is on the 18th of January.

Leg. W. 1 (18 Jan.); W. 2 (17 Jan.); Chal. (21 Jan.).

Hist. Boll. (vol. ii., Jan.), p. 210; Notice from Adam of Bremen, who lived not 50 years later than the Martyr.

THE NINETEENTH DAY.

At Middleton Abbey, *in Dorsetshire, the translation of* ST. BRANWALLATOR, *Bishop and Confessor.—At* Worcester, *the deposition of* ST. WULSTAN, *Confessor and Bishop of that See.—At* Upsal, *in Sweden, and in* Finland, *the passion of* ST. HENRY, *Bishop and Martyr.*

St. Branwallator, Bp., Conf., A.D. 935 c.

When King Athelstan had founded the Abbey of Middleton, he was careful to enrich the church with many precious relics, which he collected from various parts of the world—from Rome, from the Continental Brittany, and many other places. Among these sacred treasures was an arm of ST. BRANWALLATOR, Bishop, whose name was associated with those of our Blessed Lady, St. Michael, and St. Samson, in the dedication of the church. Who St. Branwallator was, we have no information; but from his name, it may be inferred that he was a Briton, whether a native of this island or of the Continent.

St. Wulstan, Bp., Conf., A.D. 1095.

WULSTAN, or Ulfstan, was a native of Warwickshire and the son of most religious parents, who eventually, with the desire of greater perfection, separated and embraced the monastic life. Wulstan was educated principally at the Abbey of Peterborough, and fully corresponded with the lessons in piety and good learning which he there received. The purity of his life was spotless, his abstinence in food and drink most rigorous, his assiduity in prayer and watchings and the recitation of the psalter continuous. He was remarkable for his Christian simplicity united with genuine prudence and enlightened discernment. Though deemed deficient in human science, he was abundantly provided with heavenly wisdom, and gifted with wonderful eloquence, when speaking in his own language of the things of God. Wulstan in the course of time became desirous of imitating the example of his parents, to which his mother continually urged him, and retired to the Priory of Worcester, which his father had chosen for his own retreat. In this new state of life, the virtues, of which he had already given proof, were rapidly brought to perfection, under the religious discipline, and with the aid of the advantages he then enjoyed. At first he had the charge of the young pupils of the monastery, but was afterwards appointed to the care of the church, an office which allowed him full scope for his love of prayer and his long, sleepless vigils. On the death of the Prior, Aldred, the Bishop of Worcester, named Wulstan his successor, and also chose him first Abbot of the monastery he had founded at Gloucester. These duties he fulfilled to the edification of all; and, when Aldred was promoted to the Metropolitan See of York, Wulstan was chosen to be Bishop of Worcester, with the glad consent of all and the cordial approbation of the Papal legates, who happened to be at Worcester at the time. The holy man, however, could by no means be induced to accept the dignity, until the influence of the holy hermit St. Wulfsi was brought to bear upon him, and he was expressly told that he would be guilty of grievous sin if he resisted the manifest call of God. He was accordingly consecrated by Archbishop Aldred on the festival of Our Lady's Nativity, A.D. 1062, towards the close of the reign of St. Edward the Confessor. Wulstan was a pastor of the primitive type, assiduous in all that concerned the good of souls, in preaching, in hearing the confessions of the numbers who came to him, in the daily celebration of the Holy Mass, and in maintaining the due observance of the public worship of the Church. Though a lover of poverty and abstinence, he observed the customary hospitality at his own table, and, like others of his rank, was attended by numerous retainers. Wulstan was one of the first prelates who tendered his submission to the Conqueror after the battle of Hastings, and proved his fidelity to him and to his son in critical times. When Lanfranc was Archbishop, an attempt was made to remove the Saint from his See, on the ground of his want of learning; but when he appeared at Westminster, both the Archbishop and the King were so impressed with his manifest holiness, that they at once declared him worthy of the office he held. Many miracles are recorded of St. Wulstan, both during his life and after death, and instances of his remarkable gift of prophecy. He lived to a good old age, and died in the year 1095, a peaceful and holy death. In full confidence of the mercy of God, he consoled his afflicted attendants with the promise that after his departure he should be able to help them more than he had done on earth. His venerable remains, clothed in pontifical vestments, were exposed in the church for three days, after which his friend Robert, Bishop of Hereford, to whom he had appeared in a vision, came to celebrate his obsequies. He was buried in an honourable tomb, soon frequented by devout pilgrims, who through the Saint's intercession failed not to obtain what they came to ask.

St. Henry, Bp., Mart., A.D. 1150 c.

HENRY, who was by birth an Englishman, governed the diocese of Upsal, at the time when St. Eric was King of Sweden. Through the zeal of the two Saints, working together for the glory of God, the influence of our holy religion was greatly extended, and the manners of the rude population much ameliorated. The people of Sweden at that time were suffering much from the pagans of Finland, and for their protection the King was obliged to declare war. In the expedition, which was completely successful, he was accompanied by St. Henry, and after he had returned to his own states, the holy Bishop remained to preach the Gospel to the heathen. The people willingly accepted the heavenly message, and received baptism in great numbers; but the good work was cut short by the martyrdom of the holy missioner. To impress his converts with the sanctity of the Christian law, he had deemed necessary to pronounce the sentence of excommunication against a certain criminal, who had been guilty of atrocious murder. The unhappy man, instead of being brought to penance, was filled with rage, and waited only for an opportunity of assassinating the good shepherd of the flock. No sooner was the evil deed accomplished, than God showed by manifest signs how precious in His sight was the death of this faithful servant. In subsequent times also many miracles were wrought through the intercession of St. Henry, whose relics were preserved with veneration at Upsal, until they were profaned, when the Catholic Faith was abandoned by the Swedes. St. Henry was canonized in 1158, not many years after his death, by Pope Adrian IV.

St. Branwallator.

Cal. 15.
Mart. M, Q.

Leg. Whitf. Sar. (19 Jan.); Chal. (3 June).
Hist. Dugdale Monast., ii., p. 349.

St. Wulstan.

Cals. 1, 3, 4, 5, 8, 16, 18, 20, 22, 37, 39, 10, 56, 58, 59, 63, 64, 65, 95, 102.
Marts. Rom., K, L, O, Q.
Leg. Tinm., fol. 26*b*; Capgr., fol. 264*b*; Nov. Leg., fol. 331*b*.; Whitf. Sar. (18 Jan.); W. 1 and 2; Chal.

Hist. Flor. (A.D. 1058-62 *et seq.*); Contin. (A.D. 1095).
Malmesb. Pont., iv., § 136 *et seq.*
Simeon Dunelm., Gesta Reg., A.D. 1062-95.

St. Henry.

Mart. Molanus (add. to Usuard).
Leg. W. 1 and 2; Chal.

Hist. Lives in Boll. (2nd vol of Jan., p. 249).

THE TWENTIETH DAY.

The pious memory of the holy Hermit WULFSI, *who lived in the time of St. Edward the Confessor.*

Wulfsi, Hermit, A.D. 1062. No Day.

WULFSI, otherwise called Wulsi, dwelt for sixty years in the most rigorous seclusion, as an anchorite, and was greatly venerated for his sanctity. It is recorded of him that by his persuasions, or rather his threats of God's displeasure, St. Wulstan was induced to accept the bishopric of Worcester, which till then he had steadily refused. The day and year of the holy man's death are not known.

Leg. Chal. (30 Dec.).

Hist. Brompton (Twysd. Col., 953); Knyghton (Twysd. Col., 2367).

THE TWENTY-FIRST DAY.

In South Wales, *the festival of* ST. LAWDOG, *to whom are dedicated several churches in the diocese of* ST. DAVID'S, *and* *whose memory is marked on this day in an ancient Welsh Calendar.—At* Tyburn, *in the reign of Queen Elizabeth, the martyrdom of the venerable servants of God,* EDWARD STRANCHAM *and* NICHOLAS WHEELER, *Priests.—Also at* Tyburn, *in the reign of Charles I., the passion of* THOMAS GREEN, *otherwise called* REYNOLDS, *Priest, and* BARTHOLOMEW ROE, *Priest and Monk of the Order of St. Benedict, who likewise suffered death for the Catholic faith.*

V. Edward Strancham, A.D. 1586.

EDWARD STRANCHAM was a native of Oxfordshire and a graduate of St. John's College in the University. On his conversion to the Catholic Faith, he entered the English Seminary then at Rheims, and was promoted to Holy Orders. In the year 1581 he was sent on the English Mission, where he was distinguished for his personal piety, as well as his zeal and the success of his labours. After a service of about five years, he was arrested and condemned for receiving Orders in the Catholic Church, and his martyrdom was accompanied with all the horrors of the usual sentence for high treason.

V. Nicholas Wheeler, A.D. 1586.

At the same place and on the same day with Edward Strancham, another missionary priest sacrificed his life for the Faith. NICHOLAS WHEELER, who was also known by the names of Woodfen and Devereux, was a native of Leominster in Herefordshire. He studied for the priesthood at Douay, and having received priest's Orders, was sent on the Mission together with Edward Strancham, who was the companion of his martyrdom. On his first arrival in London he suffered from extreme poverty, but by the help of a friend he was enabled to take chambers in Fleet Street, and had thus an opportunity of offering his ministration to the members of the Inns of Court. Wheeler gained their goodwill by his affable and courteous manner, and was much beloved by them, going about among them habited in their gown. The pursuivants, however, were in search of him, and he had more than one wonderful escape. At length he fell into their hands, and, after the usual trial, was barbarously executed.

V. Thomas Green, M., A.D. 164^{1}_{2}.

It was also at *Tyburn*, but in the year 1641, under Charles I., that the venerable servant of God, THOMAS GREEN, commonly called Reynolds, priest, suffered death for the profession of the Catholic Faith. In his early youth Thomas Green was sent to the English College at Rheims, for the benefit of a Catholic education, and from thence passed to Seville, where he was ordained priest, and in due time sent on the Mission. In England he was exposed to many perils, and was one of the 47 priests who were banished in the year 1606; but he soon found means to return to his labours, and, as we are told, "preached virtue and godliness no less by his example than by his words". In 1628 he was again apprehended and condemned to death, and though reprieved, at the intercession of Queen Henrietta Maria, was still left in prison. The holy Confessor was thus held in confinement during fourteen years, and until he had attained the age of eighty, when, to satisfy the clamour of the Puritan faction, without the form of a new trial, he was executed at Tyburn on his former sentence. Many edifying circumstances attended his precious death. He prayed especially for courage, and his petition was fully granted. In the morning he celebrated the Holy Sacrifice, and then cheerfully gave himself up to the officers. The companion of his martyrdom was F. Roe, O.S.B., and when they appeared together both Protestants and Catholics were moved to tears, the Catholics following them and kissing their hands in token of veneration. Thomas Green was allowed to address the people, and after his speech the Martyrs embraced one another, recited the *Miserere*, saluted the crowd with signs of joy, and thus passed to their everlasting reward.

V. Bartholomew Roe, O.S.B., A.D. 164^{1}_{2}.

The Venerable BARTHOLOMEW ROE, who suffered in company with Thomas Green and for the same holy cause, was a priest and monk of the holy Order of St. Benedict. He was brought up a Protestant and educated at Cambridge, but was gained to the Faith by the simple arguments of a poor mechanic, a recusant, whom he visited in prison in the hope of perverting him to Protestantism. Being reconciled to the Church, Bartholomew Roe went first to the College at Douay, and thence to the Abbey of Dieulwart, where he received the monastic habit, and was professed, by the name of F. Alban. After his ordination he was sent on the English Mission, where he laboured with courage and success, until he was arrested and banished. The zeal of F. Roe soon brought him back to England, but after two years he was again thrown into prison, and left there for seventeen years. During this interval he suffered much from sickness and hardship, though part of the time he was allowed to go out, and found means to exercise his ministry. At the beginning of the persecuting parliament he was tried and condemned, but expressly offered his life, if he would conform to the religion of the State. He suffered with great joy, in company with Thomas Green, and they had the consolation of assisting one another by their sacred ministry.

St. Lawdog.
Cal. 92.
Martyrs.
Hists. Bridgwater's Concertatio, p. 204.
Rishton (appended to Sander de Schismate).
Stowe (calls Strancham Barber).
Douay Diaries.
Challoner's Missionary Priests, vols. i. and ii.
Archiv. Westmon., iv., p. 67 (Warford's Relation); iii., p. 237; xxx., p. 123.
Archiv. Westmon., Champney's Annals, pp. 8-31.
Chifflet's Palma Cleri Angl., cap. 2.
6th Douay Diary, con. 1642 (MS. in Archiv. West.).

THE TWENTY-SECOND DAY.

At Glastonbury, *the festival of* ST. BRITHWOLD, *Confessor and Bishop of Wilton or Ramsbury, who departed this life in the reign of King Edward the Confessor.—At* Tyburn, *the passion of the Venerable* WILLIAM PATENSON, *Martyr, one of the servants of God whose cause has been admitted by the Holy See.*

St. Brithwold, Bp., Conf., A.D. 1045.

BRITHWOLD was a monk of Glastonbury, and in the reign of Ethelred II. was promoted to the See of Wilton, as the eighth Bishop. He had a long episcopate during most eventful times, and went to his heavenly reward in the reign of St. Edward the Confessor. He was especially distinguished by the spirit of prophecy, with which God endowed him. On one occasion, while Canute the Dane was King, Brithwold was deploring the threatened extinction of the race of our native princes, when St. Peter appeared to him, holding by the hand the youthful Saint Edward and consecrating him King. The Apostle also foretold the purity of his life and the length of his reign; but when Brithwold ventured to ask what would be the future lot of the kingdom, the only answer he obtained was this: "The kingdom of the English is God's; He will provide a ruler according to His good pleasure". St. Brithwold died in the year 1045, having lived to see St. Edward established on the throne, and was buried in his own Abbey of Glastonbury, to which he had been a great benefactor, as well as to that of Malmesbury, which lay within his own diocese.

V. William Patenson, Mart., A.D. 1592.

WILLIAM PATENSON was born in the bishopric of Durham, and educated for the priesthood in the English College at Rheims. After his education he was sent to England in the year 1589; but the period of his labours was short, as he soon fell into the hands of the persecutors, and was sentenced to death on account of his priestly character. He was thrown into the condemned hole with seven criminals who were to suffer with him the next day, and so great was his zeal that he spent the night in labouring for their conversion. In the morning the holy man had the consolation of reconciling six of the number to God and His Church; and so sincere was their conversion, that they boldly professed their faith, and accepted death with signs of genuine contrition for their crimes. By this good deed the Martyr further provoked the indignation of his persecutors, by whose orders he was immediately cut down from the gallows and butchered while he was alive and in his perfect senses.

St. Brithwold.

Leg. W. 1 and 2 (Commem. depos.); Chal.

Hist. Malmesb. Pont., ii., § 83.

Sim. Dunelm., A.D. 1045 (Twysd. Col., 180).

W. Patenson.

Challoner's Mission. Priests, vol. i.

Douay Diaries.

Archiv. Westmon., iv., p. 294 (from Green's Collection).

Archiv. Westmon., Champney's Annals, p. 891.

THE TWENTY-THIRD DAY.

At Llancarvon, *in Glamorganshire, the festival of* ST. CADOC, *Abbot.*

St. Cadoc, Abbot, A.D. 490 c.

ST. CADOC, otherwise called DOCUS, was the son of St. Gundleus, King of Glamorgan, by Gladys, daughter of Brechan. Gundleus had quitted his throne to lead a life of solitude and penance, and his example was followed by his pious son. Cadoc was the founder and Abbot of the celebrated Monastery of Llancarvon, which, under his care, soon became a school of sanctity and learning, and numbered amongst its teachers St. Gildas the elder, or Albanian, and amongst its disciples St. Iltut. St. Cadoc was unwearied in the exercise of works of charity, and so inexhaustible was the profusion of his alms, that hundreds of poor men and women were daily maintained at his expense. But the Saint longed for solitude and freedom from temporal cares, as well as to rid himself of the honours which he could not escape in his own country, and fled, like so many of his contemporaries, to Brittany, and took up his abode in one of the islands off the coast of the diocese of Vannes, accompanied by St. Gildas. Even in this retirement the miraculous favours he received from God betrayed the humility of St. Cadoc, and made him an object of veneration to all the people around. This chosen spot, however, was not to be the place of his final rest, and the incursions of pirates obliged him to return to his native land, where he gave up his soul to his Creator and Redeemer, leaving to Brittany the sweet odour of his sanctity, where he is still honoured in the diocese of Vannes on the 21st of September.

It is doubtful whether St. Cadoc is rightly called a Bishop or a Martyr. Some accounts say that he had received episcopal consecration from St. German at the time of his second mission, and that after his return from Brittany he was placed as Bishop at Bennavena, or Weedon, in Northamptonshire, where he suffered martyrdom at the hands of the pagan English, in the course of their conquest. This appears to be the source of the tradition that he went to Benevento, in Italy, and was made Bishop, taking the name of Sophias. Other accounts, however, take no notice of these supposed latter events of his life.

Cals. 22, 51, 92.
Marts. M, Q.
Leg. Tinm., fol. 29*b*; Capgr. (burnt, but mentioned in Cat.); Nov. Leg., fol. 52*b*; Whitf. Sar.; W. 1 and 2; Chal. (on 24th).
Hist. Lobineau, Saints de Bretagne, vol. i., p. 61.

THE TWENTY-FOURTH DAY.

At Tyburn, *the passion of the venerable servants of God,* WILLIAM IRELAND, *Priest of the Society of Jesus; and* JOHN GROVE, *Layman, who suffered martyrdom under the false charges of Oates' plot.*

V. William Ireland, S.J., Mart., A.D. 1679.

WILLIAM IRELAND, also known by the name of Ironmonger, was a native of Lincolnshire, and connected with the families of Gifford and Pendrell, who had been mainly instrumental in preserving the King's life about the time of the battle of Worcester. He was educated at St. Omers, and entered the Society in the year 1655. It was not until twelve years later that he was sent on the Mission, and then the time allotted to his work was but brief. He was one of those arrested on the first outbreak of Oates' plot, and subjected to great hardships in prison. The charges brought against him at his trial were most wild and extravagant; but the oaths of Oates and Bedloe secured his conviction, and he was condemned to death with several others. King Charles II. twice granted a reprieve, but had not courage to resist the fury of his enemies, and at length allowed him to be led to execution. The Martyr was permitted to speak to the people, and clearly proved that he was free from any just suspicion of treason. He pardoned his enemies and prayed for them, and so gave up his soul to God.

V. John Grove, Layman, Martyr, A.D. 1679.

The Venerable JOHN GROVE was a pious layman, employed by the Jesuits in managing their affairs in London and the neighbourhood. He was arrested with F. Ireland and condemned with him on the perjured evidence of Titus Oates. They were imprisoned together at Newgate, and from thence drawn to Tyburn for execution. On their way they were insulted and pelted by the mob, but bore these outrages with perfect patience. After F. Ireland had ended his speech, John Grove simply added these words: "We are innocent; we lose our lives wrongfully; we pray God to forgive them that are the causers of it". He then commended his soul to God, and submitted to his cruel sentence.

Challoner's Missionary Priests, vol. ii.

THE TWENTY-FIFTH DAY.

In the province of East Anglia, *the commemoration of St. Sigebert, King and Martyr.*

St. Sigebert, King, Mart., A.D. 635. No Day.

ST. SIGEBERT (first of that name), King of the East Angles, during the reign of Redwald, lived an exile in Gaul. He there received baptism and became most zealous for the Christian Faith. On the death of his brother Eorpwald he returned to take possession of the kingdom. He is said to have been a most Christian and learned prince, and made it his chief business to bring his subjects to the Faith of Christ. In this he was assisted by St. Felix, who with his sanction established his episcopal See at Dunwich. Together they instituted a school for the instruction of youth, after the manner of that founded in Canterbury. Another helper in his great work was St. Fursey, a native of Ireland, whom the King settled in a monastery at Burghcastle, in Suffolk. Having thus laboured for the welfare of his people, St. Sigebert resolved to end his days in the quiet of the religious life, and received the tonsure in a monastery which he himself had founded, resigning the kingdom to his kinsman Ecgric. After he had enjoyed this repose for a length of time, East Anglia was invaded by Penda, the pagan King of Mercia. Ecgric, finding himself unable to meet him with his very inferior force, joined with his subjects in entreating St. Sigebert to show himself on the field of battle, that the troops might be encouraged, by the sight of their well-remembered and most brave prince. The Saint felt himself obliged to consent, but refused the use of all weapons of war, and carried only a staff in his hand, as most suitable to the peaceful life he had adopted. The battle ended in the triumph of the fierce pagan, and Ecgric, as well as his holy predecessor St. Sigebert, perished on the field.

Leg. Whitf. Add. (16 Jan); W. 1 and 2 (27 Sep. com.); Chal. (26 Sep.). *Hist.* Beda, ii., c. 15; iii., c. 18; Britan. Sacr., p. 161.

THE TWENTY-SIXTH DAY.

At the Abbey of Barking, *in Essex, the holy memory of* ST. THEORIGITHA, *or* TORCTGYD, *Virgin, Religious at the same Monastery.*

St. Theorigitha, V., A.D. 700 c. No Day.

This Saint was the faithful companion and assistant of St. Ethelburga in the government of the house, over which her brother, St. Erconwald, had appointed her Superior. ST. THEORIGITHA was made mistress of the novices, and was indefatigable in teaching and correcting them, and training them in the observances of regular discipline. Many years she served God in great humility and sincerity of heart; but her virtue was to be made perfect by suffering, and for nine long years she bore a most painful and wasting malady. When St. Ethelburga was about to be taken from them, St. Theorigitha had a remarkable vision, preparing her for the loss she was to suffer, and consoling her with the knowledge of the reward in store for her beloved mother. Three years later, when her own time was approaching, she was favoured with a visit from the same Ethelburga, who came to announce the time of her death. The two Saints conversed together awhile, and the answers of Theorigitha were heard by all present. "With whom were you talking?" they asked, and the reply was, "With my dearest mother, Ethelburga". Her last words had been, "Let not more than the next night intervene". So it was, after a day and a night, the Saint was released from her sufferings and entered the life of perfect joy.

Leg. W. 1, 2 (26 or 23 Jan.); Chal. (26 Jan.). *Hist.* Beda, iv., c. 9; Boll. (give this day from Ferrarius).

THE TWENTY-SEVENTH DAY.

At Coldingham, *in the Marches of Scotland, the pious memory of the holy Monk* ADAMNAN.

Adamnan, Confessor, A.D. 679 c. No Day.

ADAMNAN, an Irishman by birth, was a monk of the great Abbey of Coldingham, in the kingdom of Northumbria, situated a little north of Berwick-on-Tweed. The foundress of this monastery was St. Ebba the elder, sister of the Kings St. Oswald and Oswy, and she was still living in the time of Adamnan. This servant of God was known for his great devotion and the excessive austerity of his life. It was his custom to taste food only twice in the week, and often to spend the whole night in psalmody and prayer. These practices he had begun in his early youth, as a penance for some grievous sin, into which he had fallen. They had been imposed by his Confessor, to last only for a time, until he should see him again. But the Confessor went abroad and died in Ireland, and Adamnan continued, from the motive of divine charity, those exercises which he had begun from fear and contrition. On one occasion Adamnan had a remarkable vision, while he was spending the night in prayer. A heavenly messenger made known to him that God was greatly displeased with the religious sisterhood, for their neglect of prayer, for turning their cells into places of feasting and idle conversation, for spending their time in making garments more fitted for worldly show than to be worn by the spouses of Christ, and for their general tepidity. St. Ebba heard of this, and, though assured that the destruction of the house would not happen in her time, called upon her community to do penance and amend their ways. For a time there was a marked improvement; but when their holy foundress was taken from them, they soon relapsed into their former state, and the prophecy of Adamnan was fulfilled, and the whole monastery destroyed by fire in the year 679. We have no record of the later years of St. Adamnan, nor is the day of his deposition known, though in the later martyrologies he is commemorated on the 31st of January.

Leg. W. 1, 2 (31 Jan. and 16 March); *Hist.* Beda, iv., c. 25. Chal. (28 Jan.).

THE TWENTY-EIGHTH DAY.

At the Cistercian Abbey of Vaucelles, *near Cambray, the deposition of the* BLESSED RICHARD, *Abbot, Confessor.*

St. Richard, Ab. C., A.D. 1169 c. This holy man, according to the Chronicles of the Abbey, was "by nation an Englishman, mature in virtuous habits, eminent for his discretion, cheerful in countenance, affable in conversation, of noble stature, temperate in all things, and in every respect commendable". He succeeded St. Radulphus as Abbot, and was buried by his side. The two bodies were afterwards raised together, and translated with honour; and both the Saints became renowned for their miracles.

Other Richards. Two other Saints of the Cistercian Order, of the name of Richard, in some later martyrologies, are said to be English, but perhaps on no sufficient authority. St. Richard, called the Sacrist, was a monk of the Abbey of Dundrennan, in Kirkcudbrightshire, and is mentioned by the annalist, Manriquez, without any indication of his place of birth. The Teutonic name favours the supposition that he was English, and as the Abbey was founded by St. David, the King, A.D. 1142, it is very probable that he introduced a colony from Rievaulx; but these conjectures do not amount to proof. The other is Richard, Abbot of Aldnest, near Groningen, in Friesland, who is possibly confounded with the other two, as it does not seem that there is any ground for supposing him to be English.

Leland (*de Scrip.*, p. 194) supposes Richard the Sacrist and Richard of *Aedierth* to be the same person, and an Englishman.

Leg. Henriquez, Mart. Cist. (28 Jan. and 30 Dec.); W. 2. (11 July). *Hist.* Manriquez, Ann. Cister., A.D. 1142 (vol. i., p. 437; vol. ii., pp. 191, 379); Leland, Script., p. 194.

THE TWENTY-NINTH DAY.

At the Abbey of Rhuys, *in Brittany, the deposition of* ST. GILDAS *the younger, Abbot, Confessor.—At* Glastonbury, *the commemoration of* ST. GILDAS *the elder, whose relics were there preserved, though the day of his festival is not known.*

St. Gildas the younger, Ab., Conf., A.D. 570 c.

ST. GILDAS the younger was also called GILDAS THE WISE and BADONICUS, from the year of his birth, which, as he himself recorded, was that of the great victory gained by the Britons over the English invaders at Bath. The father of Gildas was a British lord, who entrusted his son to the care of St. Iltut; and in his holy house the youth was educated in company with St. Samson, St. Paul of Léon, and other great servants of God. In the course of time Gildas went to Ireland to complete his studies, and learn the ways of Christian perfection, according to the tradition of St. Patrick. When ordained priest, unless he is confused with his namesake Gildas the elder, he went to Scotland, and preached with success to the pagans of that nation, and afterwards returned to Ireland. He was still young, when he undertook the pilgrimage to Rome, and finally, to satisfy his craving for holy solitude, took up his abode in the Isle of Houat, on the coast of Brittany. There he spent his time in prayer and study, and the practice of those extraordinary austerities, for which his whole life was remarkable. At length his retreat was discovered, and he was induced to pass over to the mainland and establish a monastery at Rhuys, to which place his learning, his virtues, and his continual miracles attracted not only the people of the neighbourhood, but many from beyond the sea. It was then that he wrote his works, which are still preserved, on the ruin of Britain and the judgments of God on the sins of the princes and clergy. Though the residence of Gildas was at Rhuys, he did not altogether abandon his beloved solitude of Houat, and he was there, at a very advanced age, when an angel came to announce that the hour of his passage to a better life was at hand. He assembled such of his religious as could be brought together, and having caused himself to be carried to the Oratory, received the Holy Viaticum, and took a tender farewell of his beloved disciples, and immediately gave up his soul to God. The relics of St. Gildas were carried to his Abbey of Rhuys, and in that church, it is said, a considerable portion is still preserved ; but in the course of time they were subjected to various translations and partitions, to satisfy the general devotion of which he was the object. Several abbeys and churches in Brittany and elsewhere are dedicated to St. Gildas, and his festival is observed in the calendars of various dioceses.

St. Gildas the elder, C., A.D. 512 c. No Day.

The festival of the elder ST. GILDAS, called also the ALBANIAN, is not known ; but his relics were held in veneration in the Abbey Church of Glastonbury, so rich in sacred treasures. It is difficult to separate the acts of this Saint from those of his namesake, Gildas the Wise ; but it appears that he was the companion of St. Cadoc, and a teacher in his Monastery of Llancarvon. In quest of perfect solitude, both St. Cadoc and St. Gildas retired from Llancarvon to certain desert islands on the coast, and there remained till driven out by pirates from the North. From the tradition of Glastonbury, it appears that St. Gildas found his way to that celebrated Abbey, and there ended his days in peace.

Cals. 47, 62, 69.
Marts. (on 27) M, Q; (on 29) N, P, Q.
Leg. Tinm., fol. 31*b;* Capgr., fol. 124*a;* Nov. Leg., fol. 156*a*.
Whitf. Sar.; W. 1 and 2; Chal.
Hist. Mab., Acta SS. Bened., vol. i., p. 129.
Lobineau, Saints de Bretagne, i., p. 301.
Malmesb. De Antiq. Glast. (Gale, ii., p. 296).
Fordun (Gale, ii., p. 634).

THE THIRTIETH DAY.

At the Abbey of Chelles, *in France, the deposition of* ST. BATHILDES, *Queen.*

St. Bathildes, Queen, A.D. 680.

BATHILDES, according to the general opinion, was a native of England, and was carried off under circumstances not known, and sold as a slave in France. Her humility and other virtues were conspicuous in that state, and the nobleman, whose servant she was, would have married her on the death of his wife, had she not persistently refused that honour. Some time afterwards, however, she was espoused to Clovis II., King of the Franks, by whom she had three sons, who all came to the throne in succession. On the death of her husband, she became regent for her eldest son, and ruled the kingdom with great benefit both to the Church and State. She founded several religious houses for men and women; and, with a view of her own retirement, established the Abbey of Chelles, near Paris, putting the community there settled under the direction and government of St. Bertila. As soon as it was possible, she withdrew from the cares of the world, and devoted herself to the service of God in this house, practising every virtue and making herself the servant of all. She bore her last long sickness with admirable patience and piety; and having received the holy Sacraments, signed herself with the cross, and, raising her eyes to heaven, gave up her soul to God. Many years later her body was translated and found entire, and her sanctity proved by many miracles. Her relics are still preserved at the parish church at Chelles, having been saved from the violence of the Revolution by the devotion of the people.

St. Bede, Will. of Malmesb., and others charge this holy Queen with the cruel death of Delfinus, Bishop of Lyons, and the patron of St. Wilfrid. There is obviously some error in this account, as there was no Delfinus, Bishop of Lyons; but about that time St. Annemundus, Bishop of Lyons, was put to death by Ebroin, the Mayor of the Palace, in all probability without the consent or knowledge of the Queen.

Cals. 1, 2, 4, 5, 8, 11, 15, 18, 62, *Marts.* Rom.; (on 26) E, I; (on 28) K, L, H, N, O, P, Q, R.

Leg. Whitf. Sar.; W. 2 (on 26); Chal. (on 27).
Hist. Mab. (Act. SS. Bened., sæc. ii.; p. 742; Contemp. life).

THE THIRTY-FIRST DAY.

In Wales, *the festival of* ST. MELANGELL.—*At* Ferns, *in Ireland, the deposition of* ST. MAEDOC, *Bishop, Confessor.*—*At* Holderness, *on the north bank of the Humber, the commemoration of* ST. WILGIS, *Monk, Confessor.*

St. Maedoc, Bp., Conf., A.D. 632 c. MAEDOC, who is also called AIDUS or AIDAN, and in English Hugh, belonged to an illustrous family in Ireland. He was granted to the prayers of his parents, who had lived for a length of time without children. The early piety of Maedoc attracted attention, and even then a number of youths desired to place themselves under his guidance. To escape those tokens of respect, he fled from his own country and took refuge with St. David at his monastery in Wales. In that retreat he was trained in the practices of the religious life, and gave evidence of his sanctity by various miracles, which he performed. With the blessing of his holy master he returned to Ireland, founded several religious houses, and was consecrated Bishop of Ferns. It was in his episcopal See that he gave up his soul to God.

St. Wilgis, Conf., A.D. 700 c. This servant of God was the father of the illustrious St. Willibrord, the Apostle of Friesland and Archbishop of Utrecht. WILGIS, with his whole family, led a most religious life in the world, until, feeling himself called to a higher state, he retired to a promontory on the banks of the Humber. There he lived for a length of time as a hermit, at a small chapel dedicated to St. Andrew, serving God with fastings, prayers, and vigils. Soon he received the grace of miracles, and became so well known that the King and others joined in endowing his cell with certain lands, and furnished him with the means of building a church, which he dedicated to our Blessed Lady. A small community then gathered around him, and the Saint presided over them until his happy passage to a better life. His body was buried in the church, and was regarded with the veneration due to a Saint by succeeding generations. Neither the day nor the year of his deposition is known, but it is said that he was honoured at Echternach on the 31st of January. Alcuin, who has written a notice of his life, tells us that he himself was at one time Prior of the monastery founded by St. Wilgis, and bears witness to the continued devotion of the people.

St. Melangell.

Cal. 91.

St. Maedoc.

Cal. Modern Irish (31 Jan.).

Leg. Tinm., fol. 144*a*; Capgr., fol. 26; Whitf. Add. (28 Feb.); W. 2; Chal.

Hist. Lanigan, ii., p. 332.

St. Wilgis.

Leg. W. 1 (5 March); W. 2 (31 Jan.); Chal. (11 Nov.).

Hist. Alcuin; Life of St. Willibrord and Verses on Wilgis (Migne's Patrol. Lat., vol. ci., pp. 694, 732).

FEBRUARY.

THE FIRST DAY.

At Tyburn, *the passion of* HENRY MORSE, *Priest of the Society of Jesus, who suffered martyrdom for the Catholic Faith, during the civil wars in the time of King Charles I.—Also the holy memory of* JOHN GOODMAN, *who, some time in the year 1645, died in the prison of Newgate, under sentence of death, in the cause of religion.*

V. Henry Morse, S.J., Mart., A.D. 1645.

HENRY MORSE was educated as a Protestant, but while studying law at the Inns of Court began to give his attention to the subject of religion, and became convinced of the truth of the Catholic Faith. Upon this, he crossed over to Douay, and was there received into the Church, remaining for some time as a student in the English College. From thence he went to Rome, and there completed his course. In due time, being ordained priest, Henry Morse was sent on the English Mission, but was arrested at Newcastle almost immediately on his landing. During his imprisonment, which lasted for three years, he was received into the Society of Jesus, and afterwards banished. As soon as possible he returned to England, and was greatly distinguished for his extraordinary zeal. During the plague of 1636-7, he took charge of no fewer than 400 infected families, and was the means of reconciling many to the Church. After this he was again banished, and once more returned to labour, until his merits were crowned with a glorious martyrdom. Various miracles are credibly reported to have taken place at his intercession; and such relics as could be obtained were carried to Paris, and authenticated with the reverence due to a Martyr.

John Goodman, Priest. No Day.

It was some time in the course of the year 1645 that JOHN GOODMAN, an eminent Confessor of the Faith, died in the common side of the prison of Newgate. This holy man was a native of Bangor, in North Wales, was educated at Oxford, and ordained as a Protestant minister. Having become convinced of the errors of his sect, he went abroad, and was received into the Church at Paris. He then became a student of Douay College, and after a time went to St. Omers to begin his noviceship with the Jesuits; but as it did not appear that his vocation was to that state of life, he was finally ordained as a secular priest and sent on the Mission. In the course of his ministry he was twice apprehended and twice released; but on his third arrest, in the year 1640, he was tried and condemned. At this time the Parliament had begun to remonstrate with Charles I. for his supposed clemency towards his Catholic subjects, in consequence of which, he thought fit to send them a message respecting Goodman, to the effect that as the charge against him was *solely* on account of his religion, it was his desire that he should be imprisoned for life or banished, but not put to death. In the conference between the Lords and Commons this answer was not deemed satisfactory, and the King was urged to let the law be carried out. Charles weakly yielded, so far as to say that he would leave the matter in the hands of the Parliament. Meanwhile the holy Confessor, with a heroic spirit of self-sacrifice, wrote to the King, imploring him that he might be no obstacle to a reconciliation between his Majesty and his people, and protesting that he willingly would lay down his life, if it might be the means of renewing a good understanding between them. This letter or petition was transmitted to the Parliament, and seems to have produced some effect, as the sentence was not carried out, though the pious Confessor was left to languish among the common felons in Newgate until his holy death in 1645.

Challoner's Missionary Priests, vol. ii. Foley's Records (for Morse), series i., p. 566.

THE SECOND DAY.

At Canterbury, *the deposition of* ST. LAWRENCE, *the second Archbishop, Confessor.—At* Würzburg, *in Bavaria, the deposition of* ST. BURCHARD, *Confessor, the first Bishop of that place, and one of the companions of St. Boniface, in the evangelization of Germany.*

St. Lawrence, Bp., Conf., A.D. 619.

ST. LAWRENCE, a monk of St. Andrew's on the Celian in Rome, was one of the original companions of St. Augustine on his Mission to the English. After the baptism of the King of Kent, and the successful beginnings of the great work, he was sent to St. Gregory to ask for instructions and help in the evangelization of the country. St. Augustine entrusted to him a long letter to the Pope, in which he submitted to him many questions as to the treatment of the new converts, and prayed that he might return with more labourers, for the abundant harvest before them. St. Gregory gladly satisfied those demands, and sent moreover a number of sacred relics, vestments, and church furniture, certain books, and also the archiepiscopal pall for the first Archbishop of Canterbury. Shortly before his death, St. Augustine consecrated St. Lawrence to be his successor in the See, lest any delay in the appointment should be injurious to the newly-founded church. Having thus become second Archbishop of Canterbury, the Saint devoted himself to the spread of the Gospel in England among the English, and also by his letters exerted himself to bring the Welsh and Irish Bishops to conformity with the universal Church in the observance of Easter and other points of discipline. The death of St. Ethelbert brought a sad reverse on the interests of religion, as Eadbald, his son and successor, remained a pagan, and showed plain signs of hostility to the

Gospel. A like calamity had befallen the kingdom of Essex, and things had taken so ill a turn, that the Bishops of London and Rochester, after conferring with St. Lawrence, had actually left the island and retired to France. Our Saint was about to follow them, but before abandoning his unprotected flock, he resolved to spend a night in prayer, in the church of the Monastery of St. Peter and St. Paul. After his prolonged devotions and many tears, he lay down to take a little rest, but was soon aroused by a vision of the blessed Apostle St. Peter, who came to reproach him for the thought of forsaking the sheep which he had committed to his care; and in token of his displeasure severely scourged him, and left him bruised and with his garments torn. In the morning he was seen in this condition by King Eadbald, who indignantly asked who had dared to treat the Bishop in this way. When St. Lawrence related what had happened to him, the account, through the grace of God, made such an impression on the King as led to his conversion, his baptism, and the complete reformation of his life. The exiled Bishops were recalled to England, and the Christian religion again prospered in the kingdom of Kent. At length St. Lawrence, full of good works, was called to his everlasting reward, and his remains were laid by the side of his great father and predecessor in the church of the Monastery of St. Peter and St. Paul. In the modern English Calendar, the festival of St. Lawrence is kept to-morrow.

St. Burchard, Bp., Conf., A.D. 751. BURCHARD was an Englishman by birth. His early life was remarkable for its singular purity and ardent piety; and so great was his fear of the world, that, to cut off all connection with the society of his kindred and friends, he took refuge in a voluntary exile in Gaul. While there he heard of the great works of St. Boniface in Germany, and, desirous of conversing with so eminent a servant of God, went to visit him at the seat of his labours. It is said that as soon as St. Boniface beheld our Saint, enlightened by divine inspiration, he foresaw the designs of God on his behalf, and proclaimed that the stranger was the man intended to gather the flock which St. Kilian, the Martyr, had begun to collect at Würzburg. Burchard was compelled to submit to the obedience imposed upon him, and St. Boniface, in the exercise of his legatine authority, erected the See of Würzburg and consecrated Burchard as its first Bishop, the confirmation of both which acts was afterwards granted by Pope Zachary. The Saint fulfilled in perfection the duties of a vigilant pastor, directing himself in his difficulties by the advice of St. Boniface, and his zeal and charity were rewarded by the acquisition of multitudes of souls, and the devoted affection of his people. He had a singular devotion towards St. Kilian, who had watered that land with his blood, and translated his relics with great honour. When he knew that the end of his earthly course was approaching, he was careful to provide a worthy successor to take charge of his people, and retired with a few companions to Hohenburg, where he calmly awaited the coming of his Lord. Having received the last Sacraments, on the 2nd of February, he breathed his last with sentiments of confidence and holy joy. He was buried at Würzburg, near St. Kilian; and at a later period, about the year 972, on the 14th October, his relics were solemnly translated by Hugh, Bishop of Würzburg—a ceremony in those days equivalent to canonization, for which he had obtained the express sanction of Pope Benedict VI.

St. Lawrence.

Cals. 26, 48.
Marts. Rom., L, M, N, P (on 2).
Leg. Tinm., fol. 35*b*; Capgr., fol. 178*a*; Nov. Leg., fol. 217*b*; Whitf. Sar.; W. 1, 2; Chal.
Hist. Beda, i., ii.

St. Burchard.

Mart. Rom. (14 Oct.).
Leg. W. 1, 2 (2 Feb. and 14 Oct.); Chal. (14 Oct.).
Hist. Mabill., Acta SS. Bened. (iii. sæc., pars. 1, p. 645).

THE THIRD DAY.

In the modern English Calendar, the festival of St. Lawrence, *Bishop, Confessor, whose deposition was yesterday.—At* Hanbury, *in Staffordshire, the deposition of* St. Werburg, *Virgin and Abbess.—Also the memory of the holy* *widow* WERBURG, *sometime Queen of Mercia, and afterwards Abbess.—At* Tyburn, *the passion of the Blessed* JOHN NELSON, *Priest, who suffered martyrdom under Elizabeth for refusing the oath of the royal supremacy.*

St. Werburg, V., Abbess, A.D. 699. WERBURG was the daughter of Wulfhere of Mercia and St. Erminilda, and from her early years showed unmistakable signs of a vocation to the religious state. She persistently refused the marriage which her father had planned for her, and found her delight in retirement and prayer. After his conversion, Wulfhere became satisfied that he could no longer, with a safe conscience, oppose her desires, and with pious sentiments, though with deep natural regret, himself conducted her to Ely and placed her under the care of her saintly aunt Etheldreda. Under this training her progress in perfection was rapid, and she was soon considered a model of the religious life. When her uncle Ethelred became King of Mercia, he induced her to undertake the government of various monasteries, which he desired to establish in his own territory. With his aid she accordingly founded one at Weedon, in Northamptonshire, then a royal residence, and others at Trentham and Hanbury, in Staffordshire; and in these holy retreats she was the means of bringing up many pious virgins in the perfect ways of divine love. She was at Trentham when called to her reward by her Heavenly Spouse, but, by her own request, was buried at Hanbury. Many years after her death her body was found entirely incorrupt, and there she remained until the time of the Danish invasion, when it was thought necessary to preserve so great a treasure from profanation by translating her relics to Chester. There an abbey was erected in her honour, the church of which at a later period became the See of a Bishop.

St. Werburg, Widow, Abbess, A.D. 783 c. WERBURG was the widow of Ceolred, the powerful King of Mercia, who died in the year 716. She afterwards retired to a monastery, of which she became the Abbess. Her life was prolonged many years, which she spent with such holiness, that the chronicler says it may well be believed that she went to live with Christ for ever. The day of her death is not known, but in a modern martyrology the 3rd of February is noted as her festival.

B. John Nelson, Mart., A.D. 1578.

JOHN NELSON was the son of Sir N. Nelson, of Shelton near York. He was near forty years of age when his zeal for religion led him to cross the sea to study for the priesthood at Douay College. In the year 1576 he was ordained and sent on the Mission; but the period of his labours was brief, as he was arrested towards the close of the following year, and thrown into prison. The examination of Nelson turned mainly on the Queen's supremacy in matters of religion, which he could in nowise admit, and accordingly he was condemned to death as guilty of treason. The holy man spent the short remainder of his life in fasting and constant prayer, from which he derived heavenly consolation and wonderful fortitude, to the admiration of all beholders. In a providential manner, he was enabled to receive the Sacraments of Penance and the Holy Eucharist from a priest who came to visit him. At his execution he publicly renewed the profession of his faith, and declared his charity towards all men. He was cut down from the gallows, while yet alive; and as the hangman was actually plucking out his heart, his last words were: "I forgive the Queen and all the causers of my death". This holy Martyr was one of those represented in the paintings on the walls of the ancient English Church in Rome, and consequently he was declared by Pope Leo XIII. to be entitled to the designation of *Blessed.*

St. Werburg, V.

Cals. 24, 52, 57, 66, 64, 65, 67, 95.

Marts. L, R.

Leg. Tinm., fol. 31*a*; Capgr., fol. 244*a*; Nov. Leg., fol. 299*a*; Whitf. Sar.; W. 1 and 2; Chal.

Hist. Flor., A.D. 675; Malmesb. Reg., i., § 76; ii., § 214.

Higden (Rolls, vol. vi., p. 106); Mabill., Acta SS., ii. sæc., p. 735.

Werburg, Wid.

Hist Simeon Dunelm., Reg. (Twysd. Col., 110); Flor., A.D. 781.

Nelson.

Hist. Challoner's Mission. Priests, vol. i.; Stowe; Archiv. Westmon., ii., pp. 65, 69; iv., p. 65.

Archiv. Westmon., Champney's Annals, p. 793.

THE FOURTH DAY.

At Gloucester, *the festival of* ST. ALDATE, *Confessor.—At* Huncourt, *in the diocese of Cambray, the passion of* ST. LIEPHARD, *Bishop and Martyr.—At* Sempringham, *in Lincolnshire, the deposition of* ST. GILBERT, *Priest and Confessor, founder of the Religious Order of the Gilbertines.—At* Durham, *the martyrdom of the Venerable* JOHN SPEED, *Layman, who was put to death for aiding the Missionary Priests in the exercise of their office.*

St. Aldate, Conf., A.D. 450 c. ST. ALDATE, or ELDATE, was a Briton, who lived at the time of the invasion of the island by the English, and is called Bishop of Gloucester. He is said to have shown much zeal in animating his fellow-countrymen to a defence of their territory, but the little related of him is so blended with the unauthentic history of the period, that it is impossible to gather any certain facts. There are churches dedicated to St. Aldate in Gloucester and in Oxford.

It has not been ascertained that there was a Bishop's See at Gloucester in British times, unless Cluvium is the same place; nor was there in later ages, until the time of the schism, when Henry VIII. placed a Bishop there.

St. Liephard, Bp., Mart., A.D. 640 c. According to the account preserved in the diocese of Cambray, ST. LIEPHARD was a Bishop from Great Britain, who on his return from Rome was murdered by pagan robbers in a wood near Cambray. His relics were venerated at Huncourt, but were subsequently translated to St. Quentin, where they were profaned and lost in the siege of A.D. 1557.

In certain old martyrologies St. Liephard is called "Archbishop of the English," and even "Archbishop of Canterbury," which is irreconcilable with authentic history. Haddon and Stubbs (Councils, vol. i., p. 28) consider that it is *manifestly* a confusion with St. Luidhard, the Almoner of Queen Bertha, who was a Bishop and resided at Canterbury, and pronounce the pilgrimage to Rome and the murder at Cambray to be a pure fiction. Though the similarity of the names and the connection with Canterbury are remarkable, still the diversity between the two narratives is so complete, as to render the suggestion of these learned writers anything but conclusive. St. Luidhard died at Canterbury, where his relics were honoured among the sacred treasures of the Cathedral; nor is there any tradition of his martyrdom. St. Liephard, on the other hand, was an object of religious veneration in the place, when he suffered; his tomb in the abbey church became a sacred shrine, and his relics were afterwards translated, as those of a Saint. Though he was certainly not Archbishop of Canterbury, there is nothing improbable in the conjecture that he was a Welsh Bishop, and that he may, according to one of the legends, have accompanied Cadwalla, "the last king of Britain," to Rome.

St. Gilbert, Conf., A.D. 1189.

GILBERT belonged to a good family in Lincolnshire, and received a sound education. Having been ordained by the Bishop of Lincoln, he was instituted rector of the parishes of Sempringham and Tirington, the patronage of which was vested in his father. He was zealous in the discharge of his pastoral duties; but the work for which he showed a special predilection was the education of children of both sexes, in knowledge and the ways of a holy life. This led him to form an asylum for unprotected girls, which in course of time gradually assumed the character of a religious community, and finally developed into the Order known by his name. The fame of Gilbert's sanctity was soon spread, and many persons of both sexes were so desirous of living under his direction, that he was induced to found also an Order for men. He chose for the women the Rule of St. Benedict, and that of the Canons Regular of St. Austin for the men, to both of which he added certain constitutions adapted to the ends of the foundation, which received the approbation of B. Eugenius III. and other Popes. The good work prospered, and at the time of his death the holy man is said to have left no fewer than 700 men and 1500 women professing his Rule in many different houses. But this success was purchased with many afflictions. The institute was calumniated to the Pope, who deputed several Bishops to make investigations and report to him. The answer of the Bishop of Norwich is still extant, and gives a most remarkable attestation to the great sanctity of Gilbert and the benefits of his undertaking; and thus the malice of his opponents was defeated. On another occasion, during the exile of St. Thomas of Canterbury, the Saint was accused before King

Henry II. of sending supplies to relieve his pressing wants; but was told that if he would simply deny the charge, his word would be accepted and he would be freed from all further molestation. This condition Gilbert would not accept; for although in reality he had kept up no intercourse with the future Martyr, yet he entirely sympathised with his cause, and would not disclaim as a crime an action which he considered to be one of great virtue. This imminent danger was averted by God's good providence, and the King, in contradiction to his usual violent proceedings, allowed the matter to drop in silence. The Saint lived to the extraordinary age of 106 years, notwithstanding the very austere life he had led from his youth. He never tasted flesh-meat, unless in times of sickness, his usual food being roots of the earth, and that in very small quantities. He wore a shirt of hair, and his hours of rest were very brief, the greater part of the night being devoted to prayer, in which he found all his joy to consist. At the time of his death, which took place on the 4th of February, 1189, many persons saw marvellous lights from heaven, indicating that a great servant of God was quitting this world. He was buried at Sempringham, and many miracles were reported to have occurred at his tomb. In the year 1202, Innocent III. delegated the Archbishop of Canterbury to investigate the truth of these marvels, and, on the fullest proof that many of them were indisputably authentic, St. Gilbert was solemnly canonized by that Pope. In England, by appointment of Leo XIII., the festival of St. Gilbert is now observed on the 11th of February.

V. John Speed, M., A.D. 1594.

JOHN SPEED, a pious layman, was condemned to death, on the charge of aiding and abetting Catholic priests in the exercise of their ministry, having been accustomed to guide them from one Catholic house to another. Great efforts were made to induce him to conform to the new religion, but he treated all the offers held out to him with contempt, and died with the greatest constancy. This faithful servant of God is one of those whose cause was admitted by Pope Leo XIII.

St. Aldate.
Cals. 79, 81.
Marts. L, M.
Leg. Whitf. Sar.; Chal. (14 June).
Hist. Leland, Collect., vol. ii. (iii.) (taken from Geoffrey).
Camden Britan. (p. 275, Gibson).

St. Gilbert.
Cals. 2, 17, 75, 107.
Marts. Rom., N, R.
Leg. Tinm., fol. 36*b*; Capgr., fol. 124*b*; Nov. Leg., fol. 156*b*.
Whitf. Sar.; W. 1 and 2; Chal.
Hist. Boll. (1st vol. of Feb., p. 56).

St. Liephard.
Mart. Usuard (addition of Molanus).
Leg. W. 1 and 2; Chal.
Hist. Boll. (1st vol. of Feb., p. 491).

THE FIFTH DAY.

At the Abbey of Whitby, *the holy memory of* ST. TRUMWIN, *Confessor, Bishop of the Picts.*

St. Trumwin, Bp., Conf., A.D. 700 c. No Day. TRUMWIN was consecrated Bishop of the Picts by St. Theodore, Archbishop of Canterbury, and his residence was fixed in the Monastery of Abercorn, within the kingdom of Northumbria, though his mission lay on the other side of the Firth of Forth. Whether he was Abbot of this place before his consecration or not is not related; nor do we know what was the success of his episcopate, though he was esteemed a man of most holy life. St. Trumwin was present at the Synod of Twyford, at which it was agreed that the See of Lindisfarne should be pressed on the acceptance of St. Cuthbert. King Egfrid, foreseeing how difficult it would be to induce the Saint to quit his retirement, went himself to the Island of Farne, taking with him St. Trumwin and other companions. It was only after many prayers and tears that St. Cuthbert was persuaded to yield; but at length they were successful, and took him back to the Synod, which was still sitting. St. Trumwin returned to his own flock; but it was not long before the disastrous war broke out between the Picts and Egfrid, in which the King was slain, and all the English who fell into their hands were most cruelly treated by the conquerors. St. Trumwin was compelled to retire, and took with him his monks, whom he placed with friends in different monasteries in England. The Saint betook himself to Whitby with a very few companions, and there resumed his monastic life, with profit not only to his own spiritual perfection, but to that of the religious community. The Abbess at that time was St. Elfleda, and her mother, St. Eanfleda, was also a member of the community, and St. Trumwin was of the greatest service to them in the government of the house, and also as their own spiritual adviser. There he lived many years, and was buried with great honour in the Abbey Church. In the twelfth century his remains were discovered, with those of of several other Saints, and translated to a place of greater distinction.

Leg. W. 1 and 2 (10 Feb.); Chal. (25 Jan.). *Hist.* Beda, iv., c. 12, 28, 26. Malmesb. for translation.

THE SIXTH DAY.

In Ireland, *the deposition of* ST. MEL, *Bishop and Confessor.*

St. Mel, Bp., Conf., A.D. 488.

MEL was by birth a Briton, who went to Ireland as a fellow-labourer with St. Patrick, by whom he was made Bishop of Ardagh. In some legends he is said to be one of the nephews of that great Apostle, but there is no sufficient warrant for such a tradition. According to an ancient calendar, St. Mel passed to his eternal rest on the 6th of February.

Leg. Chal. *Hist.* Lanigan's Hist., vol. i., p. 335.

THE SEVENTH DAY.

In London, *the passion of* ST. AUGULUS, *Bishop and Martyr.* —*At* Lucca, *in Italy, the festival of* ST. RICHARD, *Confessor, an English King, and the father of several illustrious Saints.*— *At* Tyburn, *the passion of the Blessed* THOMAS SHERWOOD, *Layman, who on this day laid down his life in testimony of the Catholic Faith.*

St. Augulus, Bp., M., A.D. 300 c.

AUGULUS is named on this day in the Roman Martyrology, and in all the ancient calendars, as a Bishop, who suffered martyrdom in London. No Acts of his are known to exist; but the conjecture of historians is, that he suffered in the persecution of Diocletian, about the same time as St. Alban. Together with St. Augulus we may commemorate other holy prelates of the early centuries, who were the fathers and founders of the British Churches, and whose names are recorded in the Book of Life. Among these, some of our later annalists have mentioned, but without apparent authority, the following prelates:—

No Days. THEAN, said to have been the first Bishop of London.

GUITHELIN, called Archbishop of London.

STEPHEN, eighth Archbishop of London.

VODINUS, also said to be Archbishop, and to have suffered martyrdom at the hands of Hengist, the first Jutish conqueror of Kent, about 450.

Also the pious memory of the three British Bishops, who subscribed to the Council of Arles, A.D. 312, viz.:—

EBORIUS, of York.

RESTITUTUS, of London.

ADELFIUS, of Camalodunum.

St. Richard, King, Conf., A.D. 722. The history of ST. RICHARD is gathered from fragments concerning him, contained in the lives of his saintly children. He is always called a king, but it is difficult to determine where his dominions lay. As St. Boniface was born in his territory, it must be presumed that a part of Devonshire must be included in it; and hence the most probable supposition is that Richard was one of the under-kings among whom Wessex was divided between the reigns of Cenwalch and Ceadwalla, and that most likely he was a member of that royal family. He was always distinguished for his piety, which was richly rewarded in the offspring which God bestowed upon him. He married Winna, the aunt or sister of St. Boniface, and was the father of three illustrious Saints and Missioners: St. Willibald, St. Wunibald, and their sister, St. Walburga. His holy purpose of retirement from the world, and a pilgrimage to the holy places, was first suggested by one of his sons; and when his preparations were completed, and he had placed his young daughter in the Monastery of Wimborne, he set out on this journey, which was to be his last, accompanied by Willibald and Wunibald. His religious intention was accepted, but he was not permitted to reach Rome. At Lucca he was seized with a fatal sickness, which soon brought him to the grave. His sons having assisted him in his last passage, and had the consolation of witnessing his holy death, buried him with honour in the Church of St. Frigidian, and pursued their intended pilgrimage. Many miracles signalised the sanctity of St. Richard, and were renewed in a remarkable manner at a much later date. When the people of Eichstadt wished to translate his remains and lay them by those of St. Willibald, their Bishop, the people of Lucca would by no means consent to part with the treasure, and they were obliged to content themselves with carrying away a little dust from his tomb.

The lessons of the Sarum Breviary make St. Richard son of Hlothere of Kent, and his heir, which seems irreconcilable with what is said of St. Boniface, who was born at Crediton.

B. Thomas Sherwood, Mart., A.D. 1578.

THOMAS SHERWOOD was a native of London, and while yet young, in the year 1576, was preparing to cross the sea, and enter himself as a student of Douay College. While he still remained in London, to settle his affairs and to procure means to continue his studies, he was arrested through the treachery of the son of a pious Catholic, whose house he frequented. Before the magistrate he denied the spiritual supremacy of the Queen, and on this charge was committed for trial. Sherwood had to endure a long and very severe imprisonment, in the course of which he was cruelly racked, to compel him to declare in whose houses he had heard Mass. Nothing would shake his constancy or induce him to betray his fellow-Catholics, and in his torments he continually repeated these words: "Lord Jesu, I am not worthy to suffer these things for Thee, and much less worthy of the rewards Thou hast promised to those who confess Thee". At length he was tried and condemned on the same charge of rejecting the royal supremacy, and his sufferings were brought to an end by a glorious martyrdom. He was executed with the utmost cruelty, and butchered while he was yet alive.

St. Augulus.
Cals. 43, 52.
Marts. Rom., G, A, C, F, D, K, L, H.
Leg. W. 1 and 2; Chal.; Thean, W. 2; Chal.; Guithelin, W. 1; Chal.; Stephen, W. 1 and 2; Vodine, W. 1 and 2; Chal.
Hist. (Thean and Stephen), Jocelin of Furness; (Guithelin and Vodine), Geoffrey of Monmouth.

St. Richard.
Marts. Rom.
Leg. Whitf. Add.; W. 1 and 2; Chal.
Hist. Boll. (2 vol. of Feb., p. 72).

B. Thomas Sherwood.
Hist. Douay Diaries; Bridgwater, fol. 302; Archiv. Westmon., ii., p. 75; Champney, p. 740.

THE EIGHTH DAY.

In Wales, *the festival of* St. Kigwe, *Virgin.—At* Steyning, *in Sussex, the festival of* St. Cuthman, *Hermit and Confessor.—At the* Castle of Fotheringay, *in Northamptonshire, the pious memory of* Mary Stuart, *Queen of Scotland, Dowager-Queen of France, and in the order of legitimate succession, Queen of England, from the death of Mary Tudor.*

St. Cuthman, Conf., A.D. 800 c.

St. Cuthman was born at some place in the south of England, of most pious parents, who brought him up in the holy fear of God. The child fully corresponded with this care, and from the first was remarkable for his innocent and devout life. He had the charge of his father's flock, and took advantage of the solitude, in which they fed, to give himself up to prayer, though without in any way neglecting his duty, or in the least failing to obey his parents' orders. Even then his holy life and circumstances, which seemed miraculous, gained for him the veneration of his neighbours. On the death of his father, Cuthman devoted himself with singular filial piety to the care of his mother, and wherever he went took her with him, in a sort of carriage, which he made for the purpose. But she was growing old, and her little property was exhausted, and it was necessary that they should choose a fixed abode. Steyning, in Sussex, was the place providentially pointed out to the

Saint, and there he built a little cottage, to which he afterwards added a chapel. In this spot he passed the remainder of his earthly pilgrimage, until he exchanged it for a heavenly rest. During his life and after death he was honoured by many miracles, and the especial veneration of the people, whom he had benefited by his holy example and instructions. The parish church is dedicated to his name.

The Bollandists suppose Steyning to be in Normandy, a mistake which arises from the fact that Steyning, as well as other places, was given to the Abbey of Fécamp by St. Edward the Confessor, and that a portion of the Saint's relics were taken there.

Mary Stuart, Queen of Scots, A.D. 1587.

The Catholics of these islands and the nations of the Continent have ever been accustomed to regard QUEEN MARY as a Martyr. Though so many calumnies have been invented to blacken her reputation, the general conviction of the people of Scotland, so greatly opposed to her in religion, has always been favourable to her innocence. Nor can it be denied that her fidelity to the Catholic religion was the cause of the unceasing troubles she endured from her own subjects, or at least the chief motive which led her cruel enemy in England to bring about her death. Mary was induced by the false promises of Elizabeth to take refuge in England, instead of retiring to her kindred in France, as she might have done; but no sooner had she crossed the border than she found herself a prisoner, and so remained during eighteen years. The latter part of this time she was confined at Fotheringay, where she was denied the privilege of Mass, and as far as possible all exercise of her religion. At length Elizabeth ordered a mock trial, and signed the warrant for her death. It was in the hall of Fotheringay Castle that the sentence was carried out, in the presence of various members of Elizabeth's Council. Mary exhibited the greatest constancy and piety; she protested her innocence as to the charges brought against her, declared her firm adherence to the Catholic Faith, and resigned herself completely to the holy will of God. She was buried in the Abbey Church of Peterborough, but afterwards removed by her son King James to Westminster.

St. Kigwe.

Cal. 51.

Mart. Exeter (cited by Oliver) ?

St. Cuthman.

Cals. 43, 51, 52, 62.

Mart. M. (Rudmandus, probably the same on the 9th).

Leg. Chal.

Hist. Boll., vol. iv., p. 197.

Queen Mary.

Hist. Challoner's Missionary Priests, vol. i.

Archiv. Westmon., iv., pp. 41, 43; Catalogues of Marts.

Archiv. Westmon., Champney's Annals, p. 837.

THE NINTH DAY.

At Llandaff, *the deposition of* ST. THELIAU, *or* TEILO, *Bishop and Confessor.*

St. Theliau, Bp., Conf., A.D. 560.

ST. THELIAU belonged to an illustrious family in South Wales, and was educated under the care of St. Dubritius of Llandaff, having as a fellow pupil Samson, afterwards the saintly Bishop of Dôle. He also studied for a time under St. Paulinus, whom St. German had left in Britain on his return to Auxerre, and there, too, he had the companionship of a young Saint, in the person of St. David. In the course of time, and as it seems, after they were priests, St. Theliau and St. David, accompanied by St. Paternus, visited Jerusalem and the holy places of Palestine. On his return, St. Theliau passed through Brittany, in order to visit his friend St. Samson, and remained with him over seven years, sharing in his various apostolic labours. At length he returned to Wales, where he was welcomed by St. Dubritius, who made him Bishop of Llandaff, and resigned the See into his hands. So great was his zeal and charity, that his flock acknowledged them to be equal to the pastoral solicitude of his great predecessor. It was especially during the visitation of the yellow pestilence that his devotion was proved; but after a while he was warned by a heavenly vision to retire, with such of his people as would follow him. Accordingly he visited Brittany for the second time, but returned to his See as soon as circumstances permitted. He was then appointed Metropolitan in the place of St. David, deceased, and continued to execute his episcopal charge to the end of his days, ever growing in sanctity, and accumulating merits before God. St. Theliau died at his Monastery of Llan-Deilo-Vawr, but seems to have been buried at Llandaff. His memory is held in honour as well in Brittany as in Wales and England, and there is a church dedicated to him in the diocese of Quimper.

Cals. 38, 39, 51, 84, 92.
Mart. L. (Felinanus, on the 10th, perhaps for Thelauanus).
Leg. Tinm., fol. 38*a*; Capgr., fol. 236*a*; Nov. Leg., fol. 280*b*; Whitf. Add.; W. 1 and 2; Chal.
Hist. Lobineau, Saints de Bretagne, vol. i., p. 172.
Anglia Sacra, vol. ii. (from Geoffrey).

THE TENTH DAY.

At the Abbey of Whitby, *in Yorkshire, the holy memory of* ST. CÆDMON, *Monk and Confessor, the day of whose deposition, as well as of the translation of his relics, is unknown.*

St. Cædmon, C., A.D. No Day. CÆDMON was a servant on the farm of the Abbey, under the great Abbess St. Hilda. On festive occasions his companions were accustomed, after their repast, to promote the common cheerfulness by singing, and for this purpose the harp was passed round to one after another of the assembled guests. Cædmon was unable to take part in this recreation, and was wont to quit the hall when he saw that his turn was near. On one such occasion he retired to the shed of the cattle under his charge, and there fell asleep. In a dream some one appeared to stand before him and bid him sing, and when Cædmon assured him that he knew not how to sing, still insisted that nevertheless he must celebrate the praises of the great Creator of all things. Whereupon Cædmon felt himself inspired with a new gift, and still in his sleep recited the most sweet and noble verses, which had ever been heard in the English tongue. On the morrow the words were fresh in his memory, and were repeated by him to the steward of the monastery, who went to tell the Abbess of the wonderful gift which had been conferred on the humble and untaught servant of the house. St. Hilda had him brought into the presence of various learned men, who were there at the time; and when they were told of the dream, and had heard the specimen of his powers, all agreed that a heavenly grace had been bestowed upon him. By order of the Abbess he was admitted to the religious habit and received as a brother of the monastery. The various histories of the Sacred Scriptures were read to him, and on these subjects he composed many poems, some of which are preserved to the present time, and have earned for him the title of the first Christian poet of our land. It was remarked that he could never compose anything on a profane or even secular theme, his gift being only for the glory of God. St. Cædmon lived in great simplicity and holiness, very pious and strictly observant of the Rule. Shortly before his death, though not supposed to be seriously ill, he asked for a bed in the common infirmary of the brethren, and his wish was complied with. He joined in cheerful conversation with those who were already there, until midnight was passed, when to the surprise of all he asked for the Holy Communion. After some hesitation his petition was granted, and when the Lord's Body was brought to the room, he asked whether all were in peace and charity towards him. "I too," he said, "am in charity with all the servants of God." After these words he communicated, and asked again whether the time of the Divine Office was near. Hearing that it wanted but little, he said, "It is well; let us wait for that hour". He then signed himself with the holy Cross and fell asleep, and in that sleep passed to his eternal rest. The relics of St. Cædmon were translated with those of other Saints at Whitby, in the twelfth century, when his great merit before God was attested by many miracles, according to the common report.

Leg. W. 1 and 2 (on 11); Chal. (on 12). *Hist*. Beda, l. iv., c. 24.
Malmes. Pont., iii., § 116.

THE ELEVENTH DAY.

The holy memory of the Venerable FRANCIS LEVISON, *Martyr, Priest, and Friar of the Order of St. Francis.*

V. Francis Levison, O.S.F., A.D. 1680. FRANCIS LEVISON entered the Holy Order of the Friars Minor, at the age of eighteen, and was known by the name of Father Ignatius a Sancta Clara. He laboured on the English Mission for twelve years, and was then arrested and thrown into prison. The magistrate who committed him endeavoured by bribery to obtain some evidence against him; but as none could be procured, the venerable servant of God was left during fourteen months to languish in gaol in a pitiable state of misery and starvation, until death came to change these sufferings into everlasting bliss.

Hist. Challoner's Missionary Priests, vol. ii. Hope's Franciscan Martyrs, p. 240.

THE TWELFTH DAY.

In the Isle of Lindisfarne, *and at* Durham, *the commemoration of* ST. ETHELWOLD, *Confessor and Bishop of Lindisfarne.—At* Oxford, *the translation of* ST. FRIDESWIDE, *Virgin, whose deposition is on 19th of October.—At* Tyburn, *the passion of five glorious Martyrs, who suffered death for the Faith, under Queen Elizabeth, at the same place and on the same day in the year of Christ, 1584—namely,* GEORGE HAYDOCK, *Priest;* JOHN MUNDEN, *Priest;* JAMES FENN, *Priest;* THOMAS HEMERFORD, *Priest; and* JOHN NUTTER, *Priest, all of whom have been declared Venerable Servants of God by Pope Leo XIII.*

St. Ethelwold, Bp., Conf., A.D. 740. ETHELWOLD was one of the attendants of St. Cuthbert, and afterwards became Abbot of Old Melrose. In that position of authority he proved himself to be a man of humble and religious life, and on the death of St. Edbert, in the year 721, was chosen Bishop of Lindisfarne. He was still living when St. Bede wrote, and is described by him as showing himself by his acts worthy of his episcopal rank. After a long episcopate he gave up his soul to God, and was buried in his Cathedral Church. At the time of the Danish invasion the relics of St. Ethelwold were translated with those of St. Cuthbert and his immediate successors, and finally found their resting-place in the new Church of Durham.

V. George Haydock, Mart., A.D. 1584.

GEORGE HAYDOCK was born at Cottam, near Preston, in Lancashire, and was educated in the Catholic religion. His father, also, at an advanced age was ordained priest, and served the Mission with great fruit. George began his studies for the priesthood at Douay, continued them at Rome, and completed his course at Rheims, where he was ordained. He went to England at the beginning of 1582, and almost immediately fell into the hands of the pursuivants, near St. Paul's Church, in London. His examination turned on the supremacy, and the result was his imprisonment for two years before his arraignment. The greater part of this time the pious man was kept in the strictest seclusion and deprived of the consolation of the Sacraments, and was suffering, moreover, from a lingering sickness. At length he was brought to trial and condemned, with four others, for being made priests beyond the seas by the Pope's authority. He received his sentence with incredible joy, and the only thing that disturbed his tranquillity was a rumour that he was likely to be reprieved. The horrors of his execution were aggravated by the insults and cruelty of the sheriff, who would not spare him the least of the barbarities of the sentence. He triumphed over all, and through these torments passed to the joys of a better life.

V. John Munden, A.D. 1584.

JOHN MUNDEN was a native of Dorsetshire, and held a fellowship at New College, Oxford, until he was deprived of it on the discovery of his religion. After a time he went abroad, and studied at Rheims and Rome, and was ordained priest and sent on the Mission in 1582. He was soon discovered and taken prisoner, and examined by Secretary Walsingham, who proceeded with such violence, as to give him a blow on the head which completely stunned him. The prisoner was then sent to the Tower and most harshly treated, being left to lie on the bare floor in irons for many days. After a year's captivity and another severe examination, he was at length brought to trial and condemned to die. While they were pronouncing the sentence, he recited the Te Deum with a joyful countenance. The night before his execution his Confessor contrived to pay him a visit, and found him enjoying the greatest peace of mind and spiritual sweetness. He endured the torments of his cruel death with admirable courage, and with his blessed companions passed through these short pains to everlasting rest.

V. James Fenn, A.D. 1584. In early youth JAMES FENN had suffered great temporal losses for his constancy in the service of God, but afterwards he married and settled in the world. On the death of his wife, a pious priest induced him to go to Rheims and study for Holy Orders. He returned as a priest in the year 1582, to serve the Mission of Somerset, his native county. After a short interval Fenn was arrested as a Catholic, though it was not known that he was a priest, and sent to the Marshalsea, in London, where, however, he was allowed to see those who came to visit him. In this way the servant of God was able to continue his mission, to administer the Sacraments, to gain sinners to God, and bring heretics to the Faith. The grace and efficacy of his words were singular, and some of the conversions recorded most remarkable. He prepared himself for death by continual prayer. At his trial he boldly professed himself a Catholic; but as there was no evidence to show that he was a priest, he was falsely charged with a conspiracy against the life of Elizabeth. Though it was impossible to prove such an accusation, he was condemned to the cruel penalties of high treason, which he bore with perfect constancy.

V. Thomas Hemerford, A.D. 1584. THOMAS HEMERFORD was a native of Dorsetshire, and a graduate in law of the University of Oxford. He went abroad to be reconciled to the Church, and remained at Rheims for the purpose of study, from thence passing to Rome, where he completed his course and was made priest. In England he was arrested with George Haydock and others, and condemned to the same penalties. After the sentence, Hemerford was left in his prison in irons for five or six days, and then dragged to execution with the other Martyrs. It is recorded that he suffered with the greatest fortitude.

V. John Nutter, Mart., A.D. 1584. John Nutter was a native of Lancashire, brought up in heresy, and a graduate of Oxford. On his conversion he went over to Rheims, where he was ordained priest, and in 1582 returned to England to labour in the Mission. The vessel which conveyed him foundered at sea, and he was put on shore at Dunwich, in Suffolk, where he was at once arrested, on account of certain Catholic books in his possession. Though suffering from a violent fever, Nutter was harshly treated by his captors and sent to the Marshalsea in London. During the year of his detention the good priest found an opportunity of convincing many Protestants and reconciling not a few, and was noted for his great charity to all, enemies as well as others. John Nutter was condemned on the usual charges, and executed with all the horrors of the sentence. Many of his spiritual children were present, and were wonderfully edified by the cheerfulness and sweetness which appeared on his countenance.

St. Ethelwold.
Mart. L (on 21 Apr.).
Leg. W. 1 and 2; Chal.
Hist. Beda, v., c. 12 and 24; Flor., A.D. 739; Sim. Dunel. (Surtees Ed., pp. 13, 133, 191, 215).
Trans. St. Frideswide.
Cals. 5, 73, 80, 100.
Mart. M.

Martyrs.
Hist. Challoner's Missionary Priests, vol. i.
Bridgwater's Concertatio, fols. 133, 139, 143, 156.
Douay Diaries; Stowe.
Archiv. Westmon., Champney, p. 786.
,, ,, Catalogues of Martyrs.

THE THIRTEENTH DAY.

At Tibrach, *in Ossory, the festival of* St. Modomnock, *or* Domnock, *Confessor.—At the* Abbey of Thorney, *in Cambridgeshire, the holy memory of* St. Huna, *Monk and Confessor.—At* Ely, *the deposition of* St. Erminilda, *the third Abbess of that celebrated monastery.*

St. Modomnock, Conf., A.D. 550 c. St. Modomnock, who is also called Domnock, belonged to the princely house of the Nialls in Ireland, who, like others of his fellow-countrymen, came over to place himself under the spiritual guidance of St. David. When he had completed his studies and his course of religious probation he returned to his own country, and settled at Tibrach, in Ossory. His festival is kept in Ireland on the 11th of October, but the year of his death is unknown.

It would seem to be by an error that Domnock has been sometimes called a Bishop. Giraldus Cambrensis has latinised his name as *Dominicus*, whom some have taken for another individual. The Saint is said to have introduced *bees*, hitherto unknown, into Ireland, a swarm having settled on the bows of the vessel, which carried him home.

St. Huna, Conf., A.D. 690 c.

ST. HUNA was a monk and priest of the Abbey of Ely under St. Etheldreda. He was charged by the Saint to conduct her obsequies, and to place her remains in the cemetery amidst those of her sisters of the community. Having piously obeyed her commands, Huna left the Abbey and retired to a small island in the fens, called after him Huneya. Here he led a solitary and most holy life, and after his death many miracles were wrought at his tomb. In later times his relics were translated to the Abbey of Thorney, founded by St. Ethelwold, Bishop of Winchester.

St. Erminilda, Queen and Abbess, A.D. 700 c.

ST. ERMINILDA was the daughter of Erconbert, King of Kent, and St. Sexburga, his wife. She was given in marriage to Wulfhere, King of Mercia, and became the mother of St. Werburg, Virgin and Abbess, and of Kenred, who eventually resigned the crown of Mercia to embrace the religious state in Rome. Through the efforts of Wulfhere and his Queen the people of Mercia, hitherto mostly pagans, were brought to the Faith and holy baptism. On the death of her husband, St. Erminilda retired to her mother in Kent, and found her engaged in building her great Abbey at Minster in the Isle of Sheppey. Sexburga had already made her religious profession at the Monastery of Milton, to which Sheppey belonged, and at the same place, in due time, Erminilda followed her example.

Some time later, St. Sexburga withdrew to Ely and placed herself under her own sister St. Etheldreda, leaving her daughter to succeed her in her foundations in Kent. After fulfilling these duties for some time, Erminilda, desiring to obey rather than to rule, also sought a refuge at Ely. Here she faithfully copied the examples of sanctity before her, and was distinguished for her singular humility and perfect obedience, and all the practices of Christian perfection. On the death of her mother, who was then Abbess, she was chosen to succeed her, and fulfilled her office to the great advantage of her spiritual daughters, who had the privilege of being ruled in succession by three Abbesses, all of whom are numbered among the Saints.

St. Modomnock.
Leg. Chal. (13 Feb., Dominic).
Hist. Lanigan, vol. ii., pp. 319-20.
Moran's Irish Saints in Britain, p. 30.

St. Huna.
Marts. M., N.
Leg. Chal. (12 May).
Hist. Thomas of Ely, in Life of Etheldreda (Angl. Sac., i., p. 610).

St. Erminilda.
Cals. 9, 15, 24, 57, 64, 67.
Marts. M, H, N, O, P.
Leg. Tinm., fol. 396; Capgr., fol. 133*a*; Nov. Leg., fol. 135*a*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. MS. in Cockayne, vol. iii., p. 431 (Rolls).
Malmesb. Reg., i., § 76; ii. § 214.
Higden, vol. vi., p. 106 (Rolls).
Mabill., Acta SS. Bened., § ii., p. 735 (from Thomas of Ely).

THE FOURTEENTH DAY.

At Whitby, *in Yorkshire, the holy memory of* ST. ELFLEDA, *Virgin.*

St. Elfleda, V., A.D. 713. No Day.

ST. ELFLEDA was the daughter of Oswy, King of Northumbria, by his wife Eanfleda, daughter of Edwin and Ethelburga. Before the great battle of Winwed, Oswy had vowed that if his arms were victorious, he would consecrate to God his infant daughter in her state of virginity, together with her patrimony, for the building of a monastery. Elfleda was barely a year old when Penda was defeated and slain; and her father unhesitatingly undertook to fulfil his promise to God. The young virgin was entrusted to the care of the Abbess St. Hilda, whose religious community was at that time seated at Hartlepool. Within two years however they removed to the new monastery at Whitby, and there Elfleda was brought up and finished her course. At first a lowly disciple in the ways of the spiritual life, she became a perfect mistress of the regular discipline, as it was practised under her saintly Superior. At the age of fifty-nine she was called to the nuptials of her Heavenly Spouse, and was buried in the church of the abbey, where also were laid her father and mother, her grandfather St. Edwin, and other Saints and noble personages. When William of Malmesbury wrote, her relics had recently been discovered, with those of several other Saints, and translated to a more honourable place. The days of the deposition and invention of St. Elfleda are both unknown; but the later martyrologies commemorate her on the 8th of February.

Leg. W. 1 (8 Feb. and 26 Dec.), W. 2 (8 Feb.); Chal. (11 Dec.).
Hist. Beda, l. iii., c. 24.
Malm. Pont., iii., § 116.

1608. Wilson, 8 Feb., Edilfled (commem.), . . . } The same Saint.
1608. Wilson, 26 Dec., Ethelfreda (commem.), }
1640. Wilson, 8 Feb., Elfleda (depos.).
1761. Challoner, 11 Dec.

THE FIFTEENTH DAY.

At the Abbey of Whitby, *the deposition of* OSWY, *King of Northumbria, who bears the title of Saint in an ancient martyrology, and was an eminent propagator of the Christian Faith.—In* Wales, *the festival of* ST. DOCHOW, *Priest and Confessor.—At* Wexiow, *in Sweden, the festival of* ST. SIGFRID, *Bishop and Confessor, and the commemoration of the martyrdom of his three nephews,* WINAMAN, UNAMAN, *and* SUNAMAN.

Oswy, King, Conf., A.D. 670.

OSWY was the brother of St. Oswald the Martyr, and succeeded him immediately in the government of Bernicia, his hereditary territory, while the kingdom of Deira returned for a time to the sway of its native princes. Oswy was a great king, powerful in war and in counsel, and a zealous promoter of the religion of

Christ; but the first part of his reign was stained by a terrible crime—his complicity in the treacherous murder of St. Oswin, with whom he had been for some time at war. There can be no doubt that he was sincerely penitent for this grievous misdeed, in expiation of which the Abbey of Gilling, near Richmond, was afterwards raised by his wife, that in it continued supplications might be offered for the repentant prince and his victim. The great military success of Oswy's reign was the victory of the Winwed, in which fell Penda, the fierce pagan King of Mercia, the great enemy of the Christian name, and the slaughterer of no less than five Christian princes. After this triumph he devoted himself to the spread of the Faith in the conquered Mercia, which soon became a Christian land. At the celebrated conference of Whitby, on the observance of Easter and other points of discipline, the King declared himself convinced by the reasoning of St. Wilfrid, and thenceforth made it his aim to promote entire conformity with the usages of the Roman Church. His wife was St. Eanfrid, daughter of St. Edwin and St. Ethelburga; and one of his children also, Elfleda of Whitby, is reckoned among the Saints. After a glorious reign of twenty-eight years Oswy was seized with his last sickness. Had he recovered, it was his intention to have resigned his crown and retired to Rome, to die under the shadow of the holy places; but such was not the will of God, to Whom he gave up his soul in his own land. In the twelfth century the relics of Oswy, of his wife and daughter, and several other Saints, who reposed in the Abbey of Whitby, were translated to a more honourable site in the same church.

St. Sigfrid, Bp., Conf., A.D. 1045 c. The history of this apostolic man is involved in some obscurity. According to the most probable account, it was after the conversion of St. Olaf, King of Norway, that at the King's request various missioners were sent from England to preach the Gospel to his people. Among these were the Bishops John, Grinkel, and Sigfrid, who did not confine their labours to Norway, but at the suggestion of Olaf penetrated into Gothland, other parts of Sweden, and the Isles, and were by him commended to the protection of Unwanus, Archbishop of Bremen. ST. SIGFRID chose Wexiow as the place of his episcopal See; and the good report of his virtues having reached the King of Sweden, also called Olaf, he was allowed to prosecute his mission in peace and with abundant fruit. Nor was it long before the prince himself, on hearing the heavenly message from the lips of Sigfrid, submitted to the yoke of Christ, and received baptism at his Castle of Husaby, in a fountain, which afterwards bore the name of Sigfrid, and was a source of many miracles. The Saint continued his labours with widespread success for many years, and at length reposed in peace and was buried in his Church of Wexiow. His tomb was the scene of many miracles, and until the subversion of the Catholic Faith he was held in the highest veneration by the people of Sweden. His festival was kept on the 15th of February, and was celebrated with a proper Mass and Office.

SS. Winaman, Unaman, and Sunaman, Martyrs.

On the same day, according to the more ancient calendars of Sweden, was commemorated the passion of the holy Martyrs ST. WINAMAN, ST. UNAMAN, and ST. SUNAMAN. These servants of God were the nephews of St. Sigfrid, who accompanied or followed him to Sweden to take part in his apostolic labours. It appears that on one occasion when the Saint was visiting some portion of his charge, he left his nephews in care of the Church of Wexiow, and that certain pagans, stimulated at once by hatred of the Faith and the desire of plunder, cruelly put them to death and carried away the treasures of the Church. The King caused the culprits to be arrested, and would have put them to death had not Sigfrid, with the compassion of a good shepherd, obtained the commutation of the sentence; while, at the same time, he generously refused all share in the fine which was exacted from them.

In the *Revelations of St. Bridget* (lib. viii., c. 46) Sigfrid is spoken of as "St. Sigfrid the Archbishop, who went forth from England and did the will of God in the kingdom of Sweden". Vastovius adds that he was canonized by

Pope Adrian IV. in the year 1158. The sources of the Saint's life are Adam of Bremen, John Magnus, Vastovius, and others; but the tradition is not so consistent and satisfactory as might be desired.

Oswy.
Mart. L.
Leg. W. 2.
Hist. Beda, iii. and iv.
Malmesb. Pont. iii., § 116.

St. Dochow.
Cal. 51.

St. Sigfrid.
Mart. Molanus (add. to Usuard).
Leg. W. 1 and 2; Chal. (for Martyrs); W. 1 and 2; Chal.; Breviary; Modern Suppl. for Sweden.
Hist. Boll., 2 vol. of Feb., p. 847.

THE SIXTEENTH DAY.

In the kingdom of Northumbria, *the pious memory of* TUDA, *fourth Bishop of Lindisfarne.*

Tuda, Bishop, A.D. 664-5. TUDA was educated in the south of Ireland, where the Roman customs as to Easter and the tonsure had already been adopted, in deference to the injunctions of the Holy See, and there he had received episcopal consecration. He came to Northumbria while St. Colman was still Bishop, and, on the retirement of that prelate after the Conference of Whitby, was chosen to succeed him as Bishop of Lindisfarne. He was a man of holy life, and diligent in teaching and in the discharge of his duties; but the period of his pastoral charge was very brief, as within a year he was carried off by the terrible pestilence which raged at that time. He was honourably buried in the Monastery of Pœgnalaech, supposed to be Finchale, near Durham.

Leg. Chal.

Hist. Beda, iii., 16, 17.

THE SEVENTEENTH DAY.

At the Monastery of Loc-Keric, *in the ancient diocese of Léon, in Brittany, the deposition of* ST. GUEVROCK, *or* KERIC, *Abbot and Confessor.—In* Northumbria, *the deposition of* ST. FINAN, *the second Bishop of Lindisfarne.—At* Tyburn, *the passion of the Venerable* WILLIAM RICHARDSON, *Priest, who was the last to suffer martyrdom in the reign of Elizabeth.*

St. Guevrock or Kiric, Conf., A.D. 547 c.

GUEVROCK was a native of Great Britain, who followed his master St. Tugdual to Brittany, and was named by him Superior of a new monastery in the place since called Loc-Kiric. He lived in seclusion until called by St. Paul of Léon to assist him in the government of his diocese. In the exercise of this duty he exhibited great zeal and charity, and was favoured with miraculous gifts. He was attending the Bishop in his visitation when seized with his last illness at a place called Landerneau. There he gave up his soul to God, but his body was conveyed to his own Abbey of Loc-Kiric. His relics were preserved with veneration for a length of time, but were lost during the invasions and civil disturbances which occurred at a later period.

St. Finan, Bp., Conf., A.D. 661.

ST. FINAN was a native of Ireland and a monk of Iona, from which place he was sent to rule the vast diocese of Northumbria after the death of St. Aidan. Like the other disciples of St. Columba who took part in the evangelization of the English, he was a man of most holy life, a watchful pastor of the souls committed to his charge, and a zealous apostle for the propagation of the Faith. He was, however, a vehement upholder of the traditions in matters of discipline, under which he had been brought up, and which differed in some respects from those introduced by St. Augustine and his companions. One of the good works of St. Finan was the building of a spacious cathedral in the island of Lindisfarne, though the structure was of wood, according to the usage of his own country. His zeal was shown in the conversion of Peada, Prince of the Mid-Angles, whom he baptised, together with the numerous attendants who had accompanied him in his visit to Northumbria. At the request of the same Peada he returned with him to preach the Gospel to his subjects, taking with him several priests, whose labours were crowned with eminent success. They were all men of most holy lives—St. Cedd, afterwards Bishop of the East Saxons, Adda and Betti, all native English priests, and Diuma, an Irishman, whom a little later, on the death of Penda, the father of Peada, St. Finan was able to consecrate first Bishop of the newly-converted people of the Mercians and Mid-Angles. St. Finan had also the happiness of baptising Sigbert, King of Essex, who was brought to the Faith through the exhortations of King Oswy, and of thus opening the way to the reconversion of a kingdom which had fallen away from Christianity.

V. William Richardson, A.D. 1603. WILLIAM RICHARDSON, priest, known on the Mission by the name of ANDERSON, was born at Vales, in Yorkshire, and for his education went to the College at Rheims, from which he passed successively to the English seminaries at Valladolid and Seville. At the latter place he was made priest, and from thence sent on the Mission. The particulars of his ministry and death are not known; but it is recorded by Stowe that he suffered the penalties of high treason for being found in the country contrary to the statute. He was the last of the Martyrs who suffered under Elizabeth, she herself being called within a few months to the tribunal of the Great Judge.

St. Guevrock.

Cal. Ancient Cal. of Léon.

Hist. Lobineau, Saints de Bretagne, vol. i., p. 136.

St. Finan.

Cal. 7.

Leg. Tinm., fol. 314*b* (in App.); Capgr., fol. 115*b*; Nov. Leg., fol. 147*b*.

Lessons in Ab. Brev.; W. 1 and 2; Chal. (on 16).

Hist. Beda, iii., c. 17, 21, *et seq.*

Ven. Richardson.

Hist. Douay Diaries; Stowe; Challoner's Miss. Priests, vol. i.

THE EIGHTEENTH DAY.

In Northumbria, *the festival of* ST. COLMAN, *Confessor and third Bishop of Lindisfarne.—Also the festival of* ST. ETHELINA, *or* EUDELM, *Virgin, whose acts are unknown.—At* Tyburn, *the martyrdom of the Venerable* WILLIAM HARRINGTON, *who suffered for the Faith in the year 1594; and of the Venerable* JOHN PIBUSH, *who died for the same* *holy cause in the year 1601, at* St. Thomas' Watering, *in Southwark.*

St. Colman, Bp. and Conf., A.D. 676.

ST. COLMAN, the third Bishop of Lindisfarne, like his predecessors, St. Finan and St. Aidan, was a native of Ireland and a professed monk of the monastery of the great St. Columba in the island of Iona. St. Colman was remarkable for the holiness and austerity of his life, his admirable spirit of poverty, and his complete detachment from all the aims and interests of this world. He was also a most zealous pastor, and he and his clergy were held in such veneration, that wherever they went they were welcomed as the messengers of God, their blessing was eagerly sought for, and their instructions heard with devout attention. While St. Colman was Bishop various questions of discipline, which had long agitated the Church in our island, were brought to a crisis. The chief of these matters of discipline were the day of the Easter festival and the form of the clerical and monastic tonsure. St. Augustine and his companions had introduced the usages observed in Rome in his time, according to which Easter was calculated by a new and correct cycle adopted by the Popes, not long before the date of the English Mission ; and the form of the tonsure, formerly undetermined, had assumed the shape of a crown around the head. On the other hand, the Irish missioners brought from Iona by St. Oswald, like the Welsh already in Britain, followed a computation of Easter which was in fact that prevailing in Rome before the recent correction; and to this they added a second diversity—namely, that of keeping the festival on the actual day of the full moon when it happened to be Sunday, contrary to the ecclesiastical rule, which requires that it should never be celebrated until the Sunday *after* the full moon. This latter mistake caused its upholders to be sometimes called Quartodecimans, though their error was by no means that of those who were condemned, under the same name, by the Council of Nicæa for keeping Easter with the Jews on the 14th day of the moon, whether Sunday or any other day of the week. The Irish fashion of the tonsure was to shave the entire fore-part of the head from ear to ear, and is supposed to have been brought by St. Patrick from some monastery on the Continent, at a time when there was no uniformity of custom in the matter. These were clearly mere points of external discipline, in no way touching on the Faith, and the Holy See was content to allow the more correct rule to make its way gradually, without imposing it as a condition of Communion. But the partisans on both sides were eager for their respective opinions. The Irish pleaded their long custom and the example of St. Columba and other Saints; while their opponents insisted on submission to the usage, which they had found extant both in Rome and France, and stigmatised the contrary practices as schismatical and uncatholic. The practical inconveniences, however, were considerable, and felt particularly in Northumbria, where it had been known to happen that on one and the same day King Oswy and the Bishop were rejoicing in the Easter festival, while Queen Eanfleda and her chaplain from Kent were celebrating Palm Sunday. It was therefore resolved that a conference should be held at Whitby, and the question settled once for all. The chief advocates of the Roman usage were Agilbert, formerly Bishop of the West Saxons, and St. Wilfrid, and the main support of the Irish was St. Colman. After their lengthened arguments had been listened to by King Oswy and his nobles, as well as by the assembled clergy and monks, it was agreed on all hands that St. Peter was of greater authority and power than St. Columba, and that it was expedient to abandon the practices hitherto observed, and to conform to those generally prevailing in the Church. St. Colman, however, was so deeply attached to the ways in which he had been brought up, and the memory of his saintly predecessors, that he could not bring himself to adopt the change, and chose rather to retire from his See and his Mission. Accordingly, he returned to Iona, taking with him a portion of the relics of St. Aidan, and followed by a certain number of English monks from Lindisfarne who adhered to his opinions. After a time they proceeded to Ireland, and established a monastery in the small island of Innis Boffin, on the west coast, where they were joined by other monks, natives of the country. After the first summer the English complained that their Irish brethren had left them to do the work of the harvest, and yet expected to share in the fruits; and St. Colman, anticipating serious dissensions, thought it prudent to divide the two nationalities. He therefore took the English to the mainland, and settled them in a monastery at Mayo, where they became a numerous community and flourished for a length of time; but before St. Bede wrote they had already given up the old usages which had been the cause of their exile. St. Colman appears to have continued to govern the two communities until he was called to his heavenly reward.

V. William Harrington, A.D. 1594.

The Venerable WILLIAM HARRINGTON, priest, who was cruelly put to death on account of his priestly character and functions, was a native of Yorkshire and a student of Rheims, and was sent on the English Mission in 1592. No record has been preserved of his labours in this country, nor yet the details of his trial and martyrdom.

V. John Pibush, A.D. 1601.

The Venerable JOHN PIBUSH was a native of Thirsk, in Yorkshire, and a student of the English College at Rheims. Being ordained priest, he was sent on the Mission in 1589; but before long he was apprehended and committed, first to Gloucester gaol, and then transferred to London. He was tried and condemned to death merely on the charge of his priesthood, but before his execution had to suffer a most severe imprisonment of seven years in the King's Bench. During this interval the health of Pibush was completely ruined through the hardships to which he was exposed, the barbarity of his keepers, and the insults and blasphemy of the criminals who were shut up with him. At length these persecutors were moved to some degree of compassion, and sometimes he was able to say Mass, to his unspeakable consolation. After so long a delay, it was supposed that the holy man would have been suffered to die in prison, when, to the surprise of all, he was summoned before Chief-Justice Popham, and ordered for execution. He was led to St. Thomas' Watering, and there gave up his soul to God with the piety and fortitude of a true Martyr.

St. Colman.

Cals. 4, 7.
Leg. Lessons of Ab. Brev.; W. 1 and 2 (13 Oct.); Chal. (8 Aug.).
Hist. Beda, iii., c. 25; iv., c. 4.

St. Ethelina.

Cal. 23.
Leg. Whitf.

VV. Harrington and Pibush.

Hist. Douay Diaries; Challoner's Miss. Priests, vol. i.
Archiv. Westmon., Champney's Annals, pp. 909, 1006.

THE NINETEENTH DAY.

At Lindisfarne *and at* Durham, *the holy memory of* ST. BILFRID, *Hermit and Confessor.*

St. Bilfrid, Conf., A.D. 756 c. BILFRID, before he quitted the world to embrace the life of an anchorite, had exercised the craft of a goldsmith. No particulars have reached us of his virtues and acts as a solitary, nor do we know the place of his retreat; but he was venerated as a Saint during his life and after his death. By command of St. Ethelwold, he employed his skill in nobly adorning the Gospels of St. Cuthbert with gold and precious stones. Moreover, when this much-prized volume accidentally fell into the sea, at the time of the translation of Cuthbert's relics, it was attributed to the intercession of St. Bilfrid, as well as other Saints, that the sacred treasure was miraculously recovered. The relics of St. Bilfrid, with those of other Saints, were translated to Durham, in obedience to the vision of the priest Elfred.

Leg. Chal. (19 Feb.).
Hist. Simeon Dunelm. (Twysden, pp. 21, 31).
Lib. Vitæ Eccles. Dunelm. (Surtees, vol. xiii., p. 6).

THE TWENTIETH DAY.

At Haselborough, *in Dorsetshire, the deposition of* ST. ULRICK, *Confessor, Priest, and Hermit.—At some places in* England, *a festival of* ST. MILDRED, *Virgin, whose deposition is on the* 13*th of July.—Also a festival of* ST. ERCONGOTA, *Virgin, whose deposition is on the 7th of July.—At* St. Paul's Churchyard, *in London, the martyrdom of the Venerable* THOMAS PORTMORE, *Priest.*

St. Ulrick, Hermit, Conf., A.D. 1154.

ULRICK, who was born near Bristol, after he was ordained priest, retired to Haselborough, in Dorsetshire, to follow the vocation he had received, and lead a life of rigorous solitude. One of his contemporaries, who has written on the Saints of England, cites his example as a proof, that notwithstanding a general decay of piety, there were still some in the land who followed the highest paths of Christian perfection. Ulrick copied faithfully the practices of devotion and the exalted contemplation of the ancient anchorites, as well as their corporal austerities. In consequence, he was favoured with the most sublime graces, and was the instrument, in God's hand, of most stupendous miracles. He entered into the enjoyment of his heavenly reward on the 20th of February, A.D. 1154.

V. Thomas Portmore, A.D. 1592.

The Venerable THOMAS PORTMORE, or PORMORT, was the son of a gentleman of Lincolnshire, and was educated for the priesthood in the English Colleges of Rheims and Rome. He fell into the hands of the persecutors in the year 1591, and was confined in the Tower, where he was most cruelly racked, to make him disclose the names of those who had harboured and relieved him. Though his body was all disjointed and grievously wounded, his constancy resisted all these torments. Portmore was condemned and executed on the double charge of being a priest, and of reconciling John Barwys to the Church of Rome. Barwys also was condemned for high treason and felony, but it does not appear that he was put to death.

St. Ulrick.
Leg. Tinm., fol. 40*a*; Capgr., fol. 260*b*; Nov. Leg., fol. 328*a*; Whitf. Add.; W. 1 and 2; Chal.
Hist. Henry of Huntingdon, in Boll., vol. iii., p. 226.

St. Mildred.
Cal. 75.

St. Ercongota.
Cals. 24, 67.
Marts. M, N, Q.

Ven. Portmore.
Hist. Douay Diaries; Stowe; Challoner's Miss. Priests, vol. i.
Archiv. Westmon., Champney, p. 895.

THE TWENTY-FIRST DAY.

At Tyburn, *the passion of* ROBERT SOUTHWELL, *Priest of the Society of Jesus, who suffered a glorious martyrdom for the Faith in the year* 1595.

V. Robert Southwell, S.J., A.D. 1595.

The Venerable ROBERT SOUTHWELL was born of a good family in Norfolk, and was sent at an early age to the College of Douay. From thence he proceeded to Rome, where at the age of sixteen he entered the Society of Jesus. It was in the year 1584 that, being now a priest, he was sent on the English Mission; and during the next eight years he laboured with great fruit in the conversion of many souls. After that he was betrayed into the hands of the persecutors, and committed to the Tower. At first his treatment was very harsh, but afterwards mitigated by order of the Queen, in answer to a petition of his own father. For three years Robert Southwell was kept in prison, and in the course of that time was cruelly racked no less than ten several times. At last his execution was determined upon; and though precautions were taken to keep it secret, it became known, and great numbers of persons assembled at Tyburn to witness it. His behaviour was most edifying, and greatly moved even many Protestants who were present, so that they would not suffer the executioner to cut the rope until he was dead, after which the remainder of the barbarous sentence was carried out.

Hist. Challoner's Miss. Priests, vol. i.; Stowe; Foley's Records, series i., p. 301.
Archiv. Westmon., iv., p. 276.
" " Champney, p. 911.

THE TWENTY-SECOND DAY.

At the Monastery of Athelingay, *in Somersetshire, the commemoration of the passion of* ST. JOHN THE SAXON, *Priest and Monk.*

John the Saxon, Priest, M., A.D. 895. No Day.

JOHN was one of those learned men whom King Alfred invited from the Continent to labour for the restoration of religion and learning in England, after the devastation of the Danes. He was a native of Old Saxony or Friesland, but appears to have been a monk of some house in France, when he was called to this country. The King placed him as Abbot of Athelingay, a monastery which he was anxious to restore, as a pious memorial of his own days of exile in that region. John was zealous for religious discipline, a thing little in accordance with the inclination of certain French monks, who formed part of the community. Two of these were so blinded by their malice as to conspire to put him to death, and accomplished their wicked design one night in the church itself, whither the holy man had retired, as was his custom, to pray in solitude and silence.

John the Saxon is to be distinguished from John Scotus Erigena and from an Abbot John, who was murdered by his pupils at Malmesbury, with both of whom he has sometimes been confounded.

Leg. Chal. (21 Feb.).
Hist. Annals of St. Neot (Gale, i., p. 173).
Tanner, p. 54.
Leland, Collect., vol. iii., pp. 13, 14.
Mabillon, Annals, vol. iii., pp. 242-3 and 299.
Alford's Annals, vol. iii., A.D. 879.

THE TWENTY-THIRD DAY.

At Wenlock, *in Shropshire, the deposition of* ST. MILBURGA, *Virgin and Abbess.—At* Edmundsbury, *in Suffolk, the festival of* ST. JURMIN, *Confessor, a Prince of East Anglia.*

St. Milburga, V., Abbess, A.D. 700 c.

ST. MILBURGA was the eldest daughter of Merewald and St. Ermenburga, the Princes of Western Mercia. She early chose the better part, and devoted herself to the religious life, retiring to the Monastery of Wenlock, which she caused to be built, and to which her father and her uncle, King Wulfhere, liberally contributed. She was a pattern of humility and every virtue, and in her lifetime was endowed with the gift of miracles. Her last words to her religious sisters were the words of the Gospel: "Blessed are the clean of heart—blessed are the peacemakers". After her holy death, her tomb was visited with devotion for a length of time; but the monastery having been destroyed in the wars, the place of it was forgotten, until after the Norman Conquest. It was in the year 1078 that the Cluniac monks were put in possession of the site of St. Milburga's foundation, and as they were making preparations for a new church, the sacred sepulchre was discovered in a wonderful manner, and a sweet odour proceeding from the tomb filled the whole place. Her relics were translated with great honour, and became the channel of innumerable miracles.

St. Jurmin, C., A.D. 750 c. JURMIN was of the reigning family of East Anglia, said by some authors to be the son of King Anna; but more probably his parents were Ethelhere, the brother of Anna, and St. Hereswyda, the sister of St. Hilda. No particulars of his life have reached our time; but he was venerated as a Saint, and his relics were translated to Edmundsbury, where they were preserved with great honour.

William of Malmesbury (*Pont.*, ii., § 74) calls him Germinus, and says he could learn nothing about him, except that he was said to be brother of St. Etheldreda, which would make him the son of Anna. Thomas of Ely (*Angl. Sacr.*, vol. i., p. 595) says Jurmin and Adulph were the sons of Anna and Hereswyda. On the other hand, the more probable account, taken from Florence, states that Hereswyda was the wife of Ethelhere, and that Adulph was one of their sons. It does not appear that Anna, the name of whose wife is not recorded, left any surviving sons. His immediate successor was certainly his brother Ethelhere.

St. Milburga.

Cals. 3, 23, 26, 30, 31, 39, 54, 59, 62, 63, 64, 65, 77, 79, 86, 104.

Marts. Rom., L, I, M, N, Q.

Leg. Tinm., fol. 196*b;* Capgr., fol. 192*b;* Nov. Leg., fol. 231*a;* Whitf. Add. (26 Jan.); W. 1 and 2; Chal.

Hist. Flor. (Genealogies).

Malmesb. Reg., i., § 76; Pont., iv., § 171.

St. Jurmin.

Cal. 8.

Mart. M (Firmin?).

Leg. Chal. (31 May).

Hist. Malmesb. Pont., ii., § 74.

Thomas of Ely (Angl. Sacr., i., p. 595).

THE TWENTY-FOURTH DAY.

At Canterbury, *the deposition of* ST. ETHELBERT, *Confessor, King of Kent, disciple of St. Augustine, and the first Christian Prince of the English nation, whose festival is now observed on the 26th of February.*

St. Ethelbert, King, Conf., A.D. 616.

ETHELBERT, King of Kent, and the most powerful of the English princes of his time, was born and educated a pagan, but he had married a most pious Christian, Bertha, the daughter of the King of the Franks. Her example, and that of her almoner Luidhard Bishop of Senlis, had given him a favourable impression of the Christian religion ; so that when St. Augustine and his companions arrived, he received them with kindness and hospitality. His first conference with the missioners was in the open air, from a superstitious fear of some magic influence; but he soon laid aside all such alarms, and settled them in Canterbury, his principal city. The King and his nobles eagerly listened to the Word of God, and witnessed with admiration the miracles wrought by their new apostles ; nor was it long before he and many of his attendants received with great devotion the sacrament of baptism. He reigned two-and-twenty years as a Christian, and during that length of time never once swerved from his purpose, labouring to extend the Faith among his own subjects, and those of the princes who owned his sway. By the exhortation of St. Gregory, Ethelbert began to destroy the idolatrous temples, and treated with special favour those who became Christians, though he would use no force to oblige anyone to profess the Faith. This holy King was a noble benefactor of the Church. In Canterbury he founded the Metropolitan Church of Christ, and near the walls of the city the celebrated Abbey of St. Peter and St. Paul. At Rochester, within his own dominions, he established a second episcopal See, and built the Church of St. Andrew ; and in London, which was in the territory of the King of Essex, he erected the Cathedral of St. Paul. All these he endowed with lands for the support of the clergy and the maintenance of divine worship. Such were the outward fruits of his zeal; but we are told that his especial care was his own sanctification, and the establishment of the kingdom of God in his soul. At length the day of his reward arrived, and he gave up his soul to his Divine Master, the King of kings. He was buried in the portico of St. Martin, in the church of the abbey, where Bertha, his first wife, had been laid before him.

Cals. 1, 10, 26.
Marts. Rom., K, P, Q, N.
Leg. Tinm., fol. 43*a*; Capgr., fol. 104*a*; Nov. Leg., fol. 136*a*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. Beda i., c. 25 *et seq.*

THE TWENTY-FIFTH DAY.

At Heidenheim, *in Bavaria, the deposition of* ST. WALBURGA, *Virgin and Abbess, whose festival is observed in England on the* 13*th of May.*

St. Walburga, V., Abbess, A.D. 780.

WALBURGA was a daughter of that saintly and princely house, of which St. Richard was the father, and St. Willibald and St. Winibald were sons. In some accounts she is said to have accompanied her father and brothers in their pilgrimage to the holy places abroad; but this is uncertain, and our first reliable information dates from her arrival in Germany, where she was called to assist her brother, St. Winibald, in the foundation and government of his double monastery at Heidenheim. During his lifetime, Walburga presided over the house of the women, under his dependency; but after his holy death no one was thought so capable as Walburga to undertake the government of the entire foundation. Accordingly, by appointment of St. Willibald, still Bishop of Eichstadt, Walburga was named Abbess. Her singular holiness won the reverence and submission of all her subjects, and certain miracles which were known to have occurred spread her reputation among people in the world. It was on the 25th February, A.D. 780, that she was released from the burden of this life and admitted to her eternal rest, and her virginal body buried beside the tomb of her holy brother. But it was in the course of the next age, when Otkar was Bishop of Eichstadt, that God was pleased to make known how He wished His faithful spouse to be honoured on earth. The Saint herself appeared to the prelate in a vision or dream, and reproved him for the neglect, in which her remains were allowed to lie. On this intimation, he at once resolved to bring the sacred body to Eichstadt, and sent some of his priests, together with Liubila, Abbess of Monheim, to effect the translation, which was happily accomplished on the 21st of September, to the Church of the Holy Cross, since called St. Walburga's, in the cathedral city. Not long afterwards, in the year 893, when Erchanwald was Bishop, the shrine was opened, in order to give a portion of the relics to the same pious Liubila, for her convent at Monheim. It was on this occasion that the precious oil was first discovered, which from that day to the present has continued to distil from these sacred relics, to the admiration and consolation of all Christendom. The miracles and graces obtained by means of this oil, and in other ways, by the intercession of St. Walburga, at Eichstadt and Monheim, and elsewhere, wherever she is specially honoured, have been innumerable, and continue to the present day. It is said that on one occasion, when the city was under an interdict, the oil ceased to flow, but was renewed when the censures of the Church were withdrawn. Besides the relics carried to Monheim, which were probably considerable, other portions were taken to Cologne, Antwerp, Furnes, and elsewhere. The days of the death of the Saint and her translation to Eichstadt are clearly established; but at the latter place, for some reason not obvious, the chief festival is kept on the 1st of May, and called the Translation and Canonization.

The name of St. Walburga is also sometimes written in Latin as Walburgis, Walpurgis, and Galburgis. There was another Saint of the same name, who flourished in Westphalia.

Mart. Rom.

Leg. Tinm., fol. 316*b;* Capgr. (burnt, mentioned in Cat.); Nov. Leg., fol. 293*a;* Whitf. Sar. (4 Feb.); W. 1 and 2 (various days); Chal. (26 Feb. and 1 May).

Hist. Life, by Wolfhard (9th cent.); Mabill., Act. SS. Bened., iii. sæc., part 2, p. 260.

THE TWENTY-SIXTH DAY.

At Tyburn, *the passion of the Venerable* ROBERT DRURY, *Priest, who suffered death for exercising his priestly functions in England, and refusing to take the unlawful oath imposed by the King.*

V. Robert Drury, A.D. 1607.

ROBERT DRURY was a native of Buckinghamshire, and received his education at the Colleges of Rheims and Valladolid. Having been ordained in Spain, he was sent on the Mission in 1593. It was chiefly in London and the neighbourhood that Drury exercised his apostolic ministry, and there he was very highly esteemed for his virtue and learning. He was one of those priests who united with Dr. Bishop, afterwards Bishop of Chalcedon, in a declaration of civil obedience and fidelity to Elizabeth. In the reign of James he fell into the hands of the persecutors, and was sentenced to death, on the old statute, for being a priest and remaining in England. His life, however, was offered him if he would take the new oath of allegiance put forth by the King, which oath had been condemned by Pope Paul V. This the Martyr refused to do, as an act contrary to his conscience, and accordingly he was led to death, which he met with perfect constancy.

Hist. Douay Diaries. Archiv. Westmon., viii., p. 337.
Challoner, vol. ii.

THE TWENTY-SEVENTH DAY.

At Tyburn, *the passion of three holy Martyrs, who suffered death at the same time, in defence of the Catholic religion—the Venerable* ANNE LINE, *Widow; the Venerable* MARK BARKWORTH, *Priest; and the Venerable* ROGER FILCOCK, *Priest of the Society of Jesus.*

V. Anne Line, M., A.D. 1601.

ANNE LINE was a gentlewoman residing in London, and a widow. She was a woman of weak bodily constitution, and suffered frequently from severe attacks of sickness. On the other hand, she was strong in spirit, and endowed with singular piety and Christian perfection. It was her custom to communicate at least once a week; her delight was to converse on spiritual subjects, and she had a vehement desire for the grace of martyrdom. Several visions she had seemed to promise her this reward, and she was not disappointed of her hope. On Candlemas Day, the pursuivants came to search her house at the moment when Mass was about to begin, and the celebrant was already vested. As the doors were barred, the priest had time to escape, and the sacred furniture was removed. Nevertheless, Anne Line was arrested, carried to Newgate, and there arraigned before Chief-Justice Popham, on the charge of harbouring a seminary priest. Though there was no proof, she was condemned, receiving her sentence without the least trouble of mind or change of countenance. At her execution she publicly expressed her wish that when she had harboured one priest she could have sheltered a thousand, and so gave up her soul to God with great joy. Mark Barkworth, one of the priests who suffered immediately afterwards, embraced her body while it was yet hanging from the gallows, and proclaimed her blessedness in the hearing of the assembled crowd.

V. Mark Barkworth, M., A.D. 1601.

MARK BARKWORTH, also called LAMBERT, was a native of Lincolnshire, and became a convert to the Faith at the age of twenty-two. He studied in the English Colleges of Rheims and Valladolid, and, being ordained priest at the latter place, was in due time sent on the English Mission. He soon fell into the hands of the persecutors and was brought to trial; and, as he refused to plead, according to the form of law, lest he should bring the guilt of his blood on an ignorant jury, he was condemned without evidence. He was dragged to execution on the same hurdle with Father Filcock, and openly protested that if he had a thousand lives he would gladly sacrifice them in so good a cause. He rejoiced in the triumph of Anne Line, who suffered immediately before him, forgave all men, and asked the prayers of the faithful. Mark Barkworth died in the Benedictine habit, to testify his affection for that Order, and is said by some to have joined the Spanish Congregation, though it is certain that he never lived in a monastery nor was clothed by them. His head was preserved by the English Benedictines at Douay.

V. Roger Filcock, S.J., Mart., A.D. 1601.

ROGER FILCOCK, priest of the Society of Jesus, suffered at the same time with Anne Line and Mark Barkworth. Roger Filcock was born at Sandwich, in Kent, and went abroad to study at Rheims and Valladolid. It was his early wish to enter the Society of Jesus, but his reception was delayed, and he was sent on the Mission as a secular priest in the year 1598. He laboured with great zeal for two years, after which Fr. Garnet, the Superior, received him into the Society; but before he could begin his novitiate he was seized and thrown into prison. His fellow-captive and old friend, the Martyr Barkworth, in a letter which has been preserved, speaks of him with the greatest admiration and affection, and expresses his conviction that they should suffer together. At the trial it could not be proved that Filcock was a priest; nevertheless, he was condemned for high treason, and was the third and last of those who were put to death at Tyburn on this memorable day. He suffered with great joy, exclaiming, "I desire to be dissolved and to be with Christ".

Hist. Challoner's Miss. Priests, vol. i.; Douay Diaries.
Weldon's Notes, p. 43; Foley's Records, series i., p. 405.
Archiv. Westmon., viii., p. 291; Champney, p. 1009.

THE TWENTY-EIGHTH DAY.

In Wales, *the festival of* ST. MAIDOC, *Bishop and Confessor.—In the* Isle of Anglesey, *the festival of* ST. LIBIO, *to whom the Church of Llanlibio is dedicated. His name appears on this day in an ancient Welsh calendar.—At* Worcester, *the deposition of* ST. OSWALD, *Bishop and Confessor.—Also the pious memory of the venerable servant of God,* FRANCIS COTTON, *Priest of the Society of Jesus.*

St. Oswald, Bp., Conf, A.D. 992.

OSWALD, who was the nephew of St. Odo, Archbishop of Canterbury, in his early youth crossed the sea, and took the habit of St. Benedict in the Abbey of Fleury. There he remained many years devoted to piety and study, and, notwithstanding the repeated invitations of his uncle, could never be induced to return, until he heard that the holy Archbishop was seized with his last sickness. On landing at Dover, he learned that he had arrived too late, and that the Saint had already changed this life for a glorious immortality. Oswald would have returned immediately, but his companions persuaded him that some consideration was due to his kindred in England. He accordingly went to visit Oskitel, Archbishop of York, who was nearly related to him, and spent some years in his company, in a most religious life, and with much consolation to himself. It was at this time that St. Dunstan succeeded to the Metropolitan See of Canterbury; and being aware of the holy life and abilities of Oswald, he took care, with the sanction of King Edgar, that he should be appointed to the diocese of Worcester, which thus became vacant. Together with St. Ethelwold of Winchester, Oswald was one of the chief supporters of St. Dunstan's great and successful plans for the revival of religion throughout the land. Yet he acted with much forbearance, as was shown by his proceedings in his own cathedral. The clergy he found by no means such as he wished them to be; but he saw in them a certain disposition to good, which, if not too closely pressed, might be turned to a happy account. Accordingly, instead of displacing them from their Church of St. Peter, he erected another close by, in honour of Our Blessed Lady. In this he planted a community of monks, frequently celebrating the divine offices there, and holding continued intercourse with the religious. The people of Worcester followed the example of their holy pastor, and the old church was so nearly deserted that the clergy resolved themselves to embrace the monastic state, and faithfully adhered to their resolution.

In the year 972 Oswald was promoted to the See of York, but at the desire of the King, and with the sanction of Pope

Formosus, he continued to govern the diocese of Worcester also. At York he did great things for the service of God, and so gained the goodwill of the nobles of those parts, that they gladly gave what he needed for the restoration of the ruined churches and monasteries.

Oswald greatly desired to foster good studies among his people, and for this purpose brought over several learned men from the Continent, one of the most distinguished being Abbo of Fleury, who remained a long time in England, labouring in that good cause. The Saint was accustomed to divide his time between York and Worcester, but seemed to show a certain preference for his original church ; and it was at Worcester that the desired rest from his labours was accorded to him. The day before his blessed death, being then in perfect health, he was seen to remain standing before the doors of the church, his eyes raised to heaven, and shedding tears of joy. In answer to the questions of his attendants, he gave them to understand that it had been revealed to him that he was forthwith to be released from the burden of this earthly body. The very next day, having just concluded the washing of the feet of the poor, according to his custom, while still on his knees, and having in thanksgiving pronounced the sacred words, "Gloria Patri et Filio et Spiritui Sancto," he there and then gave up his soul to God, his Creator and Redeemer.

St. Oswald was buried in the Church of St. Mary at Worcester, and after twelve years, in consequence of the miracles which took place on the spot, was disinterred with much honour. The sacred remains had fallen to dust, but the sacerdotal stole which he wore was found in all its freshness and beauty. St. Oswald survived his friends St. Dunstan and St. Ethelwold, and it was said that he continued to represent the authority of the one and the energy of the other, and no less the sanctity of both.

V. Francis Cotton, S.J., Mart., A.D. 1679.

The venerable servant of God, FRANCIS COTTON, commonly called NEVILLE, was a priest of the Society of Jesus. He was a native of Hampshire, and had spent forty-eight years in the English Mission, when at the age of 84 he was arrested at the house of a Catholic lady, on the charge of being concerned in Oates' plot. The pursuivants seized him with such violence that they flung him downstairs, and so caused his death. He is justly considered a Martyr, as suffering in a righteous cause.

St. Maidoc and St. Libio.
Cals. 91, 51.

St. Oswald.
Cals. 3, 8, 20, 22, 32, 39, 101, 40, 43, 44, 36, 56, 57, 58, 63, 75, 64, 65, 73, 79, 80, 81, 71, 84.
Marts. L, N, P, Q, R.
Leg. Tinm., fol. 46*a*; Capgr., fol. 210*a*; Nov. Leg., fol. 251*b*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. Malmesb. Pont., iii., § 115; Hist. of Ramsay (Gale, vol. ii., p. 391); Stubs (Twysd. Col., 1099).

Ven. F. Cotton.
Hist. Challoner's Miss. Priests, vol. ii.; Foley's Records, series xii., p. 872.

MARCH.

THE FIRST DAY.

At Menevia, *otherwise* St. David's, *in Pembrokeshire, the deposition of* ST. DAVID, *Bishop and Confessor.—At* Keiserwerdt, *on the Rhine, the deposition of* ST. SUIDBERT, *Bishop and Confessor, an Englishman by birth, and one of the companions of St. Willibrord in his Apostolic Mission.*

St. David, Bp., Conf., A.D. 544 c.

ST. DAVID, perhaps the most illustrious of the ancient British Saints, was the son of a prince of South Wales, and received his education in piety and learning from St. Paulinus, a disciple of St. German, who had established his abode at Whitland, Carmarthenshire. David remained with him many years, and is reported to have restored his master's eyesight by the sign of the Cross, the holy man having nearly lost it, through the abundance of tears which he shed from devotion. At length the Saint returned to his native province, and established no fewer than twelve monasteries, most of which lay in the vale of Ross, near Menevia. In these holy retreats all the austerities practised by the ancient solitaries of the desert were revived and exercised with the greatest fervour. It was about the year 519 that the British Bishops met in synod to consider how they might best oppose the Pelagian heresy, which was threatening to reappear in the land, as well as to pass other disciplinary decrees, and St. David was invited to meet them at Brevy, the place appointed. At the conclusion of the council it is related that St. Dubritius, the Archbishop, insisted on resigning his dignity in favour of St. David, who, after repeated refusals and many tears, was compelled by obedience to accept it. It was he who removed the See from the then populous Caerleon to the solitude of Menevia. The Saint laboured perseveringly for the good of his flock, and among his other good deeds held another synod, in which important canons were sanctioned. He lived to an advanced age; and when the hour of his eternal repose came, his soul was seen by St. Kentigern to mount to heaven with great glory. St. David's was a favourite resort of devout pilgrims. Besides the principal church, there was a chapel in honour of the Saint's mother, St. Nonnita, and another dedicated to St. Lily, one of his faithful disciples, and his constant attendant. According to the tradition of Glastonbury, the relics of St. David were translated to that Abbey in the reign of King Edgar.

The life of St. David, by Giraldus Cambrensis, is in Wharton's *Anglia Sacra* (vol. ii., p. 628). He also gives portions of that by Ricemarch or Ryddmarch, Bishop of Menevia in the eleventh century, on which the account of Giraldus is founded. The historical value of this life is considered to be unsatisfactory, as it appears to be written to vindicate the primacy for the See of St. David's.

St. Suidbert, Bp., Conf., A.D. 713.

SUIDBERT was one of the numerous Englishmen who, in the seventh and eighth centuries, went over to Ireland to seek a higher perfection by a total renunciation of their own country and their father's house. He associated himself with St. Egbert in his retreat, and became inspired with the same zeal as his master for the Apostolic Mission and the salvation of the perishing heathen. Suidbert was therefore chosen to be one of the band of twelve who, with St. Willibrord at their head, crossed the sea and landed at the mouth of the Rhine. With abundant fruit he evangelized what is now the South of Holland, the North of Brabant, Gueldres, and Cleves, and while St. Willibrord was absent in Rome, was constrained by his fellow-labourers to go to England to receive episcopal consecration, and so preside as Bishop over his new converts.

It was at the hands of St. Wilfrid, who was then administering the Mercian diocese, that Suidbert obtained this dignity, after the death of St. Theodore, and before St. Brithwald had taken possession of the See of Canterbury, and therefore probably in the year 692.

On his return to the Continent our Saint did not remain long in Friesland, but passed to the territory of the Boructuarii, on the right bank of the Rhine. Here his labours were obstructed by the incursions of the old Saxons, who laid waste the country and dispersed his flock. After this the holy man sought to end his days in retirement, and obtained from Pepin the grant of what was then an island in the Rhine, though a change in the course of the stream has now united it to the mainland. This place was then called Cæsar's island or Kaiserwerdt; and though for a while it bore the name of Suidbert's Isle, it is now again known by its ancient appellation.

Here Suidbert founded an abbey, which he governed with great sanctity of life till his happy passage to a better country, which occurred about the year 713, when he was succeeded by St. Willeic—supposed by some writers to be also an Englishman. From that time the Saint was greatly honoured in Holland and the countries in which he had preached, and we have still extant a panegyric in his honour, preached by St. Radbod, Bishop of Utrecht, who himself died in 917. In the year 1626 the relics of St. Suidbert and St. Willeic were discovered at Kaiserwerdt, in a shrine of silver, and continued to be venerated there, with the exception of a few small portions given to other churches.

St. Bede (lib. iv., c. 32) speaks of a Suidbert, Abbot of Dacre, in Cumberland, in connection with a miracle of St. Cuthbert; but the event occurred only three years before he wrote, and therefore long after the death of St. Suidbert, the Bishop. It is said that there was another Suidbert, called the younger, first Bishop of Verden, in Westphalia, who died in 807. Mabillon admits the account, and says that, like the elder Suidbert, he was both a Saint and an Englishman. His relics, and those of several of his successors, are said to have been discovered in the year 1630; but many writers distrust the story, and take it to be a confused version of the life of St. Suidbert. The life of St. Suidbert, professedly by Marcellinus, is an admitted forgery.

St. David.

Cals. 1, 3, 4, 5, 7, 10, 12, 38, 41, 51, 59, 62, 65, 91, 92, 95.

Marts. K, L, N, O, P, Q, R.

Leg. Tinm., fol. 486; Capgr. (burnt, but in Cat.); Nov. Leg., fol. 82*b*; Whitf. Sar.; W. 1 and 2; Chal.

Hist. Angl. Sac., vol. ii., p. 628.

St. Suidbert.

Mart. Rom., Molanus (add. to Usuard).

Leg. W. 1 and 2; Chal.

Hist. Beda, v., c. 10 and 11. Mabill., Acta SS. Bened., sæc. iii., vol. ii., p. 239 (Radbod's Panegyric).

THE SECOND DAY.

At Léon, *in Brittany, the festival of* ST. JOAVAN, *Bishop and Confessor.—At* Lastingham, *near Whitby, in Yorkshire, the holy memory of* ST. CEDD, *Confessor and Bishop of the East Saxons.—At* Lichfield, *the deposition of* ST. CHAD, *Bishop and Confessor.*

St. Joavan, Bp., Conf., A.D. 562 c.

ST. JOAVAN is said to have been a native of Ireland, and to have professed the religious state at Landevenic, in Brittany. He went, however, to Great Britain and became the disciple of St. Paul, afterwards Bishop of Léon. When the latter Saint went over to Brittany, Joavan accompanied him, and in time became his coadjutor and successor in the diocese of Léon. When released from his charge by a holy death, his body was conveyed to a place called Plougen, and buried under a tomb, which may still be seen there. This sepulchre is held in great veneration by the people, but the sacred relics have disappeared and can nowhere be traced. There are two parishes dedicated to St. Joavan, and he is venerated in other parts of Upper Britanny. His festival is kept on the 2nd March.

St. Cedd, Bp., Conf., A.D. 665 c.

ST. CEDD was one of four brothers, all of whom were priests and great servants of God. The others were Cynibill, Caelin, and the great St. Chad. They were Englishmen of Northumbria, instructed in the Faith by Irish missioners, and ordained by the Bishop of Lindisfarne.

On the conversion of Peada, Prince of the Mid-Angles, St. Cedd and several other priests accompanied their Bishop, St. Finan, to preach the Gospel to that nation. Their message was heard with joy, and many embraced the Faith and were admitted to baptism. Bnt this was not to be the permanent mission of St. Cedd. At this time Sigebert, King of Essex, also became a Christian, through the persuasion of his friend, Oswy of Northumbria, and asked for teachers of the Gospel to return with him to his own people. For this purpose, at the instance of Oswy, St. Cedd was recalled, and sent with another priest to the kingdom of Essex. The two missioners went about from place to place, instructed many in the Faith, and thus in a short time collected a considerable number of Christians, after which success St. Cedd betook himself to Lindisfarne to confer with St. Finan on the progress of his work.

St. Finan, hearing how God had prospered his labours, sent for two other Bishops, and consecrated St. Cedd to be Bishop of the East Saxons. Armed with this authority, the Saint resumed his work with new vigour, ordaining priests and deacons and building churches in various parts of his diocese. His chief residences were at Ythancaester, in Essex, a place now destroyed by the sea, and at Tilbury, on the banks of the Thames, where he established monasteries and regular discipline.

For the purposes of taking a little rest and for spiritual retreats, the Saint often returned to his native province; and it was on one of these occasions that Ethelwold, or Oidiwald, the son of St. Oswald, who then ruled in Deira, persuaded him to accept of a site for a monastery. This gave rise to the foundation of Lastingham in a most solitary and dreary situation, which St. Cedd chose as being best adapted to his purpose, and to this spot he delighted to pay frequent visits.

After ruling his diocese many years, he was called to attend the Conference of Whitby, assembled to discuss the various usages in matters of discipline which prevailed in the island. The Saint's own preference was naturally in favour of the customs in which he had been educated; but when he saw that the contrary sentiment prevailed, with admirable humility he at once conformed, and hastened to his diocese to publish the new regulations. Very soon after this he paid his last visit to Lastingham, where he was carried off by the pestilence raging at that time. On hearing the sad news, thirty of his monks from Essex betook themselves to the abbey, resolved to spend the rest of their days by the tomb of their beloved father; but they too fell victims to the same malady, with the exception of one youth, who ever after owned that his life was spared on the intercession of the Saint, as it was found that he had not then received baptism. St. Cedd was buried under the open air; but later on, when a church of stone had been built, his sacred remains were honourably translated within the walls.

St. Chad, Bp., Conf., A.D. 672.

In his youth, ST. CHAD spent some time in Ireland in retirement and dovotion, in company with St. Egbert; but he returned to England, and was appointed by his elder brother, St. Cedd, to succeed him in the government of his Abbey of Lastingham, in Yorkshire. Whilst he was there, St. Wilfrid was appointed to the See of York, and had gone to France to receive episcopal consecration; but as he tarried long, and no tidings of his return had reached them, King Oswy induced St. Chad to undertake the government of the diocese. He went to Canterbury for ordination; but St. Deusdedit, the Archbishop, was dead, and no Bishop could be found but Wini, the pastor of the West Saxons. From him St. Chad received consecration, two Welsh Bishops having been called to assist, according to the canons.

The sanctity of Chad was at once apparent in the administration of his charge, as he was a pattern of humility and purity, of zeal for the cause of truth, and attention to sacred studies. The life of St. Aidan was the example he set before him; and like him, he went about on foot from place to place in the exercise of his sacred ministry. When St. Theodore, the newly-appointed Archbishop, visited Northumbria, he decided that Wilfrid was the lawful Bishop of York, and required the resignation of St. Chad, whose ordination also he declared to be defective. The Saint received this injunction with such humility, that the Archbishop was greatly impressed with his holiness, and insisted that he should still be a Bishop, and himself supplied whatever defects there were in his previous consecration. St. Chad retired in peace to Lastingham; but before long he was called by St. Theodore and King Wulfhere to govern the diocese of the Mercians, to which was attached the charge of the people of Lindsay, then under the rule of the same King. He established a monastery in the latter province, but his episcopal See was fixed at Lichfield, in which place, after giving to his flock a bright example of every virtue during two years and a half, he was called to his heavenly reward. He was carried off by the pestilence; but before his death, received intimation of what was to come by a vision he himself had, as well as one granted to his faithful companion Owini. Striking miracles attended his decease; and a religious man in Ireland, who was known to him, saw his brother, St. Cedd, come to meet him, and conduct his soul to Paradise.

St. Joavan.
Leg. Lessons in Brev. of Léon.
Hist. Lobineau, Saints de Bretagne, vol. i., p. 177.
Moran's Irish Saints in Britain.

St. Cedd.
Cal. St. Paul's (Camden Society).
Leg. Tinm., fol. 52*b;* Capgr. (burnt, but in Cat.); Leg. Nov., fol. 56*b;* Whitf. Add.; W. 1 and 2 (7 Jan.); Chal. (7 Jan.).

St. Chad.
Cals. 1, 2, 3, 4, 5, 7, 10, 13*b*, 15, 26, 37, 41, 63.
Marts. Rom., K, L, I, N, O, P, Q, R.
Leg. Tinm., fol. 51*b*; Capgr. (burnt, but in Cat.); Nov. Leg., fol. 15*a;* Whitf. Sar.; W. 1 and 2; Chal.
Hist. iii., c. 28; iv., c. 3.

THE THIRD DAY.

At St. David's, *and in the parish of* Dirinon, *in Brittany, the festival of* ST. NONNITA, *or* NONNA, *the mother of St. David.—In parts of* England *and in* Brittany, *the festival of* ST. WINWALOC, *Abbot and Confessor.—At* Lichfield, *the commemoration of* ST. OWEN, *Monk and Confessor, the faithful companion of St. Chad.*

St. Nonnita, A.D. 540 c. ST. NONNITA, or NONNA, the mother of St. David, was the daughter of Brechan, Prince of North Wales, and, like all her brothers and several of her sisters, professed the religious state. On one occasion she left her retreat, on a pilgrimage of devotion, and was unhappily seized and exposed to the sacrilegious violence of one of the princes of the country. Thus she became the mother of the illustrious Saint, who was one of the glories of the ancient British Church. There was no doubt as to the innocence of Nonnita; but it was expressly revealed, as well as the sanctity of the child yet unborn, to St. Gildas the elder, as he was preaching in a church, when she was present. She continued for the rest of her days to lead a life of penance and devotion. A chapel was dedicated to her near the Cathedral of St. David's, and the three first days of March were days of special devotion in honour of her son St. David, his companion St. Lily, and herself. In Brittany it has been a constant tradition, that she ended her life in that country, and in the parish of Dirinon. The church of that place is dedicated to St. David and St. Nonnita, and there her relics are said to be preserved. It is said that the Saint's true name was Mélarie, and that the surname of Nonna or Nun indicates her religious profession.

St. Winwaloc, Ab., Conf., A.D. 529 c. This Saint appears to have been born in the Continental Brittany, where he flourished in great sanctity; but his parents were of Great Britain, and consequently in some parts of the island he was venerated as a Saint of the country. In some calendars we find on this day, or on the 26th of February, *St. Winwalorus*, Bishop, which, it is presumed, is an error of the copyist for Winwalocus, Abbot.

St. Owen, Conf., A.D. 680 c. ST. OWEN was a native of East Anglia, and accompanied St. Etheldreda into Northumbria, in the honourable position of superintendent of her household, when she was married to King Egfrid. When this holy Queen retired to the Monastery of Coldingham, many of her servants, touched by her example, resolved to embrace the religious life, and among these was Owen. He left all he had in the world, and, clothed in a plain garb, with an axe in his hand, betook himself to the Abbey of Lastingham, near Whitby, then under the rule of St. Chad. He wished to show that he came to work, and not to spend his days in sloth; and if less able than some to give himself to study and sacred meditation, he made compensation for it by the zealous labour of his hands. He attended St. Chad to Lichfield, when he was made Bishop of the Mercians; and, on account of his virtue and spirit of prayer, was one of the seven or eight companions admitted to the place of retreat which the Saint prepared for himself near his Cathedral Church. St. Owen was favoured with heavenly visions and other spiritual graces; and to him was revealed, seven days before it took place, the glorious death of his beloved father in Christ. He was permitted to see the bright company of angels who were sent to the Saint to announce, that within that space of time they would return to carry his soul to enjoy the Vision of God. It is said that a noble church was dedicated to St. Owen in the city of Gloucester; but more probably this is St. Owen, Archbishop of Rouen.

St. Nonnita.
Cals. 84, 92, 95.
Hists. Life of St. David; Life of St. Gildas, by Caradoc (edited by Stevenson); Lobineau, Saints de Bretagne, vol. i., p. 53.

St. Winwaloc.
Cals. 64, 65, 99.
Hist. Lobineau, Saints de Bretagne.

St. Owen.
Leg. W. 1 and 2; Chal.
Hist. Beda, iv., c. 3.; Mabill., in Vita S. Etheldredæ.

THE FOURTH DAY.

In Wales, *the festival of* ST. GISTILIAN.—*In* Fleet Street, *in the city of London, the passion of the Venerable* CHRISTOPHER BAYLES, *Priest and Martyr.—Also on the same day, at* Smithfield, *the martyrdom of the Venerable* NICHOLAS HORNER, *Layman; and in* Gray's Inn Lane, *of the Venerable* ALEXANDER BLAKE, *Layman.*

V. Christopher Bayles, M., A.D. 1590.

This holy man was born in the bishopric of Durham, and went abroad to study, first in Rome, and afterwards in the English College at Rheims. From the latter place he was sent to England as a priest in the year 1588. He devoted himself to his sacred duties ; but within two years was captured by the officers of the Queen. Besides the usual sufferings of a cruel imprisonment, BAYLES had to endure the tortures of the rack, to constrain him to declare where he had said Mass and who were the Catholics that had sheltered him, and on one occasion was left for twenty-four hours suspended in the air. Though he was of a weak bodily constitution, he bore all this with unflinching courage. He was arraigned on the usual charge of being a priest and coming over to England, and was condemned to death for high treason. The sentence was executed in Fleet Street, over against Fetter Lane.

V. Nicholas Horner, M., A.D. 1590.

NICHOLAS HORNER was a native of Yorkshire, and a zealous Catholic, who had already once before been thrown into prison for harbouring priests. On that occasion he had suffered so much from the damp and foulness of his dungeon, that one of his legs mortified and had to be amputated. He was then released, but a second time arrested on the charge of sheltering the Martyr Bayles, and convicted of felony on this account, though his life was offered him if he would consent to go to the Protestant Church, which he refused to do. The night before his death Horner was overwhelmed with anguish and fear ; but, on betaking himself to prayer, he was comforted with a vision of a bright crown hanging over his head. By this he was so strengthened in mind, that the next day he suffered with extraordinary marks of joy.

V. Alexander Blake, M., A.D. 1590.

Of the life of the venerable servant of God ALEXANDER BLAKE we have no further account except that he was a layman, and condemned on the same charge with Nicholas Horner, of giving shelter to the priest Christopher Bayles. He was executed on the same day, but at a different place, Gray's Inn Lane being the scene of his martyrdom.

St. Gistilian.
Cal. 84.

Martyrs.
Hist. Douay Diaries; Challoner's Miss. Priests, vol. i.
Stowe.
Archiv. Westmon., iv., p. 236.
„ „ Champney, p. 877.

THE FIFTH DAY.

In Cornwall, *the deposition of* ST. PIRAN, *Hermit and Confessor.*

St. Piran, Hermit, Conf., 6th Century.

PIRAN, or KIERAN, was a member of one of the princely houses of Ireland, who quitted his country to spend his days in solitude in a strange land. He landed in Cornwall, and there established himself as a hermit. His sanctity and his austerity won for him the veneration of all around, and the gift of miracles, with which he was favoured, brought many to seek his charitable aid. He is regarded in Cornwall as the patron of those who work in the mines, and several churches are dedicated to his honour.

Queranus, mentioned by Whitford and Wilson on the 9th of Sep., and honoured in Scotland, is said by Forbes (*Kal. of Scottish Saints*, p. 435) to be St. Piran of Cornwall. According to Lanigan (*Hist.*, i., 22, and ii., 9), St. Piran is known in Ireland as Kieran of Saigir, and was a pupil of St. Finian in the sixth century. He is generally spoken of as Bishop of Ossory, but the Irish accounts do not mention his going to England.

Cals. 3, 12, 84.
Marts. Q (In Hibernia, S. Kiriani; In Cornubia, S. Pirani); Modern Irish Cal.
Leg. Tinm., fol. 56*a*; Capgr., fol. 226*a*; Nov. Leg., fol. 267*a*; Whitf. Add.; W. 1 and 2; Chal.
Hist. Lanigan, i., p. 22; ii., p. 91.
Moran's Irish Saints in Britain.

THE SIXTH DAY.

At Peterborough, *the translation of the relics of the holy Sisters,* ST. KYNEBURGA, *Widow, and* ST. KYNESWIDA, *Virgin, both Abbesses, and of their kinswoman,* ST. TIBBA, *Virgin.—At* Tiningaham, *in the kingdom of Northumbria, the deposition of* ST. BALTHER, *Priest and Hermit, Confessor.*

St. Kyneburga, Abbess, Widow, A.D. 680 c.

ST. KYNEBURGA, Abbess, whose relics were translated on this day from her Monastery of Dormancaster, otherwise called Kyneburg Castor, and now Castor, to the Abbey of Peterborough, together with those of her sister, St. Kyneswida, and her kinswoman, St. Tibba, was the daughter of Penda of Mercia. Though her father was a most resolute pagan to the end of his days, she and her sister were fervent Christians, and led a most pure and holy life. Kyneburga was married to the elder son of Oswy of Northumbria, Alchfrid, the early patron of St. Wilfrid, who was himself called King, although he never succeeded his father on the throne. She prevailed on her pious husband to live with her as a brother, but whether from the first days of their marriage or subsequently, it does not appear. Their house is said to have been like a monastery—the home of every virtue and the school of Christian perfection. It has been conjectured that these most religious spouses agreed at the same time to a complete separation, and that Alchfrid, who unaccountably disappears from the history of the times, became a monk at the time when St. Kyneburga retired to her monastery. As soon, however, as she found herself at liberty, whether by the death or consent of her husband, she quitted Northumbria, returned to her native province, and enclosed herself in the monastery at Dormancaster, founded either by herself or her brothers, Wulfhere and Ethelred. Here she collected a company of Virgins, who served God in great holiness, and here she lived, herself a miracle of sanctity, and conspicuous for her watchfulness over the spiritual welfare of those committed to her care. Her relics were translated to Peterborough, and thence to Thorney, from fear of the Danes; but they were again restored to the former place, where the festival was kept with solemnity.

Although King Penda obstinately persevered in his hatred against Christianity, all his children of whom any record has been preserved became zealous Christians. His sons were Peada, baptised in Northumbria by St. Finan; Wulfhere, converted at a later date; and the three Saints, Ethelred, Mercelm (of whom nothing is known), and Merewald, the father of St. Werburg. There were probably only two daughters, St. Kyneburga, the wife of Alchfrid, and St. Kyneswida, the affianced bride of Offa, King of Essex; but a St. Kynesdreda is also mentioned, who may have been the same with Kyneburga, or a third sister who also took refuge at Dormancaster. The relics of two only are spoken of as preserved at Peterborough. Will. of Malmesb. in one place (*Reg.*, i., § 74) names Kyneburga and Kyneswida "ambas sancta continentia præcellentes," and in another place Kyneswida and Kynesdreda, Virgins, "quæ ambæ ab infantia Deo dicatæ nobile propositum trjverunt ad senium". It is supposed by some writers, though the evidence is not conclusive, that before their separation Alchfrid and Kyneburga were the parents of at least two children—Osric, who was afterwards King of Northumbria, and St. Rumwold, who died in infancy. Later writers speak of two other sisters, whom they also call Saints and Abbesses of the same house—Edburga and Eve, or Weda; but their existence is very doubtful, and it may be observed that Weda is the name given by Malmesbury and others to Peada, the *son* of Penda. Another daughter of Penda, Wilburga, is said to be the wife of Frithwald of Surrey, and by him the mother of St. Osith, and perhaps of Edburga and Edith of Aylesbury.

St. Kyneswida, Virgin and Abbess, 7th Cent.

The sacred remains of ST. KYNESWIDA were translated to Peterborough from Dormancaster, together with those of her sister Kyneburga or Kynedreda, and her kinswoman Tibba. Kyneswida was the younger daughter of King Penda, and from her early days had devoted herself to a life of holy virginity. Nevertheless, her brother King Wulfhere had affianced her to Offa, the young King of the East Saxons, who had begun his reign with every prospect of earthly happiness, greatly beloved by his own people, and from his graceful person and winning manners dear to all. When the time came to claim his bride, St. Kyneswida, firm in her religious purpose, commended her cause to Mary, the Queen of Virgins, and with her aid so forcibly represented to Offa the excellence of the more perfect way, that he not only left her to follow the divine inspiration, but himself, touched by an extraordinary grace of God, forsook his kingdom and retired to Rome, to embrace the religious state at the shrine of the Apostles. Kyneswida withdrew to Dormancaster, and there, in company with her sister, consecrated herself to a life of Christian perfection. She succeeded St. Kyneburga as Abbess, and persevered in her holy course to the end of her days.

St. Tibba, Virgin, 7th Cent. ST. TIBBA was the kinswoman of the holy sisters, St. Kyneburga and St. Kyneswida, and with them served God in the religious state in the Monastery of Dormancaster. Her deposition was on the 13th of December, but her festival was kept on the 6th of March, the day on which her relics were translated to Peterborough, together with those of her saintly relatives.

St. Balther, Priest, Conf., A.D. 756. ST. BALTHER, who has sometimes been confounded with the Scottish Saint, Baldred, was a priest, who led the life of an anchorite at Tiningaham, in Northumberland. His hermitage was on a solitary rock almost encompassed by the sea. There he endured fierce assaults from evil spirits, but by the grace of God was ever victorious, and various miracles were wrought through his prayers. He rested in the Lord on the 6th of March, A.D. 756, when Edbert was King of Northumbria and Cyniwulf Bishop of Lindisfarne. In the reign of Canute, the Dane, the relics of St. Balther, or a portion of them, were translated to Durham, in consequence of a vision of the priest Elfred.

Simeon gives the day of Balther's deposition, *prid. non. Mart.*, which seems also to be the festival of St. Baldred in the Scottish Calendar. The Aberdeen and Arbuthnot Calendars place on the same day St. Baldred, Bishop and Confessor.

SS. Kyneburga, Kyneswida, and Tibba.
Cal. 8.
Marts. L, M, Q.
Leg. Timm., fol. 58*b*; Capgr., fol. 173*b*; Nov. Leg., fol. 213*a*; Whitf. Add.; W. 1 and 2.; Chal.
Hists. Beda, v., c. 19; Malmesb. Reg., i., § 74; Pont., iv., § 180.

St. Balther.
Marts. M, Q.
Leg. Chal. (19 Feb.).
Hist. Alcuin's Metrical Lives, verse 1319 (Gale., ii., p. 726).
Simeon Dunelm. (Twysd. Col., xi., 31).
Lib. Vitæ Eccles. Dunelm. (Surtees, vol. xiii., p. 6).

THE SEVENTH DAY.

At Monkswearmouth, *in Durham, the deposition of* ST. ESTERWINE, *Abbot and Confessor.—At* Assisi, *in Umbria, the holy memory of* BLESSED WILLIAM *the Englishman, Confessor, one of the twelve companions of the Seraphic Patriarch,* *St. Francis.—At* Tyburn, *the passion of the Blessed* JOHN LARKE, *Priest and Rector of Chelsea, who suffered martyrdom in the reign of King Henry VIII.—Also of the Blessed* JERMYN GARDINER, *who gave his life for the Faith about the same time.*

St. Easterwine, Ab., Conf., A.D. 686.

EASTERWINE was a kinsman of St. Benedict Biscop, and like him had spent his early years in the Court of the King of Northumbria. But his thoughts were soon turned to a higher purpose, and he betook himself to the newly-founded Monastery at Wearmouth. At once he forgot the nobility of his birth and the honours he had enjoyed in the world. He strove to make himself like his brethren in all respects. He was ready to share all their labours at the plough, in the mill, or at the forge; but above all, he was a pattern to them in his strict observance of religious discipline. He was sound in body and of goodly presence. His open look and sweet speech manifested the cheerful peace of his soul.

St. Benedict, whose many duties at home and abroad obliged him to be often absent from his monastery, deputed Easterwine to hold his place in the government of the house; but this promotion made no change in his mode of life. As Abbot, he was watchful to correct abuses and punish transgressions of the Rule; but he was still more careful, by timely admonitions, to prevent the necessity of all severity. He governed the Monastery of St. Peter for four years, and was seized with his last sickness while his father, St. Benedict, was paying his final visit to Rome.

Though forewarned of his approaching end, he lay in the common dormitory of the brethren till within four days of his death. He then allowed himself to be taken to a more retired spot, to give his last moments to God alone. As a loving father, he gave the kiss of peace to all his children, and went to his heavenly reward, as they were singing the night office on the nones of March. St. Easterwine was buried at the entrance of the church; but his relics were afterwards translated, together with those of his successor' St. Sigfrid, and laid beside his father, St. Benedict, before the altar of St. Peter, under the direction of the Abbot, St. Ceolfrid.

B. William, Conf., A.D. 1232.

WILLIAM the Englishman was chosen by St. Francis to occupy the place of John a Capella, who unhappily fell from his holy vocation. William was so conspicuous for his gift of miracles, that Brother Elias, out of a pretended zeal for the honour of St. Francis, forbade him to work any more. He appears to have died at Assisi in the year 1232.

William is called *Blessed* by Ludovicus Jacobillis in his *Saints of Umbria*, and by other authors; but the Bollandist writer says he could find no evidence of *cultus* at Assisi. It has been conjectured that William the priest, mentioned by Whitford on the 2nd of March, may be William the Franciscan; but in that case, Whitford is in error in saying "in the time of the Emperor Henry III". Perhaps it should be, "time of Henry III., King of England".

B. John Larke, Priest, M.; B. Jermyn Gardiner, A.D. 1544.

The Blessed JOHN LARKE was venerable for his years, as well as for his holiness, when called upon to lay down his life for his Divine Master. So early as the year 1504 he was appointed rector of St. Ethelburga's, in Bishopsgate Street, and later held the benefice of Woodford, in Essex. In 1630, Sir Thomas More, then Lord Chancellor, presented him to the rectory of Chelsea, the parish of his own residence, which is a proof of the esteem he had for his character. The blessed man could never be persuaded to accept the oath of the King's spiritual supremacy, or to sacrifice his conscience to preserve his life and his benefice. In consequence, he was attainted, and suffered death in company with others who were Martyrs in the same cause.

In the life of the Blessed Thomas More, it is said that "Sir Thomas's death so wrought in the mind of Doctor Learke, his own parish priest, that he, following the example of his own sheep, afterwards suffered a most famous martyrdom in the same cause of supremacy".

The Blessed JERMYN GARDINER, secretary of the Bishop of Winchester, also suffered martyrdom for the like reason, and near the same time. It is uncertain whether he was a priest or a layman. Other sufferers for the Catholic religion in the same year were the Venerable JOHN IRELAND, priest, and the Venerable THOMAS ASHBEY. We also meet with the names of John Risby, Thomas Rich, and James Singleton; but particulars of their condemnation are wanting, and Stowe attributes the death of Singleton to some other charge.

St. Esterwine.

Leg. Tinm., fol. 96*b*; Capgr., fol. 103*b*; Nov. Leg., fol. 135*b*; Whitf. Add.; W. 2; Chal.
Hist. Vitæ Abb.
Anon. (Ed. Stevenson) Vit. Abb.

St. William.

Leg. Chal.
Hist. Boll., 1 vol. of March, p. 629 (inter Prætermiss.).

Martyrs.

Hist. Sander, de Schism., i., c. 18 (Eng. Trans., p. 155, and note).
Stowe; Hollinshed.
Modern British Martyrology (p. 128).

THE EIGHTH DAY.

At Llanrhyian, *in Pembrokeshire, the festival of* ST. RIAN, *or* RHEANUS, *Bishop and Confessor, to whom the church of tha place is dedicated, and whose name is found on this day in an ancient Welsh calendar.—At* Dunwich, *in Suffolk, the deposition of* ST. FELIX, *Bishop and Confessor.*

St. Felix, Bp. and Conf., A.D. 466. ST. FELIX was a native of Burgundy, and was already consecrated Bishop, when his zeal for the spread of the Faith brought him to England, that he might share in the work of the conversion of our ancestors. He explained his wish to St. Honorius, the Archbishop of Canterbury, and was advised by him to betake himself to East Anglia, where the pious King St. Sigebert was labouring for the conversion of his people. The Saint established his See at Dunwich, in Suffolk, and forthwith began his apostolic work. So great was the success with which God favoured him that, after an episcopate of seventeen years, when he was called to the reward of his labours, the whole province was found to be Christian. St. Felix was buried at Dunwich, but afterwards translated to Seham, near Ely, and finally, many years later, to Ramsey Abbey.

St. Rian.
Cal. 84.

St. Felix.
Cals. 8, 19, 21, 42, 82, 24, 58, 80.
Marts. Rom., L, M, N, Q, R.
Leg. Tinm., fol. 60*a*; Capgr., fol. 114*a*; Nov. Leg., fol. 146*a*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. Beda, ii., c. 16.

THE NINTH DAY.

At York, *the commemoration of* ST. BOSA, *Bishop and Confessor.*

St. Bosa, Bp., Conf., A.D. 705.

ST. BOSA, Bishop of York, was one of five distinguished prelates who were brought up at the Abbey of Whitby, while it was under the government of St. Hilda. When St. Wilfrid was driven from his See, the diocese of Northumbria was divided between the provinces of Bernicia and Deira, and Bosa was consecrated by St. Theodore, Archbishop of Canterbury, to take charge of the southern portion, making the city of York the place of his residence. He exercised this authority for about eight years, in such a manner as to merit the title of a most holy prelate and beloved of God, and on the restoration of St. Wilfrid, retired in peace of soul to his monastery at Whitby. It was not long, however, before St. Wilfrid was again banished, and Bosa once more called to the superintendence of the Church of York. In this office he continued till the end of his days; for about the time of St. Wilfrid's final recall and acceptance of the See of Hexham, St. Bosa was summoned to his reward in heaven, and was succeeded at York by St. John of Beverley.

Leg. W. 1 and 2; Chal. *Hist.* Beda, iv., c. 12, 23; v., c. 3.

THE TENTH DAY.

At Mayo, *in Ireland, the commemoration of* ST. GERALD, *Abbot and Confessor.*

St. Gerald, Abbot, Conf., A.D. 732. No Day.

When St. Colman retired from his See in Northumbria, A.D. 664, he was accompanied by a number of monks from Lindisfarne—all the Irish who were there, and about thirty English. ST. GERALD was either one of these, or one who followed him at a later date. On reaching Ireland, St. Colman had at first placed his whole community in the Island of Innis-Boffin, but after a time had found it expedient to separate the two nationalities, and establish the English at Mayo on the mainland, himself continuing Abbot of both monasteries. In the course of time, St. Gerald became Abbot of the English house, and brought to such perfection the holy course of discipline there established, that it enjoyed for many years the reputation of a most religious and flourishing community, and is said to have given to the Church no fewer than 100 Saints. After a long and saintly life, St. Gerald was called to his eternal reward in the year 732. It was, therefore, before his death that, as St. Bede testifies, the monks of Mayo had adopted the Roman usage, with regard to the computation of Easter and the monastic tonsure. In some Irish histories, but not the most authentic, St. Gerald is called Bishop, and mention is made of St. Segretia, an Abbess, who is said to have been a sister of his, and therefore a native of England. The most prudent writers, however, hesitate to accept this narrative, as being confused and, for several reasons, very doubtful, together with what relates to St. Gerald's reputed brothers, who are called Ballon, Biriket, and Hubriton.

Leg. Chal. (13 March). Lanigan's Eccl. Hist., iii., p. 166.
Hist. Beda, iv., c. 4.

THE ELEVENTH DAY.

At Govan, *in Scotland, the festival of* ST. CONSTANTINE, *Martyr, a British prince.—At* Tynemouth, *the finding of the sacred relics of* ST. OSWIN, *King and Martyr, whose passion is celebrated on the 20th of August.—At* York, *the blessed martyrdom of* THOMAS ATKINSON, *Priest, who suffered in the reign of James I.*

St. Constantine, King, M., 6th Cent.

ST. CONSTANTINE, King and Martyr, was a British prince, said to have been King of Cornwall. He resigned his crown, and was ordained priest. Constantine is reported to have arrived in Scotland at the same time as St. Columba, to have founded a monastery at Govan, to have preached to the Scots and Picts, and to have converted the district of Cantyre to the Faith. He ended his course by martyrdom.

It appears to be doubtful whether he was or was not the same Constantine of Cornwall, against whose enormous crimes St. Gildas so loudly inveighs.

V. Thomas Atkinson, A.D. 1616.

The Venerable THOMAS ATKINSON was a native of Yorkshire, who went to the College at Rheims to study for the priesthood. After his ordination he returned to his own country, and soon became known to the Catholics as one of the most eminent and holy missioners of the time. He had the charge of a vast district, and was obliged to travel by night from place to place, which he always did on foot. Often he would pass the whole night in the exercise of his functions; and often, when, from fear of discovery, he could not be received into a house, he would remain in some stable or barn, almost perishing from wet and cold. In these labours, which lasted for twenty-eight years and until he had reached the age of seventy, Thomas Atkinson was supported by a special gift of prayer, and gave evidence of a most saintly life. At length he was arrested in the house of a Catholic gentleman, and hurried to prison. The irons which were fastened on him miraculously fell off from him, while the servant of God was in prayer, as the gaoler himself attested to the President of the North, in answer to his investigation. No proof could be produced against him; but because he would not deny that he was a priest, and because some blessed beads were found upon him, he was condemned to death for high treason. Before his apprehension he had a vision of our Blessed Lady, who assured him that he should glorify her Son by his death. This promise was fulfilled in the patience and constancy, with which he bore the horrors of his execution, which took place at York. A pardon was offered to him if he would take the oath set forth by King James.

St. Constantine.

Cals. 4, 7.

Leg. Aberdeen Breviary; Chal.

Hist. Gildas (Gale, ii., p. 10); Fordun (Gale, ii., p. 637); Lanigan, ii., p. 165.

St. Oswin.

Cals. 13 *b* and *c*, 23, 37, 98.

Marts. O.

Ven. Thomas Atkinson.

Hist. Challoner's Miss. Priests, vol. ii. Archiv. Westmon., xv., p. 231.

THE TWELFTH DAY.

At Ocismor, *now called* St. Pol-de-Léon, *in Brittany, the deposition of* ST. PAUL, *Confessor, and first Bishop of that city.—In* Rome, *the deposition of* ST. GREGORY THE GREAT, *Pope, Confessor, Doctor of the Church, and Apostle of the English.—At* Winchester, *the deposition of* ST. ELPHEGE *the elder, Bishop and Confessor.*

St. Paul de Léon, Bp., Conf., A.D. 570 c.

ST. PAUL was a native of Great Britain, and son of Porphius, a man of distinguished rank in his own country. While he was yet young, his father placed him under the care of St. Iltut, and he was educated in his celebrated monastery, together with St. David, St. Samson, St. Gildas, and other virtuous companions. When but sixteen years of age, Paul, with the consent and blessing of the holy Abbot, retired to a solitary spot, where he built a cell and an oratory, and for many years led an angelic life of continual prayer and praise, and study of the Holy Scriptures. At the proper age he received the priesthood, and twelve other priests put themselves under his guidance, and lived in cells near his own. This tranquil life was interrupted by the invitation of one of the British princes, to come and reform and evangelize his people, which the Saint did not feel at liberty to refuse. His success was so great, that both king and people wished to have him for their Bishop; but while Paul was praying to be delivered from this burden, it was revealed to him that his destination was in a foreign land. In order to carry out this divine call, as soon as occasion served, he took sail with his twelve companions, and arrived in Brittany.

Their first settlement was in an island on the coast, where they lived in great poverty, but in perfect contentment, till they were invited to visit the prince of the country, named Withur, who gave them the island of Baz, a league distant from the mainland. St. Paul would fain have ended his life in this retreat; but the rumour of his sanctity spread far and wide, and the people of the mainland clamoured to have him for their Bishop, and obtained the approbation of King Childebert on their choice.

When all resistance was found to be useless, Paul at length yielded, and was consecrated Bishop, his See being fixed at Ocismor, a place which, in memory of him, is now called St. Pol-de-Léon. St. Paul lived to an advanced age, but resigned his pastoral charge before his death to one of his disciples, and retired to his monastery in the Isle of Baz. There he lived several years, at the head of a fervent community of religious, continuing, notwithstanding the burden of his years, to afflict his body with penitential exercises, while he refreshed his soul with continual contemplation. Among other gifts, he was favoured with that of prophecy in a remarkable degree, predicting the incursions of the Norman pirates and the contest for the possession of his own relics. He had a small cell near the abbey to which he was accustomed to retire; and it was in that spot, after a night spent in prayer, when he was beginning to take a little repose, that an angel came to tell him that the hour of his release was at hand.

The next morning he announced the good tidings to his brethren, and, having taken leave of them in a few affectionate words, received the Lord's Body, and so gave up his soul to God. The people of the city and those of the island disputed warmly for the keeping of his body, and it was only by a miraculous intervention that he was allowed to be carried to his cathedral. Several translations have since taken place; but the church of his See is now in possession of his head and other notable relics.

St. Gregory, Pope, Conf., A.D. 605.

The admirable holiness of this great Pontiff, the benefits which his rule conferred on the whole Church, and the light which his learned writings have thrown on the Holy Scriptures and the doctrines of the Faith, are well known, and form an important chapter of ecclesiastical history. Here it is enough to speak of his singular love of our nation, and his unwearied zeal for the conversion of our forefathers, which have made him, "if not to others, at least an Apostle to us, who are the seal of his apostolate in the Lord" (1 Cor. ix. 2).

The sympathy of St. Gregory for the heathen conquerors of Britain was first won by the sight of certain youths from Deira in the slave market of Rome. He was then a simple monk in his own Monastery of St. Andrew; and in his ardent desire, that these Angles might become Angels as he expressed it, by their conversion to the Faith, he hastened to the Pope to offer to undertake the mission himself. The Pope was willing, but the people of Rome would not suffer the Saint to leave the city, on so distant and perilous an undertaking. For the time he was obliged to abandon the project, but it was not forgotten, and no sooner was he elected to the Chair of St. Peter than he began to devise plans for the benefit of England.

He wrote to Candidus, the agent of the estates of the holy See in Gaul, to purchase such English youths as might be offered for sale, in order to have them instructed in the Faith, and to take care that a priest travelled with them, to give them baptism, in case of necessity, on the journey. When he had organised the great mission of St. Augustine and his numerous companions from the Monastery of St. Andrew, he sent them furnished with letters of the warmest recommendation to the Bishops and sovereigns of the countries they were to pass through. When the courage of many failed in consequence of the reports they heard while in Provence, and St. Augustine returned to Rome for instructions, Gregory wrote to encourage and command them to prosecute the undertaking.

When he heard of their hopeful beginnings and the conversion of Ethelbert, he wrote to Eulogius, the Patriarch of Alexandria, calling on him to rejoice in the mercy of God, and to thank him for the baptism of no fewer than ten thousand souls, which had taken place in Kent at the Christmas festival. To this great Pope the conversion of England was a work of predilection, and he never ceased to interest himself in it. He furnished St. Augustine with minute directions for the treatment of the converts, and the settlement of many difficult cases of conscience. He sent him the archiepiscopal pallium, and arranged for the division of the country into various dioceses. He wrote in terms of affectionate congratulation to King Ethelbert, and exhorted him to labour for the entire conversion of his people.

In every letter he showed the greatest prudence, the greatest charity for the weak, and the greatest firmness in all that the Christian Faith and Christian morality required. This glorious Saint was called to his everlasting reward, as it seems, a little more than a year before his beloved disciple, St. Augustine, went to join him in heaven. His sacred remains lie in the Church of St. Peter, under an altar near the entrance of the sacristy.

St. Elphege the Elder, Bp., Conf., A.D. 951.

ST. ELPHEGE was called "the Elder," or "the Bald," to distinguish him from the holy Martyr of the same name, who was also Bishop of Winchester, before he was promoted to the See of Canterbury. On the death of St. Birstan, Elphege was chosen to succeed him as Bishop of Winchester. He was a man of singularly holy life, and was distinguished for his many virtues and supernatural graces, among which one of the most prominent was the gift of prophecy. One very remarkable occasion on which this was manifested was immediately after he had conferred the priesthood on St. Dunstan, St. Ethelwold, and a third monk named Ethelstan. After the sacred rite was concluded, he was enlightened to see the future career of these men, and foretold the virtues, the dignities, and the services to the Church of the two former, as well as the miserable fall and vicious life of the unhappy Ethelstan. St. Elphege ruled his diocese several years, and was buried in his cathedral church, where his sacred relics reposed with the remains of his saintly predecessors.

St. Paul de Léon.

Mart. N (translation).

Leg. Proper of many Breviaries of Brittany; Whitf. Add. (11 March); Chal.

Hist. Lobineau, Saints de Bretagne, i., p. 269.

St. Gregory.

Mart. Rom.

Leg. W. 1 and 2; Chal.

Hist. Beda, i., c. 23, *et seq.;* ii., c. i.

St. Gregory's Letters in Haddon and Stubbs.

St. Elphege.

Cals. 14, 15, 16,

Marts. L, M, H, Q, R.

Leg. Whitf.; W. 1 and 2; Chal. (1 Sept.).

Hist. Malmesb. Pont., ii., § 75.

Simeon Dunelm., Gest. Reg. (Twysd. Col. 156).

Challoner's Britan. Sacr., vol. i.

THE THIRTEENTH DAY.

At the Castle of St. Helen, *in Savoy, the deposition of the* BLESSED BONIFACE, *Archbishop of Canterbury, and Confessor.*

B. Boniface, Bp., Conf., A.D. 1270.

The BLESSED BONIFACE belonged to the illustrious house of the Counts of Savoy, and was grandson of the Blessed Humbert. His love of virtue and great piety was manifest in his earliest years, and when age permitted it, he withdrew from all the worldly honours which his station offered, and retired to the Grande Chartreuse, the Carthusian monastery near Grenoble. At once he began to devote himself to the acquisition of evangelical perfection and sound studies; but he had not completed his novitiate when, against his wish, he was sent to rule the Monastery of Nantua.

As soon as possible he resigned the charge and returned to the Chartreuse, though, to his deep regret, he was obliged by obedience once more to leave, and undertake the administration of the dioceses of Belley and Valence. Boniface was a relative of the Queen of England, Eleanor, wife of Henry III., and on the death of St. Edmund, they were desirous that he should be his successor. To this the Chapter willingly acceded, and Boniface readily obtained the confirmation of Pope Innocent IV., whom he visited at Lyons. Boniface governed the See for 25 years, and performed all the duties of a vigilant pastor, being especially distinguished for his great charity to the poor. The purity of his own life and his humility are said to have been conspicuous.

He died at the Castle of St. Helen, during a visit to his native land, and was buried in the tomb of his ancestors at Altacomba, in the year 1270. Three centuries after his death his body was found incorrupt, and God was pleased to glorify His servant by many miracles. From that time the devotion of the people never ceased, and all regarded him as a Saint of God. In the year 1838, the cause was examined by the Sacred Congregation of Rites, and a decree issued by Gregory XVI., recognising the worship paid to him from time immemorial, and giving him the title of Blessed.

Matthew Paris represents the character of Blessed Boniface in an unfavourable light, as being arbitrary and even unjust; and his conduct in the visitation of St. Bartholomew's, in London, would seem to have been, in reality, too hasty, as the Pope obliged him to withdraw the excommunication he had issued against some of the community, after their appeal to Rome. On the other hand, another chronicler, Wykes, speaks of him in the most laudatory terms: "He was a man of admirable simplicity, though not very learned, showed moderation in his life, guided himself by the counsel of the wisest men, humble, chaste, modest, and a most liberal helper of the poor". Even his greatest opponents acknowledge his singular goodness to the poor. Some say that Boniface was only in sub-deacon's orders when he arrived in England, but others that he was consecrated by the Pope at Lyons. Probably the latter is a mistake for *confirmation* of his election, which he certainly obtained on that occasion.

Leg. Proper office used at Chambéry.
Hist. Thorn (Twysden. Col. 1893).
Burton Annals (Gale, vol i.), p. 322.
Wykes (Gale, vol. iii.), pp. 45, 92.
Waverley Annals (Gale, vol. iii.), p. 204.

THE FOURTEENTH DAY.

At the Abbey of Battle, *in Sussex, the holy memory of* ODO, *Abbot and Confessor.*

Odo, Abbot, Conf., A.D. 1200. No Day.

ODO was the Prior of Christchurch, in Canterbury, when business connected with his office obliged him to go to the Court at Woodstock. It was then that some of the monks of Battle, who had been summoned by the King, first saw him, and were so edified by his piety and learning that they induced their community to choose him as Abbot. Odo, whose English name was Wood, had also the recommendation of being a friend of St. Thomas of Canterbury and of John of Salisbury. Some of his writings, a commentary of the Psalms, and part of the first Book of Kings, remained in the library until the time of the suppression. He was buried in a marble tomb in the Abbey Church, and after his death was venerated, at least in that place, as a Saint. His life was written and kept at the Abbey, but is now lost.

Hist. Leland, Collect., iii., p. 68. Dugdale Monast., iii., p. 235.

THE FIFTEENTH DAY.

At York, *the glorious martyrdom of the Blessed* WILLIAM HART, *Priest, who suffered death, by reason of his sacred character, in the reign of Elizabeth.*

B. William Hart, M., A.D. 1583.

WILLIAM HART was born at Wells, in Somerset, and went for his education to Oxford, where he was distinguished for early proficiency in his studies; but, on the ground of religion, he forsook the prospects opened to him, went abroad, and resumed his course at Rheims and afterwards at Rome. At the latter place he was ordained priest, and sent thence on the English Mission, the field of his labours being the city of York and its neighbourhood. Here William Hart soon became conspicuous for his zeal, his learning, and his persuasive words, but, above all, his piety and his Christian perfection. Great was his charity for all the poor and afflicted, but especially for the prisoners in York gaol, whom he visited continually. The first time he was arrested he contrived to escape, but a few months later was again seized, while asleep in bed. His trial turned on his priesthood, which was declared to be treason, and his condemnation followed according to the usual form. While in prison, and also at the time of his execution, he was persecuted by the controversies of the Protestant ministers; but nothing could disturb the peace of his soul, and he died with singular marks of cheerfulness and devotion. Though the officers did all in their power to prevent it, some of the Catholics present were able to carry away various relics of his bones, his blood, and portions of his clothes, which they kept with great veneration as precious treasures.

Hist. Archiv. Westmon., vol. iii., p. 237; iv., p. 65.
Champney, p. 776.
Douay Diaries.
Bridgwater, p. 104.
Challoner, vol. i.

THE SIXTEENTH DAY.

At York, *the passion of the venerable servant of God,* JOHN AMIAS, *or* JOHN ANNE, *Priest, who on this day glorified God by martyrdom.—Also of the Venerable* ROBERT DALBY, *or* DRURY, *Priest, who suffered at the same time and place, and for the same holy cause.*

V. John Amias, M., A.D. 1589.

JOHN AMIAS was born in Yorkshire, and after studying and receiving Orders at Rheims, returned as a missioner to his native county in the year 1581. We have no particulars of his labours; but after continuing them during seven or eight years, he fell into the hands of the persecutors in the year 1589. Dr. Antony Champney, who was a young man at the time, was a witness of his death and that of his fellow-Martyr, Robert Dalby. He was so impressed by their meekness and the constancy of their faith, that the recollection of it was never effaced from his mind. John Amias was beginning to address the assembled people, and explain that it was for religion, and not treason, that he suffered, but was not allowed to proceed. He therefore recommended his soul to God, and prayed for his murderers, and accepted death with joy. By an unusual act of clemency, he was allowed to hang till he was dead, and the rest of the fearful sentence was executed on his dead body.

V. Robert Dalby, M., A.D. 1589.

ROBERT DALBY, sometimes called DRURY, was a native of Durham, and a student of the English College at Rheims. He was sent on the

Mission in 1588; but the period of his labours was short, as he was seized in the following year, and condemned to death for his priestly character, together with John Amias. He died with signs of the greatest fortitude; and Dr. Champney relates that though the attendants did all in their power to keep the Catholics from approaching the remains of the Martyrs, a certain woman made her way through the crowd, and kneeling down, with hands joined and eyes uplifted to heaven, expressed an extraordinary affection and devotion in words, which he was unable to distinguish, until she was forcibly carried away from the spot.

Hist. Douay Diaries; Challoner's Miss. Priests, vol. i. Archiv. Westmon., viii., p. 337; Champney, p. 867.

THE SEVENTEENTH DAY.

At Down, *in Ireland, the deposition of* ST. PATRICK, *Bishop and Confessor, the great Apostle of Ireland.*

St. Patrick, Bp., Conf., A.D. 464.

ST. PATRICK has himself recorded that he was born in Britain, and appears to have been of mixed Roman and British parentage. Whether the place of his birth was in Great Britain or in Continental Brittany remains an unsettled point of controversy; but the prevailing opinion seems to be that it was Kilpatrick, near Dumbarton, in what was then the British territory of Strathclyde. This opinion is at least sufficiently probable to allow us to count him among the great Saints, natives of our island.

St. Patrick was twice carried captive by pirates coming from Ireland. The first time he was quite a boy, and he endured a long servitude, guarding his master's herds; but his second capture lasted only a short time. It was during these periods of exile that he conceived the ardent wish to see the people of Ireland brought to the Christian Faith. To this end all his thoughts and prayers were incessantly directed; yet he went through a long preparation before he felt himself called to undertake the work. He spent some time on the Continent of Europe, visiting St. Martin, who is said to have been a relative of his, and St. German of Auxerre, and at length received his mission for the apostolic work from Pope St. Celestine. When, therefore, St. Palladius withdrew from Ireland, after but scanty success, St. Patrick, whom God had appointed for the glorious undertaking, was ready to take his place. By his means the Gospel was rapidly spread throughout the country. The sanctity and austerity of his life, his tender charity and innumerable miracles, overcame all opposition ; and the great apostle had the consolation of seeing well planted the deep roots of that Faith, which was to distinguish his children in successive ages, and the land of his adoption in a fair way to earn the glorious title of the Island of Saints. St. Patrick founded various episcopal dioceses, held councils, and established his Metropolitan See at Armagh. It was at Down that, after his long labours, at a very advanced age, he gave up his soul to God, and was invited to his great reward.

Marts. Rom., A, C, F, D, G, K, L, N, P, Q, R. *Leg.* Tinm., fol. 61*a;* Capgr., fol. 218*b;* Nov. Leg., fol. 259*b;* Whitf. Sar.; W. 1 and 2.; Chal.

THE EIGHTEENTH DAY.

At Wareham, *in Dorsetshire, the passion of* ST. EDWARD, *King and Martyr.—At* Lancaster, *the blessed martyrdom of the venerable servants of God,* JOHN THULIS, *Priest, and* ROGER WRENNO, *layman, who suffered for the Faith under King James I.*

St. Edward, King, Mart., A.D. 978.

ST. EDWARD was the eldest son of Edgar by his first wife, Egilfleda, daughter of Ordmar. At the death of his father he was but thirteen years of age, and was acknowledged King, through the influence of St. Dunstan, notwithstanding the opposition of his stepmother, who desired the promotion of her own son, and a party of the nobility, who took her side. Edward reigned but three years and a half, during which period he gave a bright example of piety and purity of life, and by his sweet disposition gained the hearts of his people. By reason of his youth, the government was left in the hands of his stepmother and her council; but this temporary exercise of power did not satisfy the ambition of Elfthrytha, and she resolved, on the first opportunity, to remove this obstacle to her wicked designs. The young King had been hunting in the forest, and on his return, as he passed near Corfe Castle, where his brother, who was only seven years of age, resided with his mother, resolved to pay him a visit, and for this purpose left his attendants and rode on alone. Elfthrytha saw him approach, and thinking that the moment had arrived for the execution of her project, communicated her intention to one of her accomplices, who was at hand, and went out to receive the prince. Edward refused to alight from his horse, as he had only come to see his brother for an instant, but consented to accept the refreshing draught which the Queen offered him. As he stooped to take the cup from her hand, the assassin, who stood by, plunged his dagger through the lung of the innocent youth. He did not fall immediately, but used all his strength to spur on his horse to join his companions. Soon, however, one foot slipped, and by the other he was dragged through the forest, leaving everywhere traces of his innocent blood. Elfthrytha ordered the Martyr's body to be privately buried at Wareham, without any recognition of his regal dignity, hoping that his memory would soon be obliterated from the minds of his subjects. But it was not so, as God was pleased to manifest his sanctity by the many miracles which took place at his grave. When the news reached the Queen, she determined to go herself to ascertain what had really taken place; but the horse on which she was accustomed to ride could not be forced to move from the spot where she mounted, nor could any animal be made to carry her to the sacred tomb. Happily, by these prodigies her eyes were opened to the enormity of her guilt, and she ended her days in the deepest penance. She founded two monasteries, that of Amesbury and another at Wherwell, to the latter of which she retired, and devoted herself to fasting and austerities of every kind. After three years, the sacred remains of St. Edward were translated with great honour to

Shaftesbury, and became the great treasure of the fervent community of nuns who flourished there, the place being commonly called St. Edward's. At a later period, the sacred deposit was divided, one portion being taken to Leominster, and another to Abingdon. When the body was disclosed it was found to have fallen to decay, with the exception of the lung which had been pierced by the dagger of the assassin.

Florence of Worcester places the translation to Shaftesbury the next year after the martyrdom, and says that the body was then entire.

V. John Thulis, M., A.D. 1616.

JOHN THULIS was born at Up-Holland, in Lancashire, and sent to Rheims for his education, which was begun there and completed in Rome. Being ordained priest, he returned to England for the exercise of his ministry ; but he was soon arrested and confined during several years in the prison at Wisbeach Castle. Whether he escaped or was released does not appear, but by some means he was able to resume his labours in his native county. During this time he had to bear many crosses and afflictions, which he submitted to with wonderful constancy and peace of mind ; and once, when he had received the last Sacraments in a dangerous sickness, he had a revelation which assured him that he was reserved for a more glorious death.

It was by a warrant of the Earl of Derby that Thulis was again arrested and sent to Lancaster gaol. While there he contrived to escape, with his fellow-Martyr, Wrenno ; but when morning dawned, and they supposed that they were many miles from the town, they discovered that they were almost close to the castle. This satisfied them that it was God's will that they should suffer. At the trial Thulis was condemned for his priestly character and functions, and condemned to the penalties of high treason, which were accordingly carried out. Offers were repeatedly made to him to spare his life, if he would take King James' oath, which his conscience would not allow him to do. Several criminals were executed at the same time, four of whom he had the consolation of reconciling to God and the Church.

V. Roger Wrenno, M., A.D. 1616. ROGER WRENNO was a weaver by trade, a most fervent Christian, and zealous Catholic. He escaped one night from his confinement in Lancaster Castle, together with Thulis; but in the morning they were recaptured, and willingly resigned themselves to death. The charge against Wrenno was for felony, by harbouring and aiding priests in the exercise of their functions. At his execution, after he was turned off the ladder, the rope broke with the weight of his body, and he fell to the ground. He rose and knelt in prayer for a short time, and meanwhile his life was offered to him if he would take the oath. His answer was: "I am the same man, and in the same mind, as before," and thereupon he ran to the gallows and mounted the ladder as fast as he could. This eagerness was caused, as he gave them to understand, by a vision he had in his prayer of the glorious reward prepared for him.

St. Edward, M.

Cals. 1, 4, 5, 8, 9, 12, 13*b*, 15, 18, 26, 39, 41, 54, 56, 58, 59, 61, 62, 63, 65, 95, 102, 91.

Marts. Rom., K, L, M, I, N, P, Q, R.

Leg. Tinm., fol. 74*a*; Capgr., fol. 63*b*; Nov. Leg., fol. 115*b*; Whitf. Sar.; W. 1 and 2; Chal.

Hist. Flor., A.D. 978-9; Malmesb. Reg., ii., § 9; Pont., ii., § 86.

Martyrs.

Hist. Douay Diaries; Challoner's Miss. Priests, vol. ii.

Archiv. Westmon., xv., p. 231.

THE NINETEENTH DAY.

At Derby, *the festival of* ST. ALCHMUND, *Martyr.*

St. Alchmund, Martyr, A.D. 800. ST. ALCHMUND was the son of Alred and brother of Osred, Kings of Northumbria. The father of the Saint was driven into exile by the continued seditions, which afflicted his country in those times, and was followed by his son to the land of the Picts. There Alchmund remained for about twenty years, after which he returned to England. The circumstances of his death are not clearly known. One account says he was captured by the adherents of the usurper Eardulf, and murdered by the orders of that prince. Others say that he had gone to Mercia, and taken part with one of the provincial rulers of that kingdom against the West Saxons, and that he was slain in battle. The many miracles which followed his martyrdom are a testimony to the holiness of his life. He was buried at Lilleshall, in Shropshire, and afterwards translated to Derby, where a church was erected under his invocation. Thither pilgrims, especially from the North of England, were accustomed to resort, out of veneration for his sacred relics.

One account states that the Saint was buried at *Monasterium Album*, perhaps Whitchurch.

Mart. L (2 November).
Leg. W. 1 and 2; Chal.

Hist. Simeon Dunelm. (Twysden, p. 116).
Ranulph, Higden (Gale, Feb.), vol. i., pp. 250, 252.

THE TWENTIETH DAY.

In the Island of Farne, *on the coast of Northumberland, the deposition of* ST. CUTHBERT, *Confessor, Bishop of Lindisfarne.* —*At* St. Herbert's Isle, *in the lake of Derwentwater, the deposition of* ST. HERBERT, *Priest and Confessor.*

St. Cuthbert, Bp., Conf., A.D. 687.

ST. CUTHBERT in his early youth entered the Monastery of Melrose, where he was trained in the practices of the religious life, under the discipline of St. Eata and St. Boisil. How greatly he profited by this privilege was soon seen, from his eminently holy life. After the death of Boisil, St. Cuthbert succeeded him as Abbot; and not content with the care of his own immediate disciples, displayed his zeal for souls by visiting the neighbouring hamlets and cottages of the poor. He would gather the people around him, preach to them the Word of God, correct abuses and superstitious practices, and administer the Sacrament of Penance; and such was his prudence, so evident his charity, and such the consolation inspired by the sight of his heavenly countenance, that all flocked to him with joy, and gladly performed all he required of them.

In the course of time, St. Cuthbert was sent by St. Eata, the Bishop and Abbot, to fill the place of Superior in the Abbey of Lindisfarne, on which the house of Melrose then depended.

Here he spent several years, until, feeling himself called to a life of perfect solitude, he retired to the small and barren Isle of Farne, where the brethren constructed for him a little cell and oratory, a spring having been miraculously discovered to satisfy his thirst, and a small plot of barley sown to provide him with food. With his wants thus supplied, the holy man lived in contentment and peace. The evil spirits who had haunted the rock were driven away at his approach, and there was no one to interrupt his continual converse with God. This time of rest, however, was to have an end; and at the synod of Twyford, held under St. Theodore, Archbishop of Canterbury, it was resolved that St. Cuthbert should be appointed to the See of Lindisfarne.

It was foreseen how difficult it would be to induce the Saint to undertake the charge; and in order to persuade him, King Egfrid himself and his attendants, among whom was St. Trumwin, Bishop of the Picts, went over to St. Cuthbert's Isle. It was only after many tears and supplications that they succeeded in their object; but at length the Saint yielded to obedience. His election was originally for Hexham, but a change was made in the arrangement, and St. Eata returned to Hexham, which had been his first diocese, leaving Lindisfarne for St. Cuthbert. After Easter in the following year he was consecrated at York by St. Theodore, in the presence of the King and seven Bishops, and ruled his diocese for two years, imitating the holy Apostles in his care of his flock, and protecting them by continual prayers, as well as instructing them by his admonitions.

When he saw that his death was approaching, he retired again to his solitary island, and there awaited the call of God, which came to him on the 20th of March, in the year 687. He had wished to be buried in the same place, but consented to the desire of his brethren to remove his body to the Cathedral of Lindisfarne. Eleven years later his sacred remains were found entire, as though he had just fallen asleep. This translation, as well as his death, was honoured by many miracles.

In subsequent times, during the Danish war, the monks who were driven from Lindisfarne carried with them the sacred relics from place to place, until at length they found a secure refuge in the Cathedral Church of Durham. Here they were venerated during long ages, as the precious treasure and secure protection of the northern provinces of the kingdom.

St. Herbert, Conf., A.D. 687.

ST. HERBERT was a priest who for many years led the life of an anchorite on the little island which still bears his name in the lake of Derwentwater. He was the intimate friend and beloved disciple of the great St. Cuthbert, and was accustomed to visit him each year, to confer with him on the things of God, and receive instructions for his own spiritual advancement.

The year before his death, Herbert was told that his revered friend was at Carlisle, called there by the duties of his office; and accordingly he went to meet him in that city, instead of taking the longer journey to Lindisfarne. After they had conversed a while to their mutual consolation, St. Cuthbert said: "Brother Herbert, if you have aught to ask of me, or anything special to say, do it now, for I am assured that the time of my departure is at hand, and this is the last time we shall meet in the flesh". St. Herbert was overcome with grief at these words, and threw himself at his father's feet, with abundance of tears beseeching him not to forsake him. "I have ever been your faithful disciple," he said; "I have lived by the direction of your words, and have endeavoured to amend what you have declared to be amiss. We have served God together in this life—pray that we may be admitted at the same time to behold His glory in heaven."

After a moment's silence, St. Cuthbert answered: "Weep no more, but rather rejoice, dear brother, for the mercy of God has heard our prayer and granted what we ask". So it was. St. Herbert was seized with a long and painful sickness, which may have been needed, says St. Bede, to purify him from all imperfection, and fit him to bear his holy father company; and on the 20th of March, in the next year, both these Saints were called out of this world, and translated by the ministry of angels to the kingdom of God in heaven. In the fourteenth century, Thomas Appleby, Bishop of Carlisle, granted an Indulgence of forty days to all pious pilgrims who should visit St. Herbert's Island, and appointed that his festival should be kept on the same day as that of St. Cuthbert.

St. Cuthbert.

Cals. 1, 2, 3, 4, 5, 7, 8, 9, 11, 13 *a b c*, 14, 15, 18, 24, 26, 37, 38, 39, 41, 48, 54, 56, 58, 59, 62, 63, 65, 67, 95, 102.

Marts. Rom., A, C, D, F, G, K, L, N, P, Q, R.

Leg. Tinm., fol. 75*a*; Capgr. (burnt); Nov. Leg., fol. 69*a*; Whitf. Sar.; W. 1 and 2; Chal.

Hist. Beda, iv., c. 27, *et seq.*; Vitæ S. Cuthberti.

St. Herbert.

Leg. W. 1 and 2; Chal.

Hist. Beda, iv., c. 29.

THE TWENTY-FIRST DAY.

At Dorchester, *the passion of the Venerable* THOMAS PILCHARD, *Priest, who died for the Faith in the time of Queen Elizabeth.—At* York, *the martyrdom of the Venerable* MATTHEW FLATHERS, *who suffered under King James I.*

V. Thomas Pilchard, M., A.D. 1587. This zealous missioner was born at Battle, in Sussex, educated at Rheims, and sent on the Mission as a priest in the year 1583. After labouring for same time, he was arrested, thrown into prison, and finally banished in 1585. He contrived, however, to return to England, and was again apprehended. The second trial of Pilchard resulted in his condemnation as a priest ordained by authority of the Apostolic See, and exercising his office in the Queen's dominions. He was executed, with all the penalties of high treason, at Dorchester.

V. Matthew Flathers, M., A.D. 1608. The Venerable MATTHEW FLATHERS was a native of Weston, in Yorkshire, and received his education in the College of Douay. In the year 1606 he was made priest, and almost immediately sent on the English Mission, but had scarcely time to begin his labours, when he was seized and banished from the realm. The zeal of the pious missioner quickly found means to return to his

Master's work, and he was able to labour for souls for some little time in his native county. Before long, however, his second apprehension and his trial followed; and though no charge was alleged against him except that of his priesthood, he was condemned of high treason. As he refused to save himself by taking the oath required by the King, the sentence was carried out at a place beyond Micklegate Bar, in the city of York. The execution was attended with even more than the usual barbarity, as he was instantly cut down from the gallows, and the cruel butchery performed whilst he was yet alive.

Hist. Douay Diaries; Challoner's Miss. Priests, vols. i. and ii.
Archiv. Westmon., viii., p. 337; iv., p. 75.
Archiv. Westmon., Champney, p. 844.

THE TWENTY-SECOND DAY.

At York, *the blessed martyrdom of the venerable servants of God,* James Harrison, *Priest, and* Antony Battie, *or* Bates, *Layman, who suffered death in the cause of the Catholic Faith.*

V. James Harrison, Priest, M.; V. Antony Battie, Layman, M., A.D. 1602.

The holy missioner, James Harrison, was a native of the diocese of Lichfield, and was ordained at Rheims, and sent on the Mission in 1584. He was allowed a longer time for his apostolic ministry than many of his fellow-Martyrs, as he did not fall into the hands of the persecutors until near the Lent Assizes in 1602. He was sentenced to die barely for exercising his priestly office. When unexpectedly told one evening that he was to die the next day, he received the news without the least perturbation, and cheerfully sat down to supper. His death was marked with great constancy and fervour of spirit. The English Franciscans of Douay by some means obtained possession of the Martyr's head, and preserved it with religious veneration. Antony Battie, or Bates, was a gentleman of Yorkshire, who was convicted at the Lent Assizes of having entertained in his house the Martyr Harrison, knowing him to be a priest. On this charge he was condemned and executed at the same time with him.

Hist. Challoner's Miss. Priests, vol. i. Archiv. Westmon., vol. vii., p. 213.

THE TWENTY-THIRD DAY.

In the Island of Farne, *now called St. Cuthbert's Isle, the commemoration of* ST. ETHELWALD, *Hermit and Confessor.—At* York, *the passion of* EDMUND SYKES, *Priest, who was put to a cruel martyrdom, for the exercise of his sacred office.*

St. Ethelwald, Hermit, Conf., A.D. 699. ST. ETHELWALD, or OIDIWALD, was a monk of Ripon, in which monastery he had received the priesthood, and fulfilled its duties with great edification. On the death of St. Cuthbert, Ethelwald succeeded him in his hermitage on the Island of Farne. He was greatly venerated for the sanctity of his life, and the miracles which took place through his intercession. Gudfrid, the Abbot of Lindisfarne, used to relate how he himself and his companions had been most marvellously delivered from a storm at sea, through the prayers of St. Ethelwald, as they were returning to their monastery, after visiting the holy man, to hear his instructions and receive his blessing. St. Ethelwald spent twelve years in this solitude, and then passed to his everlasting rest. His body was removed to Lindisfarne, and buried near the holy Bishops of that See, in the Church of St. Peter the Apostle.

V. Edmund Sykes, M., A.D. 1587. EDMUND SYKES was born at Leeds, and sent to the College at Rheims, where he was ordained, and sent on the Mission in 1581. After labouring with much success for some time, he was apprehended and banished, together with a number of missioners, in the year 1585. Edmund Sykes, however, like many of his fellow-exiles, soon contrived to return to his own country and resume his work; but it was not for long, as he was again seized, and submitted to an imprisonment of more than ordinary hardship. These sufferings were not without profit to this holy man, as by means of them he learned perfect patience and resignation to God's will, and overcame not only the temptations of the world and the flesh, but the direct assaults of the devil, who ceased not to molest him in his cell. When arraigned, he was charged with high treason, on the ground of his priesthood and the exercise of his ministry. His sacred character he admitted, but denied that there could be any treason in that or in his conduct. He was executed at York, with all the horrors involved in his sentence.

St. Ethelwald.
Leg. 1 and 2; Chal.
Hist. Beda, v., c. 1.

V. Edmund Sykes.
Hist. Douay Diaries; Challoner's Miss. Priests, vol. i.
Archiv. Westmon., Champney, p. 844.

THE TWENTY-FOURTH DAY.

At Barking, *in Essex, the commemoration of* ST. HILDELID, *Virgin and Abbess.*

St. Hildelid, V., Abbess, A.D. 717 c.

ST. HILDELID succeeded St. Ethelburga in the government of her Abbey at Barking, and held the office many years, to extreme old age. She was wholly devoted to the service of God, most strict in enforcing regular observance, and prudent in the administration of the temporal goods of the house. In consequence of needful alterations in the monastic buildings, St. Hildelid caused the venerated remains of the servants of God, who were buried in the cemetery, to be removed and placed within the Church of our Blessed Lady; and this translation was honoured by several striking miracles, such as the supernatural light which was seen, and the celestial odour which was often perceived. St. Hildelid was held in veneration by St. Aldhelm, who dedicated to her his book on Virginity, and by St. Boniface, who mentions her with great respect in his letters.

Marts. M, Q.
Leg. Tinm., fol. 85*a;* Capgr., fol. 146*b;* Nov. Leg., fol., 180*b;* Whitf. Add.; W. 1 and 2 (22 Dec.); Chal.

Hists. Beda, iv., c. 10; Mabill., Acta SS. Bened., sæc. iii., p. 289.

THE TWENTY-FIFTH DAY.

At Norwich, *the passion of the Blessed Child* WILLIAM, *cruelly put to death by the Jews, in hatred of the Christian Faith, in the year* 1141.—*At* Edmundsbury, *the holy memory of* ROBERT, *another infant murdered by the Jews in the year* 1181. *The day of his passion is unknown, but he was buried in the Abbey Church, and honoured by miracles.*—*At* York, *the illustrious martyrdom of the Venerable* MARGARET CLITHEROE, *Gentlewoman.*—*At* Winchester, *the passion of the venerable servant of God,* JAMES BIRD, *Layman, zealous in defence of the Catholic religion.*

St. William, Mart., A.D. 1144.

WILLIAM was a child about twelve years of age, apprenticed to a tanner in Norwich. He was enticed by some Jews to follow them to their dwelling, when he was seized, cruelly tortured, and at length crucified, in derision of the Adorable Passion of our Divine Saviour. They carried the body to Thorpe Wood, with the intention of secretly burying it there; but being discovered, they were forced to escape. These sacred remains were honoured with miracles, and were reverently conveyed to the Cathedral of Norwich. A chapel was also erected on the spot where they were discovered, and was known as St. William of the Wood.

Robert, M., A.D. 1181.

ST. ROBERT of Edmundsbury was another boy, who also about the time of Easter, some years later, was in like manner put to death by the Jews, in contempt of the Christian Faith. He was buried in the Abbey Church, and honoured by many miracles.

V. Margaret Clitheroe, M., A.D. 1586.

It was during the violent persecution raised by the Earl of Huntingdon, President of the North, that MARGARET CLITHEROE was arrested, with so many others, in the cause of religion. The charge brought against her was that of harbouring priests in her house. She absolutely refused to plead, lest she should compromise others, or be accessory to the sin of the jury in condemning the innocent to death. The legal penalty for this refusal was that she should be pressed to death—that is, crushed by means of enormous weights, placed on a board laid over the body. To this most cruel torment she cheerfully submitted, and with the most invincible patience, often repeating, that this way to heaven was as short as another. She had been well trained for martyrdom by the great piety of her life, and her charity towards the afflicted. After her death, her husband and children were treated with great severity. The maiden name of Margaret Clitheroe was Middleton, but it does not appear certain to what family she belonged, as there were several of this name in Yorkshire. Some writers say that her death took place on the 26th March, and others place it in the year 1587. The hand of this blessed Martyr is preserved as a precious relic in the Convent of the Blessed Virgin at York.

V. James Bird, M., A.D. 1593.

JAMES BIRD was the son of a gentleman resident at Winchester, and was brought up by his parents in the Protestant religion. When yet young, he was, by conscientious conviction, led to the Catholic Church, and went over to Rheims to pursue his studies. On his return to England, the zeal which he manifested for the Faith was the cause of his apprehension, and he was charged at the bar with high treason, in being reconciled to the Church of Rome, and maintaining the spiritual supremacy of the Pope. The holy youth, who was only nineteen years of age, did not deny the indictment, and was accordingly condemned to death. His liberty was offered to him if he would consent to go but once to the Protestant Church, but this he courageously resisted, as well as the persuasions and commands of his own father, whom he tenderly loved, and to whom he professed perfect obedience in all, that would not offend God. He was kept in prison for a length of time, and at last led to execution. The head of the Martyr was set on a pole over one of the gates of the city of Winchester.

SS. William and Robert.
Leg. Tinm., fol. 94*b*; Capgr., fol. 253*b*; Nov. Leg., fol. 309*b*; Whitf. Add. (15 April); W. 1 and 2; Chal.
Hist. Boll., 3rd vol. of March, p. 588 (Observations).
Bromton (Twysd. Col., 1043).
Gervase (for Robert) (Twysd. Col., 1458).

Martyrs.
Hist. Mush's Life of Margaret (Morris's Troubles, vol. iii.).
Challoner's Miss. Priests, vol. i.; Douay Diaries.
Archiv. Westmon. (Champney), p. 901.
,, ,, Catalogues.

THE TWENTY-SIXTH DAY.

At Sherborne, *in Dorset, the deposition of* ST. ALFWOLD, *Bishop and Confessor.*

St. Alfwold, Bp., Conf., A.D. 1058.

ST. ALFWOLD was a monk of Winchester, and was made Bishop of Sherborne on the death of his own brother, Bertuin, who held the See before him. St. Alfwold was a man of most holy life, and remarkable for his strict abstinence, at a time when lavish profusion at table was the custom of the country. He brought with him an image or picture of St. Swithin, which he set up in his church, and so awakened a great devotion to that Saint in his diocese. But most singular was his veneration and love for the great St. Cuthbert. He was continually reciting an antiphon from his office, and in his later years took the long journey to Durham, to visit his sacred relics.

On arriving there, he caused the shrine to be opened, and conversed with his patron as with a friend, leaving an offering as a token of his undying love. On one occasion the holy Bishop had a serious disagreement with the powerful Godwin, who for his disrespect was seized with a sudden malady, which did not leave him till he had obtained the pardon of the Saint. To the last moment of his life St. Alfwold was constant in his devotion to St. Cuthbert, and with his last breath began his favourite antiphon, which he was unable to finish, but made signs to his attendants to conclude on his behalf.

St. Alfwold was the second Bishop of Sherborne who bore that name, the former having immediately succeeded St. Wulsin. William of Malmesbury tells us that he had learned various particulars of the Saint's life, from a priest who had personally known him.

Leg. W. 2; Chal. *Hist.* Malmesb. Pont., ii., § 82.

THE TWENTY-SEVENTH DAY.

At Middleham, *in Yorkshire, the holy memory of* ST. ALKELD.

St. Alkeld. No Day. ST. ALKELD, or AKILDA, also called ATHILDA, is Titular Saint of the Collegiate Church of Middleham. No acts of this Saint have been discovered, but there still exists the Patent of King Edward IV., allowing his brother, Richard, Duke of Gloucester, to erect the said college in honour of our Lord Jesus Christ, the Blessed Virgin His Mother, and of St. Alkeld. The Church of Giggleswick, in the West Riding, is also dedicated in her honour.

Leg. Chal. (28 March). *Hist.* Dugdale Monast., vi., p. 1440.

THE TWENTY-EIGHTH DAY.

At York, *the passion of the venerable servant of God,* CHRISTOPHER WHARTON, *Priest and Martyr.*

V. Christopher Wharton, M., A.D. 1600. CHRISTOPHER WHARTON, a native of Yorkshire, was a Fellow of Trinity College, in Oxford, and a Master of Arts in that University. He retired to the Continent from religious motives; and having studied for the priesthood at the College at Rheims, was ordained, and, in the year 1586, sent on the English Mission. Though the labours of this pious missioner were prolonged during many years, no particular account of them has been preserved; but he has been especially commended for his humility, charity, and other virtues, which were in the end rewarded with the crown of martyrdom. He was at length apprehended, and tried at the York Assizes on the charge of his priesthood, although he pleaded that he had received Orders before the passing of the statute of Elizabeth. He was offered life, liberty, and promotion if he would conform to the new religion; but his constancy was unshaken. Eleanor Hunt, widow, in whose house the Martyr was seized, was also sentenced to death for felony in harbouring him. The award, however, was not executed, but her goods were confiscated, and she was left to die in prison. Pardon had been offered her if she would consent to go to the Protestant worship.

Hist. Douay Diaries; Challoner's Miss. Priests, vol. i.
Worthington's Relation (in print), p. 81.
Archiv. Westmon., Champney, p. 980.

THE TWENTY-NINTH DAY.

In South Wales, *the deposition of* ST. GUNDLEUS, *Hermit and Confessor.*

St. Gundleus, Conf., A.D. 500 c. GUNDLEUS was the son of one of the princes of South Wales. On the death of his father, though the eldest son, he voluntarily shared the territory with his six brothers. Gundleus married Gladys, one of the daughters of Brychan, so celebrated as the father of a family of Saints. The offspring of this union was the great St. Cadoc, the founder of Llancarvon. Gundleus, however, was called to a higher life than that of a prince and father of a family, and was warned by an angelic visitor that it was God's pleasure that he should henceforth lead the life of a hermit, in a spot specially designated to him. Thither he retired, and, having built a small cell and oratory, passed his days in wonderful austerity, eating only barley bread mingled with ashes, and drinking only of the fountain which sprang up miraculously to supply his wants.

When the Saint perceived that death was approaching, he sent to beg the spiritual assistance of St. Dubricius and his own son, St. Cadoc, and in their presence happily gave up his soul to God. St. Gundleus was formerly held in the highest veneration by the people of South Wales and the neighbouring counties, and not a few miracles showed how great was the favour he enjoyed in heaven, and the divine protection of the place, sanctified by his holy death. The Church of Newport, in Monmouthshire, is dedicated to this Saint, under the name of St. Woollos.

Cal. 51.
Leg. Tinm., fol. 85*b*; Capgr., fol. 136*b*; Nov. Leg., fol. 168*a*; Whitf. Add.; W. 2; Chal.

Hist. Bolland. (3rd vol. of March, p. 783).
Alford's Annals, vol. i., p. 632.

THE THIRTIETH DAY.

In the city of Coventry, *and in the archdeaconry, the holy memory of* ST. OSBURGA, *Abbess and Virgin.*

St. Osburga, Virgin, A.D. 1016 c. No Day.

The Monastery of Coventry was founded for women by King Canute in the year 1016, and Osburga was appointed Abbess. In the year 1045 the religious were expelled, and it was at a later period that a new foundation for men was established on the site by the Earl Leofric and his wife Godiva. We have no records of St. Osburga till the year 1410, when it appears that the devout people of Coventry still maintained the practice of visiting her sepulchre, and that so many miracles were performed that the clergy and people agreed to address a petition to the Bishop, to ask that her festival might be observed. Leterich—so the Bishop was called—assembled his synod accordingly, and issued a decree that the festival of St. Osburga should be observed throughout the archdeaconry of Coventry, with all the solemnity attributed to the Patron Saints of other places. The precise day appointed is not known.

Leg. Chal. (28 March).

Hist. Leland Collect., i., p. 50.
Dugdale Monast., iii., pp. 175 and 182.

THE THIRTY-FIRST DAY.

At Lancaster, *the passion of the venerable servants of God,* THURSTAN HUNT, *Priest, and* ROBERT MIDDLETON, *Priest, both of whom suffered death for the Faith in the reign of Queen*

Elizabeth.—At Gloucester, *the pious memory of the martyrdom of the Venerable* STEPHEN ROUSHAM, *Priest, the day of whose passion is not on record.*

V. Thurstan Hunt, M., A.D. 1601. THURSTAN HUNT was of a gentleman's family, and born at Carleton Hall, near Leeds. He was sent for his education to the English College of Rheims, and there in due time he was ordained by the Cardinal de Guise. In the year 1585 he went on the Mission, and exercised his sacred functions chiefly in Lancashire. While in that county, Thurstan Hunt joined with some others in attempting to rescue a priest whom the officers were carrying away; but instead of succeeding, he was himself apprehended, discovered to be a priest, and sent to London, together with Robert Middleton, who eventually suffered with him. They were soon sent to Lancaster for trial, and there convicted and put to death, with all the penalties of high treason.

V. Robert Middleton, M., A.D. 1601. The Venerable ROBERT MIDDLETON was born in Yorkshire, and became a student of the English College at Seville. We have no account of his labours in England, but find that he was arrested in Lancashire, and sent to prison with Thurstan Hunt. They were tried at Lancaster, and executed on the same day. It is reported that during the time of his short imprisonment in London, Hunt was received into the Society of Jesus by Father Henry Garnet, the Superior.

V. Stephen Rousham, M., A.D. 1587. The Venerable STEPHEN ROUSHAM was a native of Oxford, and educated in that University. For some time he was minister of St. Mary's Church; but being brought to the Catholic Faith, went to the College at Rheims, from whence, after his ordination, he was sent on the Mission in the year 1582. He was soon arrested, and sent to the Tower, and confined in the dungeon called Little Ease for more than eighteen months. Though his bodily constitution was weak, he was wonderfully supported to bear this cruel infliction with the greatest constancy. He was favoured with a supernatural intimation of the martyrdom of three friends of his, who suffered during this interval, in the shape of a most sweet and pleasant light, which pierced his miserable prison. He was also given to understand that the time of his own sacrifice, which he greatly desired, was not yet come. In the year 1585, Stephen Rousham was taken out of prison, and with many others sent into banishment. In a foreign land his zeal for the salvation of souls, and his desire of martyrdom, increased day by day, and would not suffer him to remain in a place of security. Accordingly, he made his way back to England, and was engaged in his sacred duties, when he was again seized, and sent to Gloucester gaol. He readily confessed his priestly character and the object of his return to England, adding that if he had many lives he would most willingly lay them down for so good a cause. When the sentence for high treason was pronounced, the joy which appeared in his countenance was admired by all, as was his constancy at the time of execution. His passion was in the year 1587, but the day and the month are uncertain, as some accounts place it in March and others in July.

Hist. Douay Diaries; Challoner's Miss. Priests, vol. i. Foley's Records, last vol., p. 962.
Archiv. Westmon., iv., p. 65.
,, ,, Champney, pp. 846, 1013.

APRIL.

THE FIRST DAY.

At York, *the martyrdom of the venerable servant of God,* JOHN BRITTON, *Layman.*

V. John Britton, M., A.D. 1598. JOHN BRITTON was born at Britton, in Yorkshire, and, being known to be a zealous Catholic, had, for many years of his life, been subject to continual vexations and persecutions. This had obliged him to be generally absent from his family and his home, that he might keep himself further from danger. At length, when he was well advanced in years, he was falsely accused by some malicious wretch of having uttered treasonable words against the Queen. On this charge he was condemned and executed, though he might have saved himself by consenting to renounce his Faith.

Hist. Challoner's Miss. Priests, vol. i. Archiv. Westmon., Champney, p. 969.

THE SECOND DAY.

At Chelmsford, *in Essex, the passion of the Blessed* JOHN PAINE, *Priest and Martyr.*

B. John Paine, M., A.D. 1582. Blessed JOHN PAINE was a native of Northamptonshire and a convert to the Faith, as it would seem, from his brother's being a zealous Protestant. He studied at Douay College, and was ordained and sent on the Mission with Cuthbert Maine in 1576. He laboured with great fruit in England, and had his residence in the house of Lady Petre, in Essex. He was apprehended in 1581 and sent to the Tower, where he was cruelly racked, but afterwards sent to Chelmsford for trial. The only witness against him was an apostate informer of the vilest character, who charged him with treason against the Queen, and other offences of which he was entirely innocent. He was however condemned by an ignorant jury, while he protested perfect fidelity to Elizabeth, and at the same time acknowledged his religion and his priesthood. After his sentence, he was much molested with the importunity of the Protestant ministers and frequent examinations. Nothing could disturb his constancy and patience, and he died with perfect resignation, calling on the adorable Name of Jesus. He was much beloved in the town and neighbourhood, where he was well known; and perhaps it was by reason of this that, with unusual forbearance, he was allowed to hang till he was dead, before the remaining horrors of the sentence were carried out.

Hist. Challoner's Miss. Priests, vol. i.
Concertatio, p. 812.
Douay Diaries.
Archiv. Westmon. (Champney), p. 772.

THE THIRD DAY.

At Chichester, *the deposition of* St. Richard, *Bishop and Confessor.*

St. Richard, Bp., Conf., A.D. 1253. Richard of Wych was born at Droitwich, in Worcestershire, and was the younger son of Richard and Alice de Wych. From his earliest years he showed a marked disposition for piety and study and an aversion for worldly amusements. Nevertheless, he had a great capacity for administration; and when his elder brother came into possession of his property, and was almost in despair to find it in a state of complete poverty and dilapidation, Richard undertook the management of it, spared himself no toil, even guiding the plough with his own hands, until in a short time he brought it into a perfectly good condition.

Richard studied at Oxford, and from thence went to Paris, and, like many other holy students, succeeded in combining the greatest assiduity in his occupation with the most singular piety and devotion, and great austerity of life. Returning to Oxford, he was made Master of Arts, but soon went to Bologna to study the Sacred Canons. When he had mastered that subject, he once more established himself at Oxford, and was elected Chancellor of the University. It was after this most honourable appointment, that St. Edmund, Archbishop of Canterbury, and the celebrated Robert Grostete, Bishop of Lincoln, at the same time sought to secure his services for their dioceses, by nominating him their chancellor. Richard thought it his duty to defer to the wishes of the Primate, and from that time became the devoted friend of St. Edmund, and enjoyed his most familiar confidence. The great prelate became the model, on which his life was formed. He was an eye-witness of his sanctity, of his detachment from the world, of his sublime gifts of contemplation, of his miracles, and the supernatural principles which influenced his life. When St. Edmund retired to Pontigny, he was followed by Richard, who remained at his side, until death withdrew his blessed master from his devoted care.

Duty would not allow him to indulge his grief in idleness, and he took the opportunity, which his present freedom gave him, of perfecting himself in the study of theology. For this purpose he went to Orleans, and took up his abode in the Convent of the Dominican Fathers, an Order for which both he and St. Edmund always evinced a strong attachment. This object attained, and being now a priest, he went back to England, to take charge of the one benefice he held, a parish in the diocese of Canterbury. But he was not long permitted to live in seclusion, and the Blessed Boniface of Savoy, who was then Archbishop, obliged him to resume his office as Chancellor.

It was while Richard was thus engaged, that the Chapter of Chichester elected as Bishop a favourite of the King's, whom the Archbishop, with the advice of the wisest of the prelates, deemed unworthy of the dignity, and whose election he cancelled. Accordingly, they assembled a second time, and under a good inspiration made choice of St. Richard, to the great joy of all the good. King Henry III., however, was greatly displeased, and for two years withheld the temporalities of the diocese from the Saint, who was obliged to have recourse to the Holy See to vindicate his just cause.

Accordingly, he visited Pope Innocent IV., who approved of his conduct, and himself conferred on him the episcopal consecration. Richard bore with tranquillity the poverty to which the obstinacy of the King obliged him. He undertook the care of his flock with the greatest assiduity, and did all that was possible for their spiritual and temporal needs. He delighted to minister to them personally, and would even bury the dead with his own hands.

From this time, as throughout the remainder of his life, and after death, he became so conspicuous for his miracles that in this respect he is one of the most remarkable among our Saints. It was for the poor, that he for the most part exercised this gift, as on one occasion when he multiplied the corn in his granaries to satisfy their needs. Towards the close of his life, Richard received the commands of the Pope to preach the Crusade, and undertook the work with great zeal and success, and in the midst of these labours closed his saintly course.

He was at Dover, where he took up his lodging in the hospital called the Maison Dieu, and there had the consolation of consecrating the new church in honour of his patron St. Edmund. He was then seized with the sickness which soon brought him to his end, which he expected with sentiments of sublime devotion, and continued invocation of the Blessed Mother of God. He was buried in his own cathedral, and, in consequence of the continued miracles, was canonized, nine years later, by Urban IV. In the year 1276, on the 16th of June, his remains were solemnly translated to a more honourable shrine by the Archbishop, the King and many nobles being present.

Cals. 1, 3, 4, 5, 7, 18, 24, 39, 48.
Marts. Rom., N, Q, R.
Leg. Tinm., fol. 86*b*; Capgr., fol. 229*a*; Nov. Leg., fol. 269*b*; Whitf. Sar.; W. 1 and 2; Chal.

Hists. and Acts: Lives by Bocking and Anon. (Boll., 1 vol. Apr., p. 277). Waverley Annals (Gale, iii., p. 231).

THE FOURTH DAY.

At Clones, *in Ireland, the deposition of* ST. TIGERNAKE, *Confessor, Bishop of Clogher aud Clones.*

St. Tigernake, Bp., Conf., A.D. 549 or 550.

This Saint was a native of Ireland, who came to Great Britain for his religious education, and is said to have been a disciple of Monennius. On his return to his country he was made Bishop of Clogher, to which he united the district of Clones.

The place where the Saint was educated is called Rosnat, and is generally supposed to be St. David's, in the vale of Ross, and Monennius is thought to have been his master's name. Lanigan, however, maintains that Rosnat is Whithern, or Candida Casa, in Strathclyde, and that Monennius is the same as Ninian; so that what is meant is that Tigernake was a pupil of the school or monastery of St. Ninian at Whithern. This is also the opinion of Forbes (*Historians of Scotland*, vol. v., introduction, p. xliii.).

Leg. Chal. *Hist.* Lanigan's Hist., i., p. 434; ii., pp. 70, 183.

THE FIFTH DAY.

At Lyming, *in Kent, the holy memory of* ST. ETHELBURGA, *Widow and Abbess.*

St. Ethelburga, Wid., Abbess, A.D. 647 c. No Day.

ST. ETHELBURGA, who was also called TATE, was the daughter of St. Ethelbert, first Christian prince of the English nation, and after her father's death was married to Edwin, King of Northumbria. At that time Edwin was not yet a Christian, but he willingly gave every security that the religion of his wife should be practised with full liberty. St. Paulinus was consecrated Bishop, and accompanied the Queen to minister to the spiritual needs of her household, and, if it might be, to preach the Gospel to the Northumbrians. It was not till after some time that Ethelburga had the consolation of seeing her husband brought to the Faith. Pope Boniface V. had written to her, expressing his anxiety at the long delayed conversion, and exhorting her to do all she could for this end.

The King had shown a favourable disposition towards Christianity, and, in thanksgiving for his escape from a great peril, had allowed his infant daughter Eanfleda to receive baptism; but it was not until after a great victory in battle, and obtaining the approval of his nobles, that he received baptism, and led the way to the conversion of his people. During the remainder of his reign religion flourished, and all seemed to promise the complete establishment of Christianity; but terrible calamities followed his death, and the hopes of the missioner were utterly crushed. The country was ravaged by pagans and other enemies, the succeeding princes apostatised, and St. Paulinus considered that no course was open to him but to retire, and conduct the Queen to Kent. Having returned to her own country, Ethelburga resolved to embrace the religious state, and with the help of her brother, King Eadbald, founded the Monastery of Lyming, where, at the head of a pious community, she served God in holiness of life and patient perseverance to the end of her days.

Leg. W. 1 and 2 (8 Sep.); Chal. *Hist.* Beda, ii., 9, *et seq.*

THE SIXTH DAY.

At Abingdon, *the deposition of* ST. ELSTAN, *Confessor and Bishop of Wilton.*

St. Elstan, Bp., Conf., A.D. 981.

ELSTAN, or ELFSTAN, was a monk of Abingdon, trained under the discipline of the Abbot St. Ethelwold. While the building of the monastery was in progress, Elstan was charged by his Superior with the duty of seeing that the food of the workmen was duly provided. The holy man undertook this lowly office with great alacrity, and himself cooked the meat, washed the dishes, swept the kitchen floor, and managed all with the greatest neatness and good order. One day St. Ethelwold chanced to find him engaged in this employment, and was surprised and edified to see him doing himself and alone duties which he supposed he would have committed to some servant of the house. In his admiration, he resolved to give him the occasion of still more meritorious and heroic obedience, and said to him: "Brother Elstan, this obedience you have stolen from me unawares; but if you are such a soldier as you seem to be, plunge your hand into the boiling cauldron, and draw me out a piece of meat". The good disciple at once obeyed, the strength of his faith cooled the boiling water, and he drew back his hand unharmed. St. Elstan was afterwards Abbot of the house in which he had so faithfully learned to practise obedience, and eventually became the fifth Bishop of the diocese of Wilton, and in the exercise of that sacred office piously resigned his soul to God.

Leg. W. 1 and 2. Malmesb. Pont., ii., § 83.
Hist. Flor., A.D. 981.

THE SEVENTH DAY.

In Pembrokeshire, *the festival of* ST. BRENACH, *Confessor and Hermit.—At* York, *the martyrdom of the venerable servants of God,* ALEXANDER RAWLINS, *Priest, and* HENRY WALPOLE, *Priest of the Society of Jesus.—At* Worcester, *the passion of* EDWARD OLDCORNE, *Priest of the Society of Jesus.*

St. Brenach, Conf., A.D. 450 c.

BRENACH, otherwise called BRYNACH or BERNACH, was a hermit, who inhabited a lonely cell in the neighbourhood of Milford, and led a life of great sanctity and wonderful austerity. No ancient record of his life has been preserved, and his Acts, as they are now found, being written many centuries after his death, cannot be considered authentic.

V. Alexander Rawlins, M.; V. Henry Walpole, S.J., M., Martyrs, A.D. 1595.

The Venerable ALEXANDER RAWLINS was the son of a gentleman resident on the borders of Gloucestershire and Worcestershire, and was sent to Oxford for his education. After some time spent in that University, he went abroad, and became a student of the English College at Rheims. Having received Holy Orders, Rawlins was sent on the Mission in 1590, in company with the illustrious Martyr Edward Genings. In England he was able to labour for some time, without falling into the hands of the persecutors, until the moment came when his services were to be rewarded with the crown of martyrdom. He was arrested at some place in Yorkshire, and it was resolved that he should suffer together with Fr. Henry Walpole, the Jesuit. At the bar Rawlins refused to be tried by the jury, not wishing to bring the guilt of his blood on the heads of twelve ignorant men, and asserting that the judges themselves were more competent to decide in a case like his. The obstacle, however, was overcome by the judges, who proceeded to his condemnation on account of his priesthood. The interval between this and his execution was spent by the Martyr in fervent preparation for his death. He was dragged on the same hurdle with Fr. Walpole; but, after the first cordial embrace, no communication was allowed to pass between them. Rawlins was the first to suffer, and, mounting the ladder, reverently kissed the instruments of his passion. He was not permitted to speak to the people, but died with the adorable name of Jesus on his lips. Fr. Walpole was commanded to watch the fearful butchery which followed.—The Venerable HENRY WALPOLE belonged to a very ancient family in Norfolk. His parents were pious Catholics, and had many sons, of whom Henry was the eldest. He was sent to study both at Oxford and Cambridge, and then went to London to apply himself to the law. He had read many books on religious controversy, and was so well versed in the subject that he was the means of bringing not a few into the Church, and so incurred the displeasure of the Queen's government. Walpole thereupon gave up his legal studies, and went to the College of Rheims, and after about a year proceeded to Rome.

In the year 1584 he joined the Society of Jesus, an example eventually followed by three of his own brothers. After his novitiate, he was employed by his superiors in various important charges on the Continent, before he was allowed to satisfy his desire of entering on the English Mission. At length, in December, 1593, he landed on the coast of Yorkshire, but had not been four-and-twenty hours on shore when he and his companions were seized, and brought before Lord Huntingdon, President of the North. The Martyr freely owned himself to be what he was, whereupon he was sent for to London by the Privy Council, and confined in the Tower. In that prison he had many hardships to endure for the space of a year, in the course of which he was cruelly tortured no less than fourteen times. As nothing could induce him to renounce his Faith, he was remitted to York for trial. He received the sentence of death with joy and thanksgiving, and all who saw him were astonished to witness the comfort with which he looked for the happy hour. He suffered on the same day with Alexander Rawlins, and immediately after him. He begged the prayers of all Catholics, and began to recite his own devotions, which were cut short by the impatience of the executioners. His blessed example did much to promote the propagation of the Faith in that part of the country.

V. Edward Oldcorne, M., A.D. 1606; V. Ralph Ashley, M.

EDWARD OLDCORNE was a native of Yorkshire, and was sent for his studies to the English College at Rheims, and afterwards to that at Rome. When ordained priest and about to be sent on the Mission, he obtained admission into the Society of Jesus, with a dispensation from the regular noviceship, in place of which his labours in the dangers of the Mission were to be counted. He was sent by his Superior into Worcestershire, and took up his abode at Henlip, the seat of Mr. Abington. There he laboured during seventeen years with great zeal and equal success, and the many escapes he had from his persecutors seemed to be something miraculous.

On the discovery of the gunpowder plot, Fr. Henry Garnet, who was especially sought for by the King's officers, took refuge at Henlip, and was eventually discovered in the same hiding-place with Oldcorne. They were both arrested as conspirators, and Oldcorne sent for trial to Worcester. He denied all knowledge of the conspiracy, until it was divulged by public report, and there was no evidence against him until Littleton, one of the conspirators, in the hope of saving his own life, charged him with being of the number of the plotters. The unhappy man, however, when his expectation proved to be vain, on the scaffold acknowledged that his accusation was untrue, and humbly begged pardon of the injured priest.

Fr. Oldcorne met his death with great devotion and sentiments of charity towards all, but continued to protest his innocence. The cruel sentence was fully carried out, and after his death there were not wanting various occurrences which appeared to be miraculous attestations of his guiltlessness.—At the same time and at the same place, the Venerable RALPH ASHLEY, a lay brother of the Society, also suffered death by hanging. The only charge which could be brought against him was that of aiding and abetting Fr. Oldcorne, by acting as his attendant, an offence which, according to the law then in force, was the crime of felony.

St. Brenach.
Cal. 51.
Leg. Tinm., fol. 87*b;* Capgr., fol. 34*a;* Nov. Leg., fol. 36*b;* W. 1 and 2; Chal.
Ven. Rawlins and Walpole.
Hist. Challoner's Miss. Priests, vol. i.
Yepez; Foley's Records; Douay Diaries.
Archiv. Westm., Champney, p, 911; Catalogues.
V. Oldcorne and Ashley.
Hist. Challoner's Miss. Priests, vol. ii. and App.
Wilson's Catalogue of Martyrs.

THE EIGHTH DAY.

The holy memory of ST. TILBERT, *Bishop of Hexham, the day of whose deposition is not recorded.*

St. Tilbert, Bp., Conf., A.D. 789. No Day.

ST. TILBERT, otherwise called GILBERT, succeeded St. Alchmund as Bishop of Hexham, and ruled the See for eight years; but little or nothing is known of his Acts. He is called in the Chronicles Saint and beloved Father.

Hist. Simeon Dunelm., Act. Reg. (Twysd. Col., 110, 111).
Richard of Hexham (Twysd. Col., 298).
Boll. (7 Sept.)

THE NINTH DAY.

The blessed memory of many holy Martyrs, who suffered for the Christian Faith in the Eastern Counties of England about the year of Christ 870.

Many Martyrs, A.D. 870. No Day.

The year 870 is especially memorable for the cruel outrages of the pagan Danes, who in different parts of the country slaughtered innumerable victims, in their thirst for conquest and hatred of our holy religion, choosing in preference ecclesiastics and religious of both sexes. Lincolnshire and East Anglia were among the provinces which suffered most, and there, shortly before the glorious martyrdom of St. Edmund, the chief monasteries were utterly destroyed. *Bardney*, in Lincolnshire, where the relics of St. Oswald had long reposed, was entirely demolished, and all the monks murdered, without leaving so much as a record of their names. The same took place at *Ely*, where the two communities of men and women founded by St. Etheldreda were put to the sword. At *Peterborough*, then called Medehampstead, the Abbot HEDDA and all his monks, in number eighty-four, were also exterminated, the shrines of the Saints profaned, and the library burned. It was on the 26th or 30th of August that the barbarians reached *Croyland*, the celebrated retreat of St. Guthlac. The solemn Mass was just ended, but the clergy had not left the sanctuary, when the pagans broke into the church. The celebrant, who was the Abbot THEODORE, the Deacon ELFGETUS, and the Sub-deacon SAVINUS, were murdered in the sacred vestments before the altar, and shortly afterwards the Acolyths EGDRED and ULRICK. Some of the community escaped, and hid themselves in a neighbouring forest; but those who sought to conceal themselves within their own walls seem all to have been discovered and cruelly butchered. Amongst these were ASKEGAR, the Prior, and SETHWIN, the Sub-prior, as well as two venerable monks, GRIMKELD and AGAMUND, who had attained their hundredth year. The shrine of St. Guthlac was profaned, and the holy place left in a state of complete desolation. It was about the same time that the Monastery of *Bennet Hulme*, in Norfolk, was destroyed in the like manner, and the holy man SUNIMAN, for whom it had been built about half a century before, put to death with all his community.

Among the Saints whose relics were venerated in the Abbey Church of Thorney, in Cambridgeshire, we find the names of TORTHRED, THANCRED, and TOVA, who are said to have been anchorets living at Thorney, or, as it was then called, Ancarig, the former having suffered martyrdom under the Danes in the same year, 870. Yet, according to the traditions of Brittany, Torthred escaped, and settled in that country, where a parish in the diocese of Quimper bears his name, as St. Touredec.

For the names of the Martyrs of Croyland we have no authority but that of Ingulph. Lobineau, in writing of Torthred, confuses Thanet with Thorney.

Leg. W. I (26 March); W. 2 (22 March).
Chal. (31 March), also 20 Sept. (for Suniman).

Hist. Mabill., Ann., A.D. 670.
Ingulph, A.D. 670; Tanner, p. 332; Brompton (Twysd. Col., 913); John of Oxenden (Rolls Ed., p. 420); Saxon MS. in Chal.; Lobineau, Saints de Bretagne, vol. i., p. 71).

THE TENTH DAY.

At Chertsey, *in Surrey, the commemoration of* ST. BEOCCA, *Abbot;* ST. ETHOR, *Priest and Monk, together with eighty or ninety religious men of the same community, who were burnt in their monastery, in hatred of the Christian Faith, by the pagan Danes, in their cruel ravages, about the year of Christ* 870.—*Also, at* Barking, *in Essex, the precious memory of the religious women of the Abbey founded by St. Erkonwald and St. Ethelburga, all of whom were put to death by the pagans for the same holy cause, and whose names, not known on earth, are recorded in the Book of Life. The day of the passion of these holy Martyrs has not been preserved.*

Leg. Chal. (31 Dec., Chertsey; 24 March, Barking).
Hist. (Chertsey) Brit. Mus. Vitellius A, xiii. fol. 31-31*b* (quoted in Dugd., Monast., i., p. 422).

Saxon MS. in Challoner.
Malmesb. Pont., ii., § 73.
(Barking) Dugd., Monast., i., p. 436.

THE ELEVENTH DAY.

At Croyland, *the deposition of* ST. GUTHLAC, *Confessor, Priest, and Hermit.—At* Tyburn, *the passion of the Venerable* GEORGE GERVASE, *Martyr, Priest, and Monk of the holy Order of St. Benedict.*

St. Guthlac, Conf., A.D. 714. GUTHLAC was a descendant of the royal house of Mercia, and born in the region of the Mid-Angles. His childhood was remarkably innocent and devout; but as he advanced towards man's estate, he eagerly took up the profession of arms, collected a band of followers, engaged in many feuds and petty wars with his rivals and opponents, and from these encounters gathered abundant spoil. At the age of twenty-four his conversion took place, in consequence of his serious reflections one night on the vanity of the world. This call from God he obeyed without hesitation and without reserve, and leaving all he had, betook himself to the double Monastery of Repton, then governed by the Abbess Elfrida. There he received the monastic habit; and though the brethren were a little displeased with what they considered his singularities and excessive austerities, still he was greatly esteemed, and lived with much edification.

Guthlac spent two years at Repton, during which he studied assiduously, and then resolved to retire into perfect solitude. For this purpose he chose the Island of Croyland, in the midst of a vast marsh, and began that wonderful life, in which he persevered to the end of his course. He experienced frequent and most violent assaults from evil spirits, but was victorious over all, by the grace of God and the help of St. Bartholomew, on whose festival he had taken possession of the island. Many miracles were wrought by him; and, by a singular privilege, beasts and birds and things inanimate were obedient to him. He received frequent visits from Prince Ethelbald, then a persecuted exile, but afterwards the powerful King of Mercia. Guthlac, whose gift of prophecy was most remarkable, predicted his future greatness, but solemnly warned him to forsake his vices, and rule with moderation and justice.

Many others came to visit him for their spiritual benefit, and among them was St. Hedda, the Bishop of Dorchester. Sweet and consoling was the conference of the two Saints, and at its conclusion St. Hedda consecrated the oratory at Croyland, and insisted on promoting St. Guthlac to the priesthood, which was done before he quitted the island. Some time before St. Guthlac was called to his eternal rest, the holy Edburga, who was now Abbess of Repton, sent him a leaden coffin and a shroud for his burial. After spending fifteen years in his solitude, he was seized with his last short sickness on the Wednesday of Holy Week. He sent a message to his sister, St. Pega, to say that it had been no lack of brotherly love which had kept him from seeing her in this life, but a desire that they might meet with more joy in the world to come; but that she should now come and preside at his burial. He predicted the exact day of his death, and left with his attendant a secret message for his sister and his friend Egbert, to the effect that for a long time he had been visited morning and evening by an angel, from whom he had received great light and the knowledge of future events.

On the Wednesday of Easter Week, he himself took the Holy Viaticum from his altar, and, as he foretold, gave up his soul to God with great joy. Angelic songs were heard in the island, and the sweet odours of sanctity were sensibly perceived by those present. St. Pega came, as invited, to order the burial of the Saint. Ethelbald was overwhelmed with sorrow at the loss of his saintly father; and when the sacred body was translated after twelve months, and found entirely incorrupt, erected a beautiful monument over it; and a little later, when he was King, founded the great Abbey of Croyland. St. Guthlac had four holy disciples living in separate cells near him. They were CISSA, from whom Felix, the writer of his life, gained much information; ST. BETHLIN, honoured at Stafford; EGBERT, the Saint's especial friend; and TATWINE. They continued to live in the same way even after the foundation of the Abbey.

V. George Gervase, O.S.B., A.D. 1608,

GEORGE GERVASE, or JARVIS, was the issue of a noted family of Bosham, in Sussex. He lost his parents when he was twelve years of age, and soon after was, with two of his brothers, kidnapped by a pirate, and carried to the Indies. There he remained twelve years, before he could find means to return to England, and in the meantime entirely lost his religion. Finding that his elder brother was residing in Flanders, he went over to pay him a visit, and, through his good example and the instructions he received, was reconciled to the Catholic Church, and soon became a student of the English College at Douay. He remained there eight years, and was ordained priest A.D. 1603, and the next year was sent on the Mission.

He had laboured but two years, when he was arrested and banished, together with a number of other priests. Having first visited Douay, Gervase proceeded to Rome on a pilgrimage of devotion, and while there wished to join the Society of Jesus; but his offer was not accepted, and he once more betook himself to his College in Flanders. His brother meanwhile had secured for him a comfortable provision at Lille, and wished him to settle there; but the zeal of the future Martyr urged him to seek once more the dangers and glory of the Mission. He was soon discovered and apprehended, and on his refusal to take the new oath proposed by James I., was tried and condemned to suffer death for the exercise of his priestly functions. In his martyrdom, which took place at Tyburn, the holy man exhibited the fervour and constancy of the primitive Martyrs. Before leaving the Continent on his second Mission, George Gervase had obtained admission to the holy Order of St. Benedict at the hands of Fr. Bradshaw.

St. Guthlac.

Cals. 3, 8, 9, 13 *a, b, c;* 14, 15, 24, 26, 37, 54, 58, 62, 63, 65, 67, 80.

Marts. K, L, N, P, R.

Leg. Tinm., fol. 88*b;* Capgr., fol. 137*a;* Nov. Leg., fol. 169*a;* Whitf. Sar.; W. 1 and 2; Chal.

Hist. and Act. Life by Felix, Mabill., Acta SS. Bened., sæc. iii., p. 257.

Malmesb. Pont., iv., § 152.

Ingulph (Gale, i., p. 2).

V. G. Gervase.

Hist. Challoner's Miss. Priests, vol. ii.; Douay Diaries.

Weldon's Notes, p. 74.

Archiv. Westmon., viii., pp. 287, 291.

THE TWELFTH DAY.

At Rathmelsigi, *in Ireland*, ST. WIGBERT, *Confessor and Monk.*

St. Wigbert, Conf., A.D. 690c. No Day. ST. WIGBERT, commemorated on this day, who is not to be confounded with the companion of St Boniface of the same name, was one of the many English who passed over to Ireland in the seventh century, for the purpose of study and to attain greater perfection by a voluntary exile. Wigbert associated himself with St. Egbert in his retreat at Rathmelsigi, and when that Saint was prohibited by a heavenly vision from personally undertaking his contemplated mission to the old Saxons on the Continent, offered himself for the apostolic labour. This act of self-sacrifice was doubtless pleasing to God, but the success of the work was reserved for St. Willibrord and his companions, and St. Wigbert, after spending two years in Friesland, and preaching assiduously but in vain to the people and their King Radbod, deemed it best to return to his beloved solitude in Ireland. There, by his holy example and many virtues, he rendered those services to his brethren which the hard-hearted Frisians had refused to accept.

Leg. Chal. (6 Oct.).	Alcuin's Life of Willibrord, i. 4.
Hist. Beda, v., c. ix.	1761. Challoner (6 October).

THE THIRTEENTH DAY.

At York, *the blessed martyrdom of the venerable servants of God*, JOHN LOCKWOOD *and* EDMUND CATHERICK, *Priests, who died for the Faith, under King Charles I.—Also the venerated memory of* WILLIAM BISHOP, *Titular Bishop of Chalcedon, an eminent Confessor, in the cause of the Catholic religion.*

V. John Lockwood, M.; V. Edmund Catherick, Mart., A.D. 1642. JOHN LOCKWOOD, who was sometimes called by his mother's name Lassels, was the son of Christopher Lockwood, Esq., of Soresby in Yorkshire. He inherited a considerable estate, but forsook all to devote himself to the service of God as a priest of the Mission, and went for his course of studies to Rheims or Douay, and afterwards to Rome, where he was ordained priest.

After his return to England Lockwood was at least twice a prisoner for the Faith. In 1610 he was banished; and having made his way back, was again arrested, and this time condemned to death, though reprieved, and in the end released. It is not known at what period of his life these events took place; but he had reached a very advanced age when, for the last time, he was apprehended at the house of Mrs. Catenby, at Woodend, in Yorkshire. Being taken by certain pursuivants of the neighbourhood, who were acquainted with him, he was forthwith carried prisoner to York; and so great was the cruelty with which the old man, now eighty-seven years of age, was treated on the journey, as to move to compassion all the beholders, who well remembered it, and spoke of it long afterwards; but the holy man thanked those who had been the means of his sufferings, and rewarded them with money. His priesthood being proved, the sentence of death followed as a matter of course, and he was sentenced to suffer with Mr. Catherick, a fellow-priest.

EDMUND CATHERICK was descended from the ancient family of the Cathericks of Carleton, also in Yorkshire. He was a student of Douay, and remained there till he was thirty years of age, and was then sent to England A.D. 1635. After labouring during seven years, he was arrested in the public road, and taken before a magistrate, who was connected with him by marriage, and knew him to be a priest. On this he was at once committed to York Castle, and soon afterwards tried and condemned for high treason. The two Martyrs were to suffer together. King Charles I. had granted them a reprieve, but soon withdrew it, to satisfy the clamours of the Parliament, and signed the warrant for their execution, which took place while he was staying with the Prince of Wales at the Manor, in York. The sheriff had ordered Mr. Catherick to mount the ladder first; but his venerable companion, perceiving in his countenance signs of the natural fear of death, stepped forward and insisted on it, as the privilege of his years, that the first turn should be given to himself; and having spoken words of tender encouragement to his fellow-Martyr, and pronounced a touching prayer in their common names, offered himself as the first victim. So efficacious was this charitable assistance, that Mr. Catherick was at once restored to perfect serenity and peace of mind. Most devout were the last prayers of these servants of God, and most tender their commendation of their souls to their Divine Saviour. The sentence was carried out with circumstances of more than usual barbarity, and the venerated heads of the Martyrs were fixed on different gates of the city. That of Lockwood was so placed, that the King must have seen it every time he left the place of his residence.

It was but a short while after this execution when another missionary priest, who was commonly called Tomson, though his true name was Wilkes, died in York Castle, under sentence of execution for his priesthood. He was arrested at Malton, and kept in the stocks all day, till some one came forward and swore he knew him to be the priest, who lived as chaplain to Lord Evers.

The relics of the Martyrs Lockwood and Catherick were afterwards taken down, and entrusted by faithful hands to the care of Mary Ward's Community, then at Hewarth, near York. They were finally conveyed to the Continent, and are still in the Convent of the Institute of the B.V.M. at Augsburg.—*Life of Mary Ward*, vol. ii., pp. 486 and 555.

William Bishop, Bp., A.D. 1624.

The servant of God, WILLIAM BISHOP, was the son of John Bishop, Esq. of Brayles, in Warwickshire, and was sent to the University of Oxford. After some years of study, he became dissatisfied with the Protestant religion and forsaking his worldly prospects and his estate, as well as his kindred and friends, went over to the College at Douay. In due time he was sent as a priest on this Mission, but was almost immediately seized and thrown into prison, and in the year 1585 sent into exile. He took the opportunity of prosecuting his studies at Paris, and became a Doctor of the Sorbonne, and then returned to his apostolic work. After labouring some years in England, and enduring a second imprisonment and banishment, he was at length, in the year 1622, made Bishop of Chalcedon by Urban VIII., with jurisdiction over the faithful in England and Scotland. When about to return after his consecration, he was advised by a member of the King's Privy Council to remain abroad, and exercise his offices by means of delegates; but he entirely rejected the proposal, and said that he did not come to England with a disposition to run away, but rather as a good shepherd, to lay down his life for his sheep. Dr. Bishop was a man of learning, and wrote various controversial tracts. His episcopate was of short duration, as he died in the year 1624, and was succeeded by Dr. Richard Smith, who was also created Bishop of Chalcedon.

Hist. Douay Diaries.
Challoner's Miss. Priests, vol. ii.
Archiv. Westmon., xvii., p. 367.

THE FOURTEENTH DAY.

At St. David's, *in Wales, the festival of* St. Caradoc, *Priest and Hermit.*

St. Caradoc, Priest and Hermit, A.D. 1124.

Caradoc was a member of the clergy of Llandaff, and afterwards of St. David's. Wishing to end his days in retirement, he became a hermit in Pembrokeshire, where he attained a high degree of Christian perfection. At his death he was venerated as a Saint, and received a most honourable burial in the Cathedral of St. David's. His sanctity and miracles were the admiration of all men, and efforts were made to obtain his formal canonization by the Holy See. The letter of Innocent III. to certain Abbots, enjoining them to investigate the truth of the acts related of him and his miracles, is still extant; but for some reason or other the process was never brought to a conclusion.

Cal. 51.
Leg. Tinm., fol. 93*a*; Capgr., fol. 48*a* (burnt); Nov. Leg., fol. 55 *a*; Whitf. Add.; Chal.
Hists. Giraldus Camb.; Matt. Paris (Addend., p. xvi., for relics).
Haddon and Stubbs, Councils, i., p. 412.

THE FIFTEENTH DAY.

At Llanbadarn Vaur, *in Cardiganshire, the festival of* St. Padarn *or* Paternus, *Confessor and Bishop.*

St. Padarn or Paternus, Bp., Conf., A.D. 550.

Several Saints bear the name of Paternus. The one commemorated to-day was intimately connected with Great Britain, though a native of Brittany, and the son of a holy man called Petran, who had quitted his family and his country to embrace the religious state in Ireland. St. Padarn also forsook his home with the intention of joining his father; but, by the order of Providence, he landed in Wales, and there found an ample field for the exercise of his zeal in God's service. He established the great Abbey of Llanbadarn Vaur, which is said to have been the seat of his bishopric, and, according to the tradition, built other monasteries and churches. He was indefatigable in preaching the Faith, consoling the sick and afflicted, and ministering to the poor, while he was incessantly devoted to prayer and holy austerity of life. By such virtues he earned the title of one of the Blessed Visitors of Britain. According to the account received in Brittany, St. Padarn, after completing his work in Wales, returned to his native country, and there reposed in the Lord.

Cal. 51.
Leg. Tinm., fol. 95*b;* Capgr., fol. 217*a;* Nov. Leg., fol. 258*a.*
Whitf., Add.; W. 2; Chal.
Hist. Lobineau, Saints de Bretagne, i., p. 25.

THE SIXTEENTH DAY.

At Hereford, *the deposition of the holy Prelate,* Robert de Betun, *Bishop of that See.*

Robert de Betun, Bp., Conf., A.D. 1148.

Robert de Betun, after devoting much care to his early studies, turned his thoughts to the choice of the state of life, in which he might most faithfully serve God and profit his own soul. On mature deliberation, he determined to offer himself to the

Canons Regular of Llanthony, in Monmouthshire, by whom he was willingly accepted. In this holy house the piety and virtue, of which he had already given proof, rapidly developed, and he soon became a great servant of God. When elected Prior, Robert showed himself no less assiduous in the discharge of the external duties which his position involved. Moreover, he was of great service to his brethren in receiving their sacramental confessions, and in giving the spiritual direction they needed, in which it was apparent that he was often guided by a supernatural light. This peaceful life, however, was to have an end, and the clergy of Hereford, on the recommendation of Henry I., chose him for their Bishop. Nothing could induce the humble Saint to accept the burden, until a positive mandate from the Pope put a stop to all opposition. As Bishop he was admirable in the discharge of his pastoral office, promoting in every way the true interests of his flock, and ordering his household in a way to give edification to all. In the year 1148 he was summoned by Pope Eugenius III. to a Council at Rheims ; and though his health was failing, in a spirit of obedience he undertook the journey.

On the third day, the Wednesday in Holy Week, the Saint completely broke down, and asked for the Sacrament of Extreme Unction, which was administered to him, according to his desire, as he lay on the bare ground. For the remainder of the week he was completely absorbed in the contemplation of the Sacred Passion, towards which he expressed sentiments of the tenderest devotion. He survived till the great festival, and on Easter day shared the joy of the Church on earth, but the next day passed away, to complete the paschal solemnities with the Saints in heaven.

The Pope, Blessed Eugenius III., visited him on the last day of his life, heard his confession, and greatly refreshed him by his pious words. The remains of the holy Bishop were transported to Hereford, and, as they passed through London and other towns, were received with extraordinary tokens of veneration. Among those who displayed particular sorrow for his loss are mentioned King Stephen, and his brother Henry, Bishop of Winchester. During this passage a number of striking miracles took place, which testified the favour which he enjoyed with God; but it has not been ascertained whether his sepulchre was frequented as a shrine, or whether the other honours usually paid to the Saints were publicly accorded to him.

William of Malmesbury describes Robert de Betun as a holy prelate, still living when he wrote. Harpsfield's narrative is taken from the *Life*, by William, Prior of Llanthony, his contemporary, dedicated to Henry of Blois, Bishop of Winchester.

Leg. Chal.

Hist. Malmesb. Pont., iv., § 169.
Harpsfield, p. 376.

THE SEVENTEENTH DAY.

At the Abbey of Citeaux, *in Burgundy, the festival of* ST. STEPHEN, *Confessor and Abbot.—At* Tyburn, *the passion of the Venerable* HENRY HEATH, *Martyr, Priest and Friar of the Order of St. Francis, who gave his life for the Catholic Faith in the time of King Charles I.*

St. Stephen, Ab., Conf., A.D. 1134. STEPHEN HARDING was an Englishman of good parentage, who received his first education at the Monastery of Sherburne, in Dorset. For the sake of further improvement, he afterwards travelled with one companion, with whom he recited the whole psalter each day. He remained some time at Paris, where he devoted himself to study, and afterwards visited Rome. On his return, he heard of the wonderful holiness and perfection of the monks established at Molesm, under the conduct of St. Robert, and cast in his lot with them.

Soon, however, the discipline of this monastery became relaxed, and ceased to satisfy the aspirations of Robert, Alberic, Stephen, and the more fervent part of the community, who obtained the permission of Hugh, Archbishop of Lyons and Papal Legate, to form a new foundation at Citeaux. Though they had much to suffer from poverty, amounting to destitution, loss of their subjects, and other causes, yet the blessing of God was upon them. They never flagged in their most austere observance, and after a while, when Stephen was Abbot, their day of prosperity dawned.

He was the third Superior in succession to Robert and Alberic, and so great were his services to the Order, that some writers have considered him the veritable founder. It was when their condition was at its lowest ebb, and their numbers greatly reduced, that the Saint learned by revelation that a happy change was at hand; and very shortly afterwards he had the consolation of receiving as his subject the great St. Bernard, with thirty young companions, converted from the love of the world. From that date all things began to prosper, after the manner desired by the holy monk, who sought only the glory of God and the perfection of those under his charge. Hitherto, Citeaux had been the only monastery of the Order, but now it became the mother house of a large, united congregation. New foundations and affiliations succeeded one another, not in France only, but in all parts of Christendom, and before St. Stephen's death they numbered at least a hundred houses, which, to the admiration of all men, maintained their original austere observance for several generations without the least relaxation.

It was St. Stephen also who settled the Constitutions, the object of which was to guard the unmitigated Rule of St. Benedict, and obtained the sanction of the Holy See. Pope Calixtus II., when he was Guy, Archbishop of Vienne, had visited Citeaux, and from that time conceived a great admiration for St. Stephen and his companions, and was ever ready to extend his protection over them. Indeed, so great was his affection, that by his express wish his heart was carried to Citeaux, and buried in the Abbey Church.

For many years the Saint continued to labour in the great work to which he was called; but at length, when he perceived that his end was approaching, he obtained the sanction of his brethren for the election of a new Abbot-General. He did not long survive this change, and went to his everlasting rest in sentiments of the most profound humility. According to the annalist of the Order, St. Stephen died on the 28th March;

but his principal festival is observed on the 17th April, said to be the day of his canonization.

V. Henry Heath, O.S.F., Mart., A.D. 1634.

The Venerable HENRY HEATH, who was called in religion Father Paul of St. Magdalen, was a native of Peterborough, and was educated at Bennet College, Cambridge, as a Protestant, where he was remarked for his devotion to study and his well ordered life. After taking his degree, he was made librarian to his college, and so led to study works of religious controversy, which brought about his conversion, as well as that of several fellow-students. In consequence of this change he was obliged to leave Cambridge, and went to London, where he had much difficulty in finding a priest to reconcile him to the Church. When this was at length accomplished, Heath at once went over to Douay for the purpose of study, but had not been long at the College when his vocation was discovered to be to the Order of St. Francis. In that holy retirement he led a life of remarkable austerity and ardent devotion, at the same time making rapid progress both in divine and human science.

It was about the year 1641 that he felt himself called upon to sacrifice his life for his fellow-countrymen in England, and, after repeated entreaties, obtained the sanction of his superiors, through the intercession of our Blessed Lady, to whom he was singularly devoted. The holy friar started in a state of most abject poverty, having refused all offers of temporal assistance; so that, when he reached London, he could find no refuge, and sat down to take a little rest on the door-step of a house. When the master returned, at a late hour, and found a man lying in the doorway, he naturally supposed it was a burglar attempting to enter his house, and had him arrested. In consequence of this he was searched, and certain papers were discovered in the cap he wore, which excited the suspicion of the constables as to his true character.

At his trial he would in no way conceal his priesthood, and was forthwith sentenced to death for high treason. His behaviour was most heroic, and yet most humble, both before the court and in his cell, where he was visited by great numbers of people, Protestants as well as Catholics. On reaching the gallows at Tyburn, he commended his soul to God, and with the rope round his neck began to speak to the people ; but his discourse was cut short by the minister in attendance. The Martyr submitted, and after half-an-hour's silent prayer, and a hymn recited aloud, offered himself to the executioner. With his last breath he cried to Jesus for the pardon of his sins, and for the conversion of England. He was allowed to hang till death, after which he was quartered and beheaded, his head being fixed on London Bridge. It was observed that in the cart before the gallows, this zealous Martyr reconciled a criminal, who was to be executed at the same time.

St. Stephen.
Mart. Rom.
Leg. W. 2 ; Chal.; Henriquez (Menol. Cister.).
Hist. Manriquez, Anal. Cister., i., p. 1, *et seq.*

V. Henry Heath.
Hist. Douay Diaries ; Challoner's Miss. Priests, vol. ii.
Certamen Seraphicum ; Hope's Franciscan Martyrs.

THE EIGHTEENTH DAY.

In Ireland, *the commemoration of* ST. OLCANUS, *Bishop and Confessor, a Briton by birth, and a disciple of St. Patrick. He was made Bishop of Derkan, in Armagh.—Also in* Ireland, *the commemoration of* ST. BITHEUS *and* ST. GENOCUS, *religious men of the British nation, who accompanied St. Finian of Clonard on his return from Britain to Ireland. The day of the deposition of these Saints is not known. Genocus is supposed to be the same as Mogenochus, also spoken of as a Saint.*

Leg. Chal. (20 Feb. and 13 May).

Hist. Jocelin of Furness.
Lanigan's Hist., vol. i., pp. 341, 465.

THE NINETEENTH DAY.

At Greenwich, *the passion of* ST. ELPHEGE, *Bishop and Martyr.—At* Tyburn, *the blessed martyrdom of the Venerable* JAMES DUCKETT, *who suffered in the persecution of Queen Elizabeth.*

St. Elphege, Bp., Mart., A.D. 1012.

ELPHEGE, otherwise called ÆLFHEAH, from his early years showed a taste for study and the practices of piety, and soon adopted the monastic life in the Monastery of Deerhurst, in the diocese of Worcester. After a while, his desire for solitude induced him to retire to a small cell, which he chose for himself at Bath. Nevertheless, his reputation for sanctity soon brought around him a number of religious men, for whom he was obliged to build a monastery, and undertake its government.

When St. Ethelwold was called to his heavenly reward, St. Dunstan perceived that Elphege was the fittest man to be his successor, and accordingly consecrated him Bishop of Winchester. Though simple of heart, he was prudent in the government of his flock, and, following the example of his predecessor, was, above all, careful in the interests of his own soul. His austerities were very great: flesh meat he never ate, unless compelled by severe sickness: rarely did he taste wine, and his emaciated form gave evidence of the severity of his abstinence. It was also a custom of his to leave his house, silently and unobserved, at night and go to the river, when he would stand up to his waist in the cold stream, until daybreak warned him that he must return, if his penance was to be kept secret from man.

After an episcopate of twenty-two years at Winchester, much against his will he was promoted to the Metropolitan See of Canterbury; and in that exalted position, notwithstanding the troubles of the time, was able to do much for the cause of religion. Elphege went to Rome to receive the pallium from the successor of St. Peter, and while he was there and on his way home, various miraculous occurrences took place, which showed how greatly he was favoured by God.

When he had happily ruled his church for about seven years, the city of Canterbury was besieged and captured by the Danes, and among the prisoners was the holy Archbishop, who had refused to escape when he might easily have done so, in order not to leave his flock without such protection as he might be able to afford them. He did what was possible to check the slaughter which ensued, but in vain. His zeal marked him out as an object for the fury of the pagans, and he was arrested and kept in prison for several months. During the interval, however, a terrible pestilence broke out among the pagan invaders, which convinced them that they had incurred the anger of God by their act, and accordingly the Saint was released. The charity of Elphege towards his enemies was then shown by the miraculous cure of the sick, who ate the bread which he had blessed for their use. Nevertheless, the avarice of their leaders would not suffer him to go free without an exorbitant ransom, to be collected from the possessions of the Church. The holy man, however, would not consent to purchase his own deliverance at the expense of the patrimony of the poor and of his See, and refused the terms proposed, while he freely offered them the true riches of the Gospel of Christ.

Upon this, the incensed pagans rushed upon him, stoned him to death, and so secured for him the glorious crown of martyrdom. After some disputes, the Christians were allowed to carry away his sacred remains, which were piously interred in the Church of St. Paul in London. There they remained for about eleven years, after which they were solemnly translated to Canterbury by the Archbishop Ethelnoth, in the presence of King Canute. Great was the devotion of all beholders when the holy body was found entire, and the blood still fresh which he had shed for his Master's sake. Many were the miracles which God was pleased to work, in testimony of the heavenly glory of this blessed Martyr.

V. James Duckett, M., A.D. 1602.

The Venerable JAMES DUCKETT was born in Westmoreland, and after finishing his schooling was sent to London and bound apprentice to a tradesman. He was brought up a Protestant, and was very zealous in the cause, till one day a friend lent him a book, entitled *The Foundation of the Catholic Religion.* The perusal of this work made a great impression on his mind; and after a time he became convinced of the falsehood of his former belief and ceased to attend the church. This change was noticed by some of his acquaintance, who went to inform the minister of the parish of it. This man sent for Duckett, and endeavoured, but in vain, to reclaim him to his own flock ; and on his refusal he was committed to Bridewell. His master procured his release, as also from a second imprisonment in the Compter, but, seeing that these proceedings were likely to involve him trouble, agreed to break the articles of his apprenticeship, and left him free. Duckett then sought how to obtain instruction in the Catholic doctrine, and within two months was reconciled by Mr. Weeks, a venerable priest, then a prisoner in the Gatehouse. His life was ever most exemplary and devout, and after about three years he married a good Catholic widow, with whom he lived the rest of his days, as far as his frequent imprisonments allowed. Mr. Duckett maintained himself principally by dealing in books, with which he contrived to supply many Catholics, to their great spiritual benefit. This exposed him to many prosecutions and penalties, and it is said that, out of the twelve years of his married life, nine were spent in gaol. At length a certain bookbinder, who had been employed by him, and was now condemned to death for some offence against the laws, informed against him, in hope, it is supposed, of receiving his own pardon. Justice Popham thereupon ordered Duckett's house to be searched, and the result was the discovery of certain religious books. The charge against him was that of felony, but the jury at first acquitted him, until Popham insisted that they should reconsider the verdict, which they did, and reluctantly brought him in guilty. Before his execution, the Martyr spoke to his wife in the most pious and touching manner, and exhorted her to thank God for the grace conferred on him of being reckoned among thieves, as his Lord and Master had been. It so happened, that the wretched man who had informed against him, so far from receiving his own pardon, was sentenced to die at the same time with his victim. They were taken to Tyburn in the same cart, and Duckett not only freely forgave him, but expressed his perfect charity, and exhorted him to die a Catholic. Even when the ropes were about their necks, he gave him a cordial embrace, and with this heroic act submitted to his sentence.

John Colins, another Catholic, is reported by Dr. Champney to have suffered for the same cause, but he could not say whether it was at the same time or not.

St. Elphege.

Cals. 1, 4, 7, 8, 9, 11, 13 *a*, *b*, *c*, 14, 15, 18, 24, 26, 37, 39, 41, 46, 48, 54, 56, 58, 63, 65, 67, 95, 102.
Marts. Rom., H, K, L, N, P, Q, R.
Leg. Timm., fol. 97*a*; Capgr., fol. 94*b*; Nov. Leg., fol. 126*b*; Whitf. Sar.; W. 1 and 2; Chal.
Hist and Act. Malmesb. Pont., i., § 20, ii., § 76; Reg., ii., § 165. Angl. Sacr. (life by Osborne, vol. ii., p. 122).

V. James Duckett.

Hist. Challoner's Miss. Priests, vol. ii. Archiv. Westmon., vii., p. 139; Champney, p. 1022.

THE TWENTIETH DAY.

At Rome, *the deposition of* St. Ceadwalla, *Confessor, King of the West Saxons.—At* Lancaster, *the blessed martyrdom of the venerable servants of God,* James Bell, *Priest, and* John Finch, *Layman, who suffered under Elizabeth in the year* 1584.—*At* Tyburn, *the passion of the Venerable* Richard Sergeant *and the Venerable* William Thompson, *both Priests, whose martyrdom was accomplished in the year* 1586.—*At* York, *the martyrdom of the Venerable* Antony Page, *Priest, who died for the Faith in the year* 1593.—*At* Tyburn, *in the year* 1602, *the glorious triumph of three venerable Priests,* Thomas Tichburne, Robert Watkinson, *and* Francis Page, *of the Society of Jesus, all of whom joyfully sacrificed their lives in the cause of the Catholic Religion.*

St. Ceadwalla, King, Conf., A.D. 689.

Ceadwalla, a young prince of the reigning family of Wessex, who had not as yet received baptism, made a cruel inroad into the neighbouring kingdom of Sussex, and slew King Edilwalch in battle. For the time he was soon forced to relinquish his conquest, and return to his own country; but afterwards he succeeded to the crown of Wessex, and then again reduced

Sussex to the most severe bondage. He also subdued the Isle of Wight, intending to exterminate the natives and substitute his own subjects in their place. Strange to say, though not yet a Christian, he vowed to devote a fourth part of the land and of his spoil to Christ, and after his victory hastened to fulfil his promise, by placing it in the hands of St. Wilfrid, who happened to be with him at the time.

Ceadwalla governed his states with singular energy and ability during two years, when, touched by divine grace, he resolved to abandon all he had on earth, for the everlasting kingdom of Christ. His cherished wish was to receive baptism at the tomb of the Holy Apostles in Rome, and it was his fervent hope that God would call him out of this world, while unstained in his baptismal innocence. In both these respects his pious desire was fully satisfied. He was baptised by Pope St. Sergius I. on Holy Saturday, and received the name of Peter. Almost immediately afterwards he was seized with the fatal sickness, which carried him out of this world, according to his prayer, while he yet wore his white baptismal garment. The Pope ordered him to be buried in St. Peter's, and a laudatory epitaph to be inscribed on his tomb. When the new Basilica was erected, the relics of St. Ceadwalla were translated to the Crypt.

V. James Bell, Priest, and V. John Finch, Layman, MM., A.D. 1584.

The Venerable JAMES BELL was born at Warrington, and educated at Oxford. He had been ordained priest in the reign of Queen Mary, but on the accession of Elizabeth conformed to the times and exercised the functions of a Protestant minister, for a number of years. A severe sickness in 1581 and the remonstrances of a pious Catholic had the happy effect of bringing him to a better state of mind. On his recovery he devoted himself to penitential exercises, and for about two years laboured zealously for the spiritual welfare of his neighbour. This change of life could not long pass unobserved, and Bell was arrested by a pursuivant, and sent first to Manchester gaol and then to Lancaster for trial. He was arraigned in company with other Catholics, and on that occasion, as he had also done at the time of his seizure, fearlessly acknowledged his priestly character, his former apostasy, and his subsequent reconciliation, utterly renouncing the Queen's spiritual supremacy. When the judge had pronounced the sentence of high treason, the martyr said to him: "I beg your lordship would add to the sentence that my lips and the tips of my fingers be cut off for having sworn and subscribed to the articles of heretics, contrary both to my conscience and God's truth". He spent the ensuing night in prayer and suffered the next day, with great constancy and joy, being sixty years of age.

The Venerable JOHN FINCH was born in the parish of Eccleston, in Lancashire. Having married and settled in the world, his thoughts were turned to the religious questions agitated at the time. After a long and serious examination, he was thoroughly convinced of the claims of the Catholic Church; and on his reconciliation became so fervent a convert, that he not only lost no means of sanctifying his own soul, but laboured in every possible way for the salvation of others. The chief work to which Finch devoted himself was the receiving and succouring in every way the missionary priests, who came into his neighbourhood. He made it his business to guide them from house to house, where they were expected, and where they would have the opportunity of exercising their ministry, and to lighten their labours by acting as catechist. Through the treachery of a false brother he was at length arrested by the officers of the Earl of Derby, and forcibly dragged along the ground to the Protestant church, his head beating on the stones, and thereby grievously wounded. He was then thrown into the vilest of dungeons, where he had no bed but the bare ground, and no food but a scanty supply of the coarsest kind. These sufferings and others were protracted for years, before he was brought to trial. At last the day of his happy release arrived, and he was condemned, for maintaining the jurisdiction of the Pope in England, and rejecting the Queen's supremacy. He heard his sentence with joy, having long desired to die for so holy a cause, and was executed at the same time with James Bell.

V. Richard Sergeant and V. William Thompson, Priests and Martyrs, A.D. 1586.

The Venerable RICHARD SERGEANT, sometimes known by the names of LEE and LONG, was the son of a gentleman of Gloucestershire, and a student and missioner of the College of Rheims. He was a man of considerable learning, and for some time laboured in this country, to the benefit of many souls. He was arrested and condemned on the new statute of 27 Elizabeth, for being a priest and remaining in England.

The Venerable WILLIAM THOMPSON, also called BLACKBURN, was a native of Blackburn, in Lancashire, and a priest of the same College of Rheims. He was equally courageous and successful in his missionary calling, administering the holy Sacraments to Catholics in the midst of many perils, and reclaiming heretics to the truth. He was condemned on the same charges as Sergeant, and executed at the same time and place with him.

V. Antony Page, M., A.D. 1593.

The Venerable ANTONY PAGE belonged to a gentleman's family, resident at Harrow-on-the-Hill, in Middlesex. He went through his studies at Rheims, and, being ordained priest, was sent on the Mission in 1592. Dr. Champney was his contemporary at college, and has left a record of his singular meekness and purity of life, as well as of his great piety and more than ordinary learning, qualities which endeared him to his fellow-students. In England he soon fell into the hands of the adversaries of the Faith, and was thrown into prison, where he had much to suffer. He held several disputations with the Protestant ministers before his trial. He was, however, ruthlessly condemned for high treason, on account of his sacerdotal office, and suffered all the legal penalties at York.

V. Thomas Tichburn, M.; V. Robert Watkinson, M.; V. Francis Page, M., S.J., A.D. 1602.

The Venerable THOMAS TICHBURN belonged to an ancient family of Hampshire, and began his higher studies at the College of Rheims, from which he passed to Rome. Having been ordained priest, the young man was sent on the English Mission, and fell into the hands of the enemies of his Faith. For some years he suffered imprisonment, till at last he effected his escape, with the help of Hackshot and a cousin of his own, who were put to death in consequence of this deed. But it was not long before Thomas Tichburn was again arrested, through the betrayal of a fallen priest, who had become a spy of the Queen's Government. On this occasion he was brought to trial, and condemned merely on account of his priesthood. His health was already ruined, so that his sentence is to be considered a special favour of God, Who granted him this glorious death, instead of taking him out of the world in the ordinary course of sickness.

The Venerable ROBERT WATKINSON, a native of Yorkshire, studied partly at Douay and partly at Rome. In consequence of his bad health, his ordination was hastened, and he was sent into England in April, 1602. In London, while he was under the care of a physician, he was betrayed by a false brother, and condemned and executed with Tichburn and Page. The day before his apprehension, as he was walking in the street, he was met by a venerable man, who saluted him in the name of Jesus, and said, "You seem to be troubled with many infirmities, but be of good cheer, for within four days all will be over". This circumstance appeared to those who were aware of it to be miraculous, considering how exactly the prediction was fulfilled. It is also related that, having contrived to celebrate Mass on the morning of his execution, the server at the altar, who was himself a prisoner for the Faith, perceived a bright light, like a ray of glory, playing about him, till at the time of Communion it rested on his head, and then disappeared.

The Venerable FRANCIS PAGE belonged to a gentleman's family residing at Harrow-on-the-Hill, but some say he was born at Antwerp. He was brought up a Protestant, and chose the law as his profession. While he was engaged in this pursuit in London, a Catholic friend induced him to consider with care the question of religion, the result of which was that he was received into the Church by Fr. Gerard Thompson. Not only did Page become a sincere Catholic, but so great was his zeal, that he renounced all his worldly interests, and an advantageous marriage which he had in prospect, and went over to the College at Douay to prepare himself for Holy Orders. He was ordained priest, and sent to England in the year 1600. He had not been long in London when he narrowly escaped arrest in the house of Mrs. Line the Martyr, having only time to take off his vestments, and go out by a secret passage, when the pursuivants entered the room. After this he diligently devoted himself to the work of the Mission, until he was apprehended by the treachery of a wicked woman, who for the sake of lucre made it her business to betray priests. The Martyr was examined before Chief-Justice Popham, and sent to Newgate to await his trial. At the next sessions he was arraigned together with his fellow-Martyrs, Tichburn and Watkinson, and with them condemned, merely on account of his priesthood. Page was favoured during the interval with extraordinary heavenly consolations, as he declared to Mr. Lloyd, a priest and fellow-prisoner, who assisted him with his ministrations. Our Lord, however, willed that he should taste the bitterness of His own passion, and for a season allowed him to be tried with intense desolation and dejection, which lasted until he received the message to prepare for execution. Then all his joy returned, and he suffered with the most perfect sentiments of devotion and thanksgiving. It was then he took the opportunity of publicly declaring either that he had taken a vow to enter the Society of Jesus, or had actually been received as a novice.

St. Ceadwalla.

Leg. W. 1 and 2; Chal.

Hist. Beda, iv., c. 15, 16; v,, c. 7.

Martyrs.

Hist. Douay Diaries; Challoner's Miss. Priests, vol. i.

Stowe; More's Hist. of English Province S.J.

Foley's Records; Concertatio, fol. 160, 164.

Archiv. Westm., iii., p. 355; Champney, pp. 786, 833, 901, 1023.

THE TWENTY-FIRST DAY.

At Clunnock Vaur, *the festival of* ST. BEUNO, *Confessor and Abbot.—At* Canterbury, *the deposition of* ST. ANSELM, *Bishop, Confessor, and Doctor of the Church.*

St. Beuno, Ab., Conf., A.D. 623 c. No Day.

ST. BEUNO is mentioned in the Acts of St. Winefride as her uncle and the spiritual guide of her early years. He was the founder of the Monastery of Clunnock Vaur, in Carnarvonshire, which in later times passed into the hands of the Cistercians, and possessed one of the finest churches in Wales. It was in this retreat that he was called to his everlasting rest. The ancient day of his commemoration is not known ; but the 21st April was assigned to it by Pope Pius IX., in favour of the College of the Society of Jesus, which bears his name, near St. Asaph.

St. Anselm, Bp., Conf., Doct., A.D. 1109.

ANSELM was a native of Aosta, on the southern slope of the Alps. In early youth he left his home to place himself under the guidance of the renowned Lanfranc, who was then a monk of Bec, in Normandy. Under his conduct Anselm made rapid progress in the study of theology and all branches of knowledge, and, what is more important, in virtue and holiness of life. At the age of twenty-seven he made his monastic profession, in the same house under the Abbot Herluin, and three years later, when Lanfranc removed to Caen, succeeded him as Prior. Eventually, on the death of Herluin, he became Abbot ; and it was while he held this office that business obliged him to visit England for the first time. The Church and the nation were then suffering cruelly under the tyranny of William Rufus, who, among other enormities, had kept the See of Canterbury vacant for four years, and was squandering the revenues at his pleasure. He had refused the constant solicitations of the Bishops and others to allow a Metropolitan to be chosen ; but just at this time he was seized with a dangerous sickness, and under the terror of the divine judgments began to feel remorse for his sins. He summoned Anselm to his bedside, whose sanctity and learning were well known, humbly made his confession, promising amendment and such reparation as might be possible. The King began well, and his first step was to declare that an Archbishop should be chosen, and that Anselm should be the man, to the great joy of the assembled Bishops.

The Saint refused the dignity in the most persistent manner, but the pastoral staff was forced into his hand, and he was actually dragged into the church to sing the "Te Deum" of thanksgiving. When further resistance was utterly impossible, he at length yielded, was consecrated, and received the pall sent to him from Rome. His episcopate was a long martyrdom, endured at the hands of the miserable king, who, after rising from his bed of sickness, soon relapsed into his former course of crime and oppression. Anselm, who, sad to say, found but little and wavering support from his brother prelates, had to meet the storm almost alone; but his heroic sanctity was sufficient for the need. He never swerved from his stern duty, yet never lost his respect for his sovereign, or the sweet serenity of his demeanour.

At length Anselm, perceiving that his presence was injurious rather than otherwise, left the kingdom and made his way to Rome. Everywhere he was regarded as a Saint and a Confessor, and received special marks of esteem from the Pope, who was then the Blessed Urban II. His absence was prolonged, and during the interval he was present at the Council of Bari, where, in a most learned discourse, he refuted the heresy of the schismatic Greeks, regarding the Procession of the Third Person of the Holy Trinity, and afterwards, by his earnest intercession, delayed the excommunication, which the Pope was about to pronounce against the king. The troubles, however, did not cease; and it was not till the accession of Henry I. that the Saint was recalled to his flock. The peace was not of long continuance. The new king practised the same encroachments on the jurisdiction of the Church, claimed the same right of investiture, and in the same way interfered with appeals to the Holy See, and consequently the Saint was again obliged to go to Rome, to ask the protection of the Pontiff, who was then Paschal II.

After many struggles and disputations, the king at length began to take a better course, received the Archbishop graciously at Bec, and invited him to return to England. The few remaining years of the Saint's life were spent in comparative peace. He held a Council at Westminster, and regulated many important matters, consecrated Bishops for a number of vacant sees, and devoted himself to the work of a zealous pastor of souls. Anselm was a man of unusually great learning, and by his writings, most of which were composed during his exile, has merited the title of Doctor of the Church. While yet alive, his sanctity was attested by many miracles, which were greatly multiplied on his death. He died the death of the Saints in the year 1109, and was buried in his Cathedral Church.

At a later date his body was solemnly translated to a more honourable shrine, and a festival kept on 5th July.

St. Beuno.

Leg. W. 1 and 2; Chal. (14 Jan.).
Hist. and Acts. Life of St. Winefride.
Leland, *Itin.*, vol. v., p. 14.

St. Anselm.

Cals. 10, 41.
Marts. Rom., K, Q.
Leg. Tinm., fol. 100*b*; Capgr., fol. 14*a*; Nov. Leg., fol. 14*b*; Whitf. Sar. (21 Apr., 5 July, 18 March); W. 1 and 2; Chal.
Hist. Eadmer's Life; Malmesb. Pont., i., § 45 *et seq.*

THE TWENTY-SECOND DAY.

At Redbridge, *near Southampton, the pious memory of the two Brothers* ARWALD, *slain in their baptismal innocence by the cruel command of the conqueror of their father's dominions.*

The two Brothers Arwald, MM., A.D. 686. No Day.

Ceadwalla, prince of Wessex, being himself as yet unbaptised, conquered the Isle of Wight, and meditated the entire extirpation of the pagan inhabitants. The two sons of Arwald, the ruler of the island, were sent for refuge to the mainland, but were betrayed, and ordered by Ceadwalla to be immediately put to death. The Abbot Cynibert of Hreutford, or Redbridge, hearing of this, hastened to the conqueror, to beg that, if they must needs die, he might at least be allowed to instruct and baptise them. This petition was granted, and the holy man instructed them, and fortified them with the holy Sacraments. After this they were led to execution;

and St. Bede informs us that they met their death with joy, not doubting that by means of this temporal death they were to pass to the perpetual life of the soul.

Leg. W. 1 (28 Jan.); W. 2 (21 Aug.). *Hist.* Beda, iv., c. 16.

THE TWENTY-THIRD DAY.

The passion of the glorious Martyr, ST. GEORGE, *Protector of the Kingdom, whose festival is kept on this day throughout the Church.*

St. George, M., A.D. 303 c. The great Martyr, ST. GEORGE, suffered with admirable constancy in the persecution of Diocletian. When peace was granted to the Church, on the accession of Constantine, St. George began to be greatly venerated by the Christians of the East; churches were soon erected in his honour, and by common consent he received the title of the Great. The devotion quickly spread to the West, and in an especial manner among our ancestors, who invoked him as the tutelar Saint of their wars, and ascribed many great victories to his intercession.

Pope Benedict XIV. declared St. George Protector of England, and his festival is kept as a double of the first class throughout the country.

Cals. 1, 2, 3, 4, 7, 10, 13 *a*, *b*, *c*, 14, 15, 18, 24, 37, 38, 39, 41, 54, 58, 59, 62, 63, 65, 67, 95, 102. *Mart.* Rom. *Leg.* Whitf. Sar.; W. 1 and 2; Chal.

THE TWENTY-FOURTH DAY.

At Canterbury, *the deposition of* ST. MELLITUS, *Confessor and third Archbishop of that Metropolitan See.—In the* Isle of Iona, or Hy, *the deposition of* ST. EGBERT, *Confessor and Monk.—At the* Abbey of Ramsey, *and at* St. Ives, *in Huntingdonshire, the invention of the Sacred Relics of* ST. IVO, *Bishop and Confessor.—In* Wales, *the festival of* ST. DYFRAN.—*In* Northumbria, *the translation of* ST. WILFRID, *Bishop and Confessor.*

St. Mellitus, Bp., Conf., A.D. 624.

MELLITUS was one of the second company of missioners whom St. Gregory sent to join St. Augustine in the year 601. He is styled Abbot, and is supposed to have been of the same Monastery of St. Andrew, as were both St. Gregory and St. Augustine. The Pope sent by him a quantity of Sacred Relics, vessels for the altar, vestments, and church furniture of every kind. He was also the bearer of the Pallium for the first Metropolitan, with letters for him and for King Ethelbert. While Mellitus was yet on his journey, St. Gregory wrote him a letter, containing special instructions as to the manner of dealing with the new converts. Instead of destroying all their temples, such as were fit for the purpose were to be blessed and turned into churches; and the victims, which they had been accustomed to sacrifice to idols, were to serve to keep a joyful feast on the solemnities of the Saints. St. Augustine shortly before his death, consecrated Mellitus Bishop of the East Saxons, and placed his See in the city of London and in the Church of St. Paul, which King Ethelbert built for his cathedral.

After the death of the Archbishop, of St. Ethelbert of Kent, and the pious Sigebert, King of Essex, the course of events was most unfavourable for religion in England. The sons of Sigebert, still pagans, insisted that Mellitus should give them the Holy Communion, as they had seen him do to their father. When the Saint assured them that it was impossible while they were yet unbaptised, they obliged him to leave their territory, whereupon, with the sanction of St. Lawrence, the new Archbishop, he retired to France. After a time, when matters had improved in Kent, he was able to return to England, but never regained possession of his own diocese of London. On the death of St. Lawrence, he was chosen Archbishop, and held the See during five years, always weak in bodily health, but full of heavenly courage. The changes of this life made little impression on him, as his thoughts were always fixed on things above. One of the many miracles he wrought has been particularly recorded. A terrible fire broke out, and threatened the destruction of the whole city, when he was suffering from the gout and unable to move ; whereupon he caused himself to be carried to the place where the flames were raging, and instantly, by his prayers, obtained the cessation of the peril. Mellitus was buried with his predecessors in the church of the Abbey.

St. Egbert, Conf., A.D. 729.

When St. Finan and St. Colman were Bishops of Lindisfarne, many Englishmen, both nobles and others, went over to Ireland, probably by the advice of these prelates, some to embrace the strictest monastic discipline, and others for the purpose of study. They were welcomed by the Irish with the warmest hospitality—all their wants were provided for, and those who came for instruction were sent from place to place, where the best masters were to be found, and were freely furnished with books and all they needed. Among them were EGBERT and his friend Edilhun, youths of great promise, who took up their abode at the Monastery of Melfont. But they had not long been there when the terrible pestilence broke out which ravaged Northumbria and a great part of Ireland. The monks were carried off or dispersed, the two friends remained alone, and Edilhun was already grievously sick.

One day Egbert retired to a solitary spot sad and pensive; he called to mind the errors of his youth, and earnestly prayed that more time for penance might be allowed him. He vowed, moreover, that if his petition were granted, he would live in perpetual exile from his beloved country, and multiply his prayers and fastings and works of satisfaction. All this was revealed to Edilhun, who told him that his prayer was accepted, but gently reproached him for what he had done, as it had been his hope that on one and the same day they should enter heaven together. So Edilhun died and Egbert was preserved. He faithfully fulfilled his vow, leading a most holy and austere life, to the edification and profit of all, especially his own fellow-countrymen in Ireland.

In due time he was ordained priest, and with a truly apostolic spirit determined to go and preach the Gospel in Friesland. To this end he chose fit companions, and furnished a ship for their voyage; but it was made known to him, through the vision of a certain holy man, that God had other designs for him, and he was compelled to abandon the mission to St. Wigbert, St. Willibrord, and others.

His own work was to be in Iona among the disciples of St. Columba. These good monks still persisted in observing their ancient usages, as to Easter and the tonsure, and all efforts to bring them into conformity with the now almost universal practice had hitherto failed. Not long before a strenuous attempt had been made, by their own Abbot, St. Adamnan, who had been convinced of the error, while on a visit to England; but though he persuaded many in Ireland, his own subjects would not listen to him. The success was reserved for St. Egbert. When this holy man arrived among them, they were so impressed with his devotion, his learning, and his sweetly persuasive words, during the thirteen years he spent among them, that at last they heartily agreed to accept the reform. In the year 729 Easter fell on the 24th April. It was the last day of Egbert's life, but a day of the sweetest consolation; for after having himself celebrated the divine mysteries, and witnessed the joy, with which the monks kept the Paschal solemnity for the first time with the rest of the Church, he was called to his everlasting reward.

St. Ivo, Bp., Conf., A.D. 1001 (translation).

ST. IVO had quitted his own country and his father's house, that he might close his days in solitude, and lead a hidden life with God alone, and his pious wish was fully satisfied. With two or three companions he travelled through many lands, until he found himself in this island, and in a dreary spot, then called Slepe, but now bearing the honoured name of St. Ives. The peasants of the district wondered at the strangeness of his appearance and his language; but, being unable to converse with him, never learned his quality or even his name, and left him, with some degree of contempt, to follow his own ways. He was buried where he had lived, and before long even his memory was forgotten. It was centuries later, after the Abbey of Ramsey had been established, and a few years after the founders, St. Oswald, Archbishop of York, and the Earl Egelwine, had been taken to their reward, that God was pleased to honour His servant here on earth, and to enrich the new monastery with his precious remains; and it was in this way that the event was brought about. St. Ivo appeared in a vision to a simple and pious countryman, and told him his name and his quality, charging him to tell the Abbot of Ramsey that his body was to be translated to that house. The Abbot, after some hesitation, was convinced of the truth of the vision, and gladly undertook to fulfil the command. The grave was found already open, and as soon as the sacred deposit was raised from the earth, a fountain issued from the spot, whose waters were, then and afterwards, the source of many miracles. The relics were placed, according to the Saint's own directions, in the Abbey Church, which from that time became one of the most frequented places of pilgrimage, in consequence of the many graces there obtained. St. Ivo was by birth a Persian, and was a Bishop in his own country, when a desire for a holy retreat induced him to banish himself to this remote island.

William of Malmesbury relates a remarkable miracle, which he himself had witnessed, in the case of a monk who was immediately healed of an incurable malady by drinking the water of the fountain of St. Ives. The later chronicles say that the Saint came to England about the year 600.

St. Mellitus.

Cals. 4, 7, 46, 48, 52, 54, 56, 62, 43, 83.

Marts. Rom., A, C, D, G, K, L, N, P, Q, R.

Leg. Tinm., fol. 108*b;* Capgr., fol. 189*b;* Nov. Leg., fol. 228*a;* Whitf., Sar.; W. 1 and 2; Chal.

Hist. Beda, i., c. 29; ii., c. 3-7.

St. Egbert.

Mart. Rom.

Leg. Tinm., fol. 107*a;* Capgr., fol. 89*a;* Nov. Leg., fol. 121*a;* Whitf. Add.; W. 1 and 2; Chal.

Hist. Beda, iii., c. 27; v., c. 9, 22.

St. Ivo.

Cals. 24, 37, 40, 58, 80.

Marts. M, N, Q.

Leg. Tinm., fol. 183*a;* Capgr., fol. 159*a;* Nov. Leg., 199*b;* Whitf. Add.; W. 1; Chal.

Hist. Malmesb. Pont., iv., § 181; Hist. Ram. (Gale, ii., p. 431); Higden (Gale, ii., p. 271); Bromton (Twysd. Col., 883).

St. Dyfran.

Cal. 91.

St. Wilfrid.

Cals. 2, 13 *a*, *b*, *c*; 17, 53, 62, 75, 79.

Marts. I., M, Q.

THE TWENTY-FIFTH DAY.

In the Isle of Wight, *the passion of the venerable servants of God,* ROBERT ANDERTON *and* WILLIAM MARSDEN, *Priests, who suffered martyrdom on account of their sacerdotal character.*

V. Robert Anderton, M.; V. William Marsden, M., A.D. 1586.

ROBERT ANDERTON was a member of an honourable family of Lancashire, and WILLIAM MARSDEN a native of Goosenargh, in the same county. They were both students of the English College at Rheims, where Anderton especially left the reputation of being a man of great learning, *vir doctissimus.* Being ordained priests, they were sent together on the English Mission. The vessel in which they sailed was driven by a storm to the Isle of Wight, which was not the place of their destination. Here they were at once arrested on suspicion of being priests, and when questioned did not deny their sacred character. At their trial they pleaded, that they had not intended to land on the island, and that they had not been there the number of days required to bring them under the new statute. This defence, which ought to have been good in law, was not regarded, and they were condemned and executed. It is recorded that the constancy and cheerfulness of the two Martyrs gave the greatest edification to the Catholics who were present, and excited the astonishment of their adversaries.

Hist. Douay Diaries; Challoner's Miss. Priests, vol. i.

Archiv. Westmon., iv., p. 65; Champney, p. 833; Catalogues.

THE TWENTY-SIXTH DAY.

At Tyburn, *the passion of the Venerable* EDWARD MORGAN, *Priest, who suffered death for the Faith in the reign of King Charles I.*

V. Edward Morgan, Priest, A.D. 1642.

This holy Martyr was a native of Flintshire, and was sent to Douay for his ecclesiastical education. He afterwards went to Spain and was ordained at Salamanca, but was not appointed to the Mission, until he had passed some time at Rome. In England he was able to devote some time to his apostolic work before he was apprehended and sent to prison; but the last fourteen or fifteen years of his life were spent in the Fleet, where he suffered much from want and the loathsomeness of the place. When the persecution was renewed by the agitation of the parliament, MORGAN was brought to trial, and condemned solely on the charge of his priesthood. After the sentence he was visited by many Catholics and Protestants, all of whom were greatly edified by his tranquillity and holy joy. The Catholics were eager to confess their sins to him, and the Protestants were impressed with the force of his arguments for the Faith. He asked the Catholics to pray that he might die with the constant humility and the humble constancy of a true Roman Catholic priest.

The holy man found means to celebrate Mass the day before his execution; and falling into a sort of ecstasy was favoured with such sweetness and consolation, that it was with difficulty he could proceed with the sacred rite. This he imparted to a Jesuit who came to visit him in the course of the day; and when the same father asked whether anything could be done for his comfort, he said that he had been constrained to contract a debt of £22, which it would greatly relieve him to have paid. This charitable man accordingly so exerted himself that he was able to collect the whole sum by the next day. On that day the road from the prison to Tyburn was crowded with spectators, and it was with difficulty that the gallows could be approached, and all treated him with singular respect. He was permitted to speak to the people, which he did at some length, though often interrupted by the minister, and took occasion to argue in favour of the true Church. He gave up his soul to God with great devotion and joy.

Hist. Challoner's Miss. Priests, vol. ii.
Douay Diaries.
Archiv. Westmon., xxx., p. 129.

THE TWENTY-SEVENTH DAY.

At Beverley, *the pious memory of* ST. WINEWALD, *second Abbot of the monastery of that place.*

Winewald, Ab., C., A.D. 751. No day.

WINEWALD succeeded St. Bercthun in the government of Beverley Abbey in the year 733, and was greatly venerated for the sanctity of his life, having in some records the title of Saint prefixed to his name. He was called to his heavenly reward in the year 751, but the day of his deposition is not known.

Leg. Chal. (22 May).
Hist. Mabill., sæc. iii., p. 413 (from Dugdale).
Dugdale (Monast., vol. ii., p. 128) (from Leland).
Leland, Collect., iii., p. 3 (has *S.* Winewald).

THE TWENTY-EIGHTH DAY.

At Gallinaro, *in the kingdom of Naples, the festival of* ST. GERARD, *Confessor and Pilgrim.*

St. Gerard, Conf., April.

GERARD was one of the devout companions of St. Ardwyne, who undertook the toilsome pilgrimage from Great Britain to the holy places of Palestine. St. Bernard and St. Fulk were also of the number; and when the main object of the journey was piously accomplished, and they were returning through Italy, all the four were so attracted by the holy solitude of Mount Gargano that they retreated to certain small caves which they discovered there, and spent several years in the most rigorous austerity and in sublime prayer. At length they received a divine call to start for Rome; and it was in the execution of this obedience that these holy friends, one after another, in different places on the way, found that eternal repose, which was the only desire of their hearts. The first to be called from this world was St. Gerard, who was seized with fever, and compelled to halt at Gallinaro. After a few days' illness, borne with singular resignation and joy, in the presence of his friends, he gave up his soul to God, and was buried in a spot chosen by himself, not far from the village.

The place of his sepulture became the scene of various miracles, in consequence of which his sanctity was recognised by the people, and a church erected over his relics. As these tokens of divine favour were multiplied, Gallinaro became the resort of numerous pilgrimages, and the grateful inhabitants chose St. Gerard as the Patron of their country. Gerard is said to have died in the month of April, and his festival is observed on the first day after Easter.

For the epoch of those four Saints, see note after the account of St. Ardwyne, 28th July. Dr. Nicola de Angelis published at Naples in the year 1772 *La Vita di S. Gerardo a Gallinaro.* He relates that the celebrated Father John Gerard, S.J., visited Gallinaro in 1608, and wrote an account of his pilgrimage to his family in England, in consequence of which they had an arm of silver made, which they sent as an offering to the shrine, with this inscription: "Anglicana Gerardorum familia, suasu atque opera Patris Joannis Gerardi e Societate Jesu, dono mittit anno salutis MDCVIII". A relic was enclosed in this silver arm, which was afterwards the instrument of a notable miracle. The sacred treasure was stolen by some gipsies, who carried it to Capua, and were preparing to melt down the silver when their arms became stiff and immovable, and they were seized with such fear that they hastened to restore it to the Church at Gallinaro. This naturally caused a great increase of devotion to the Saint in the whole district, and the occurrence was represented in bas-relief on one side of the altar.

Leg. W. 1 and 2 (27 Dec.); Chal. 21 Dec.).

Hist. Vita di S. Gerardo, by Nicola di Angelis, 1772.
Vita di S. Ardovino, by P. Tavani, S.J.

THE TWENTY-NINTH DAY.

At Ripon, *the deposition of* ST. WILFRID *the Younger, Confessor and Bishop of York.—At* Edmundsbury, *the translation of* ST. EDMUND, *King and Martyr, whose passion is commemorated on the 20th of November.*

St. Wilfrid the Younger, Bp., Conf., A.D. 744 or 745.

ST. WILFRID was educated at the Abbey of Whitby, while it was under the government of St. Hilda, and was one of the five eminently holy prelates whom St. Bede enumerates as having been trained in learning and virtue in that celebrated house.

Wilfrid attached himself to the service of St. John of Beverley, as attendant priest and master of the household. He is also called Abbot during his residence at York. When St. John retired from his See, he consecrated St. Wilfrid as his successor. In this office he showed his devotion to the beauty of God's house, by the many precious offerings, with which he enriched his Cathedral Church. He was also a most zealous pastor, unwearied in teaching and in his care for the poor. At length, after the example of his master, St. John, he resolved to end his days in a religious house, and for this purpose retired, as it would seem, to Ripon, where he gave up his soul to God about the year 744. The clergy of York maintained that it was this St. Wilfrid, and not his great predecessor of the same name, whose relics were translated by St. Odo to Canterbury. Others say that the sacred remains of Wilfrid the Younger were removed to Worcester at a later period by St. Oswald, who held at the same time the Sees of York and Worcester.

St. Wilfrid.

Cal. 65.

Leg. Whitf. Add.; W. 1 and 2 (10 Feb.); Chal. (28 April and 10 Feb.).

Hist. Flor. (29 April), 744; Malmesb. Pont., iii., § 3.

Simeon Dunelm. (Surtees), vol. li., pp. 18, 133, 155.

Mabill., Act. SS. Bened., sæc. iii., par. 2, p. 506.

St. Edmund.

Cals. 8, 19, 21, 24, 34, 40, 80, 42, 82, 57, 67, 88, 40.

Marts. M, N, Q, R.

THE THIRTIETH DAY.

In the Cathedral of St. Paul, *in London, the deposition of* ST. ERKONWALD, *Bishop and Confessor.—At* Westminster, *the pious memory of the good* QUEEN MAUD, *wife of Henry I. England, daughter of St. Margaret, and sister of St. David, King of Scots.—At* Rochester, *the blessed martyrdom of the venerable servants of God,* MILES GERARD *and* FRANCIS DICCONSON, *Priests.—At* Newcastle-under-Lyme, *the passion of the venerable* WILLIAM SOUTHERNE, *Priest and Apostolic Missioner.*

St. Erkonwald, Bp., Conf., A.D. 686 c.

ST. ERKONWALD is said to have belonged to the house of Offa or Uffa, progenitor of the East Anglian princes, but he becomes first known to us as the founder of two religious houses, that of the Isle of Chertsey, in the Thames, for monks, in the establishment of which he was aided by the munificence of Frithwald, under-King of Surrey; and that of Barking, in Essex, for religious women. Over the first he presided himself, and he named his sister, St. Ethelburga, the first Abbess of Barking. Both houses were governed according to the most exact rules of monastic discipline. About the year 675, St. Theodore, Archbishop of Canterbury, one of whose chief merits was the choice of holy men for the episcopal Sees, appointed St. Erkonwald Bishop of London, at the time when St. Sebbi and Seghere were kings of Essex. He ruled his flock with the reputation of great sanctity, which was attested by many miracles. It is particularly recorded that the litter in which he was borne during his sickness was, even many years after his death, the channel of frequent cures of fever and other maladies. The epitaph on the ancient shrine of St. Erkonwald states that he was Bishop during eleven years. The festival of his deposition was kept on the 30th April, and that of the solemn translation of his relics, which took place in the year 1148, on the 14th November. When the shrine was plundered, at the time of the change of religion, the body of the Saint is said to have been re-interred near the east end of the choir.

Maud, Queen, A.D. 1118.

MAUD, the daughter of St. Margaret of Scotland, was placed for her education at the Abbey of Romsey, in Hampshire, where her aunt Christina was a professed religious. She herself assumed the monastic dress, as an indication of her intention to quit the world. However, when Henry I. came to the throne, he at once made overtures for a marriage with her, which, in submission to those in authority over her, she was compelled to accept. St. Anselm, the Archbishop, having ascertained that she had contracted no obligation to the religious state, approved of the marriage, and crowned her Queen of England. Maud set herself to copy faithfully the virtues of her sainted mother. She had the same zeal for religion, the same spirit of prayer and mortification, and the same charity for the sick and poor. She founded two churches in London, with hospitals attached—those of Christ Church and St. Giles. St. Ælred relates how he heard from her brother, St. David, that he had himself, when in London, seen her wash the feet and dress the wounds of a number of lepers, whom she had brought together for this purpose, and the pious words she used, to induce him to follow her example. The Queen had two children only—a son, who was drowned at sea, and a daughter, called after her, Maud or Matilda, who was married first to the Emperor, and afterwards to Geoffrey Plantagenet, Count of Anjou, by whom she was mother of Henry II. Queen Maud was the object of the love and veneration of her people, who regarded her as a true saint, and all the ancient chronicles mention her with unqualified praise. She died at Westminster, and was buried in the Abbey Church, near her holy kinsman, St. Edward.

V. Miles Gerard, M.; V. Francis Dicconson, M.; A.D. 1590.

The Venerable MILES GERARD belonged to a gentleman's family in Lancashire, and the Venerable FRANCIS DICCONSON was a native of Yorkshire. They were educated at the College of Rheims, and sent together on the Mission in 1589. The vessel in which they sailed was overtaken in a violent storm, and they were in imminent danger of shipwreck. But God reserved them for a more glorious death, and they were cast on the coast of Kent. The holy missioners were immediately arrested on suspicion, and thrown into prison. They were tried and convicted of coming into England as priests, and were executed at Rochester, both suffering with great constancy.

V. William Southerne, A.D. 1618.

Little is known of the Venerable WILLIAM SOUTHERNE, except that he was a student of Douay College, and when in England laboured chiefly among the poorer class of Catholics at Bassage, in Staffordshire. He was seized at the altar, and carried away to a magistrate in his priestly vestments. As the assizes were beginning, he was immediately tried and condemned. The execution took place at Newcastle-under-Lyme; but the Martyr's head was sent to Stafford, and fixed over one of the gates of the town. William Southerne appears to be the last who suffered death for the Catholic religion in the reign of James I.; though, in this same year (1618), sixty priests, who had been confined in various prisons, were, on the intercession of the Spanish Ambassador, released, and sent into banishment. It may also have been about this time that F. Thomas Dyer, priest and Benedictine monk, whose name is found in the Catalogues, gave his life for the Faith. His name is recorded, as one of those who were professed on the Mission, but nothing is known of his labours or the circumstances of his death.

St. Erkonwald.

Cals. 1, 8, 9, 15, 24, 37, 54, 56, 57, 62, 65, 67, 88, 104, St. Paul's.

Marts. I, L, N, P, Q, R.

Leg. Tinm., fol. 117*b;* Capgr., fol. 98*a;* Nov. Leg., fol. 130*a;* Whitf., Sar.; W. 1 and 2; Chal.

Hist. Beda, iv., c. 6; F. Jerome Porter's Life.

Queen Maud.

Leg. W. 1 and 2; Chal.

Hist. St. Ælred's Genealogies (Twysd. Col., 365.

Hoveden, An. 1118; Henry of Huntingdon, An. 1118.

Bromton (Twysd. Col., 1006) puts her death on 1 May.

Martyrs.

Douay Diaries; Challoner's Miss. Priests, vols. i and ii.

Raissius' Cat.; Weldon's Notes.

Archiv. Westm., Champney, p. 879; Catalogues.

M A Y.

THE FIRST DAY.

At St. Brieuc, *in Brittany, the festival of* St. Brioc, *Bishop and Confessor.—At* St. Asaph, *in North Wales, the deposition of* St. Asaph, *Bishop and Confessor.*

St. Brioc, Bp., Conf., A.D. 500 c. Brioc was a native of Great Britain, probably of Cardiganshire, in South Wales. His parents were persons of distinction in their country, but pagans at the time of their son's birth. He lived with them, in the enjoyment of all that their position could afford, till the age of twenty. At that age Brioc heard of St. German's second mission, and his wonderful work and miracles, and hastened to visit him at Verulam. The Saint was greatly pleased with the good qualities of the youth, and took him back with him to France, where he provided for his education, and in due time ordained him priest. He was already marked with miraculous gifts; and when St. German heard of a vision or dream he had had, calling him back to his own country, he at once recognised a divine call, and bade him return to Britain. The first exercise of his ministry was in his father's house, and for the benefit of his parents, whom he rescued from certain heathenish superstitions, to which they still clung; but a miracle attending it led to the conversion of a multitude of people, for whose instruction and baptism he provided. He also built churches for their use, and erected a monastery, in which he dwelt himself, and gathered together a number of fervent disciples. After a lengthened abode in this place, God called St. Brioc to labour for His service in

Brittany. There he was welcomed by the princes and the people, and after performing various good works, established a monastery in the place which now bears his name, and built a church dedicated to St. Stephen. Here he closed his saintly life, greatly venerated by all, for his miraculous graces and his eminent sanctity. When the Normans began to plunder the coast of Brittany, the relics of St. Brioc were translated to the Abbey of St. Sergius, at Angers. In the year 1110, Pierre, Bishop of St. Brieuc, succeeded in recovering a portion of them for his cathedral; and in 1166, Henry II., King of England and Count of Anjou, completed the translation, and removed all that remained at Angers to St. Stephen's, at St. Brieuc.

Some writers have thought that it was not St. German of Auxerre, but St. German of Paris, whose disciple our Saint was, which would place his date nearly 100 years later than that usually assigned. The earliest account of the Saint does not state that he was himself Bishop of St. Brieuc, but on a slab of marble discovered with his relics in 1210 he is called Bishop of Brittany. If he was actually Bishop of the city now called St. Brieuc, it would seem that many years elapsed before a successor was appointed.

St. Asaph, Bp., Conf., A.D. 600 c.

When St. Kentigern was driven from his See of Glasgow, he took refuge at Llan-Elwy, in North Wales, where he established a very large and fervent community of monks. ASAPH was one of his most eminent disciples. When yet a boy, so perfect was his obedience, that at his master's bidding he filled the skirt of his tunic with burning wood from the furnace, without harm to himself or the dress he wore. Such was his beginning in the religious life, and as time went on he grew in sanctity, and became a model of what the monastic spirit should produce. When St. Kentigern was recalled to his own See, with the glad consent of the community, he named Asaph his successor in the monastery, and, moreover, consecrated him Bishop, to preside over the Christian flock in that region. St. Asaph was a zealous preacher, and also wrote certain canons or ordinances for the government of his church, and, as it is said, a life of his beloved master, St. Kentigern. The love of his people for the Saint is shown by the change of the name Llan-Elwy into St. Asaph, and the dedication to him of various churches in the neighbourhood, as well as the naming of hamlets.

St. Asaph is called the first Bishop of that See, but several centuries elapsed before a successor was appointed. In the modern English Calendar he is commemorated on the day of his deposition; and in St. Asaph, by a Rescript of Pope Pius IX., the Sunday following is observed as a double of the second class.

St. Brioc.
Leg. W. 2 (4 Oct.); Chal. (30 Apr.).
Hist. Lobineau, Saints de Bretagne., vol. i., p. 70.

St Asaph.
Mart. Rom.
Leg. W. 1 and 2; Chal.
Hist. Jocelin's Life of St. Kentigern (Historians of Scotland, vol. v., p. 80).

THE SECOND DAY.

At the Abbey of Peronne, *in France, the deposition of* ST. ULTAN, *Abbot and Confessor.*

St. Ultan, Ab., Conf., A.D. 686 c.

ST. ULTAN was one of the brothers of St. Fursey, who followed him from Ireland, and lived with him for some time in his Monastery of Burghcastle, in Suffolk. Afterwards, feeling himself called to a life of solitude, he retired to a hermitage in the same kingdom of East Anglia, whither he was followed somewhat later by St. Fursey himself. These holy brothers lived together in great austerity, continual prayer, and the labour of their hands, until their tranquillity was disturbed by the outbreak of fresh wars. St. Fursey then retired to France, but St. Ultan appears to have remained in England until after the death of his brother, when he, with his other brother, St. Foilan, went abroad and was received by St. Gertrude of Nievelles, who gave him land to build the Abbey of Fosse, in the diocese of Liège. After the martyrdom of his brother St. Foilan, he passed to Peronne, where the relics of St. Fursey were preserved. He was there chosen Abbot, and continued to govern the two houses of Fosse and Peronne until the time of his death. He was buried at Fosse, and greatly venerated as a Saint, especially in these two monasteries.

Leg. W. 1 and 2; Chal. *Hist.* Beda, iii., c. 19.
Mab., Act., ii., p. 752.

THE THIRD DAY.

In the province of Lindsey, *the holy memory of* ST. ETHELWIN, *Confessor, and Second Bishop of Lindsey.—In* London, *the commemoration of the martyrdom of the Venerable* NICHOLAS OWEN, *Lay Brother of the Society of Jesus, who about this time died under the torture, inflicted on him by the cruel enemies of our holy religion.*

St. Ethelwin, Bp., Conf., A.D. 700 c. ST. ETHELWIN was the Second Bishop of Lindsey, after its separation from the diocese of the Mercians and Mid-Angles. A portion of his early life had been spent in study in Ireland; but he returned to his native land, and for his great merits was promoted to the episcopal charge by St. Theodore, at the request of King Ethelred. Ethelwin was one of a family of saints. One of his brothers, Edilhun, was the inseparable friend of St. Egbert, with whom he went to Ireland, and there died a holy death in the great plague, after being favoured with visions. Another brother was St. Aldwine, Abbot of Peartney, in Lincolnshire, and a sister was Ethelhild, Abbess of a monastery near that place. This holy woman paid a visit to Queen Osthrytha at the Abbey of Bardney, and on that occasion attested that she herself had seen the bright light reaching from the relics of St. Oswald up to heaven at the time of their translation. She also spoke of various miracles wrought by the relics of the same Martyr, which she had witnessed. The See of St. Ethelwin was established at Sidnacester, or, according to William of Malmesbury, at Dorchester, in Oxfordshire. After the Norman Conquest it was removed to Lincoln by the Bishop Remigius.

V. Nicholas Owen, S.J., M., A.D. 1606. The Venerable NICHOLAS OWEN, lay brother of the Society of Jesus, was a man of singular innocence of life and remarkable piety, and was well known to the Catholics of England for the services he rendered to religion, by his skill in contriving hiding-places in the houses of the nobility and gentry, in which priests as well as the furniture of the altar might be concealed, on occasion of the sudden visits and minute searches of the pursuivants. In the year 1606 he was in attendance upon F. Henry Garnet, the Provincial, and when he was arrested on the charge of complicity in the gunpowder plot, Owen also was seized and put to the torture, in hopes of eliciting some evidence, against F. Garnet or others. The constancy of the holy man was unshaken by the trial; but so fearful were the pains inflicted on him, that he died almost immediately on being taken off the rack, deserving to be called a true martyr in the cause of our holy religion. The precise day of his death is not known, but it was near the day of the cruel execution of F. Garnet, which took place on the 3rd of May.

St. Ethelwin.
Leg. W. 1 and 2 (29 June); Chal.
Hist. Beda, iii., c. 11, 27; Flor.

V. Nicholas Owen.
Hist. Challoner's Miss. Priests, vol. ii.
Foley's Records.

THE FOURTH DAY.

In England, *the festival of LIV Blessed Martyrs,* JOHN FISHER, THOMAS MORE, *and others, whose passion, with the sanction of Pope Gregory XIII., was represented on the walls of the Church of the English College in Rome, and who have been declared by Leo XIII. entitled to be honoured in the number of the* BLESSED, *this day, the anniversary of the first five of the holy company, being assigned for their commemoration.—At the* Abbey of Bardney, *in Lincolnshire, the pious memory of King* ETHELRED, *sometime King of Mercia, and afterwards Monk of Bardney.—At* Tyburn, *the passion of five Blessed Martyrs, who in the persecution of Henry VIII. were the first to sacrifice their lives in defence of the Spiritual Supremacy of* *the Roman Pontiff,* JOHN HOUGHTON, ROBERT LAWRENCE, AUGUSTINE WEBSTER, RICHARD REYNOLDS, *and* JOHN HAILE.

Ethelred, A.D. 716.

ETHELRED, son of Penda, succeeded his brother Wulfere as King of Mercia, A.D. 675. A year later he waged a cruel war against the kingdom of Kent, leading an undisciplined army, which destroyed churches and monasteries, and laid waste the city of Rochester. He had also a bitter feud with Egfrid, King of Northumbria, which was at length appeased through the mediation of St. Theodore. After a victorious reign of thirty years, Ethelred desired to devote his thoughts exclusively to the kingdom of the life to come, and for this purpose renounced his earthly realm and retired to the Abbey of Bardney, to which place his wife Osthrytha had solemnly translated the relics of her martyred uncle St. Oswald. In this monastery, for which he had a singular predilection, the king made his religious profession, leaving the cares of government entirely to his nephew and successor Coenred, and here he ended his days in peace.

B. John Houghton, Mart.; B. Robert Lawrence, Mart.; B. Augustine Webster, Mart.; B. Richard Reynolds, Mart.; B. John Haile, Mart.; A.D. 1535.

JOHN HOUGHTON, a native of Essex, after serving God devoutly as a secular priest for four years, at the age of twenty-eight entered the Carthusian Order. Both during his novitiate and afterwards he was considered a model of obedience, humility, mortification, and every religious virtue. After filling various important offices, he was at length made Prior of the Charter-House in London, and held this influential position, when he was required, according to the recent Act of Parliament, to renounce, without reserve, the spiritual jurisdiction of the Pope.

ROBERT LAWRENCE, also a priest and a Carthusian, was Prior of Beauvale, in Nottinghamshire, and arrived in London on some business at the time, when his brethren of the Charter-House were in the greatest consternation, under the apprehension of being immediately required to take the schismatical oath.

AUGUSTINE WEBSTER, Prior of the Carthusian House at Axholme, in Lincolnshire, was also accidentally in London about some affairs of his monastery at the same time.

These three holy Priors held a conference as to what was best to be done at so critical a moment, and resolved to go together to Cromwell, the King's Vicar-General, to represent their sincere loyalty, but to petition to be exempted from an exaction which their conscience could not bear. They were received by this man with the greatest harshness. He would hear of no exemption, no alteration in the terms of the oath. "What do I care for the Church?" he said. "Will you take the oath or not?" On their refusal, they were straightway committed to a severe imprisonment in the Tower, and brought to trial on the 29th April.

RICHARD REYNOLDS was a Religious of the Bridgettine Order at the Monastery of Sion, on the Thames. He was a man of considerable learning, both in secular and ecclesiastical science, and was a friend and correspondent of Cardinal Pole, by whom he was greatly esteemed. More than this, he was well known for his personal holiness of life, manifested, it is said, by his angelic countenance. It does not appear what occasion led to his arrest, but he was put on his trial at the same time with the holy Carthusians in Westminster Hall.

JOHN HAILE, the last of this blessed company, was a secular priest and Vicar of Isleworth, then called Thistleworth, in Middlesex. He, too, was well known for his holy life, and the courage and firmness of his character, which, perhaps, pointed him out to the persecutors as an early victim of their cruelty.

The charge against the five Martyrs was one and the same, and was clearly expressed "that they had said the King, our sovereign lord, is not supreme head on earth of the Church of England". The jury showed great reluctance to convict these holy men of such a crime as high treason, but at last yielded to threats of Cromwell, who told them that if they refused they should themselves suffer the death of traitors. On the 4th May, the Martyrs were dragged on hurdles from the Tower to Tyburn, and persevered to the end with admirable constancy. Prior Houghton called God to witness that it was purely for conscience that he had to suffer, and with most pious sentiments resigned his soul to God. Lawrence showed equal firmness, and expressly refused a pardon, offered on condition of his taking the oath. Their example was faithfully followed by their brother in Religion, Augustine Webster. In the case of Reynolds, great efforts were made at the trial to seduce him from his Faith; but all were in vain, and he appealed to the doctrine of the Church in all ages, in refutation of the new teaching established by Act of Parliament. The particulars of the case of John Haile are not known, but his glorious death proves that he, too, was faithful to the end.

The sentence for high treason was executed with all its horrors, the butchery and the quartering being commenced before the holy Martyrs had expired. Thus began that long series of persecutions for the Faith of Christ, even unto death, which was to be continued, with little intermission, during the space of 150 years.

Ethelred.
Leg. W. 1 and 2; Chal.
Hist. Beda, iv., c. 12, 21; v., c. 19.
Malmesb. Reg., i., § 77.
Flor., A.D. 716.

Martyrs.
Hist. Sander's Schism (English trans. and notes), p. 117.
Chauncy's Passio Cathus.
Stowe; Wilson's Catalogue (A.D. 1608).
Modern Brit. Martyr., pt. i., p. 1.

THE FIFTH DAY.

At Crayk, *in Durham, the holy memory of* ST. ECHA, *Priest and Hermit.*

St. Echa, or Etha, Conf., A.D. 677. No Day.

ST. ECHA, sometimes called Echla and Etha, priest and anchorite, forsook the world to lead the life of a solitary at Crayk, a parish belonging to the diocese of Durham, though situated in the heart of Yorkshire, and not far from the city of York. He was greatly venerated for his sanctity, and had from God a singular gift of prophecy. It is not known when he received the priesthood, or on what day he died; but his happy passage to a better life took place at Crayk in the year 677.

Hist. Alcuin's Metrical Lives, v., 1388 (Gale, vol. ii., p. 727).
Simeon Dunelm. (Surtees, vol. li., p. 22).
Liber Vitæ Eccl. Dunelm. (Surtees, vol. xiii., p. 6).
Raine's Church of York, vol. i., p. 390 (Rolls Series).

THE SIXTH DAY.

In the Isle of Lindisfarne, *the deposition of* ST. EDBERT, *Bishop and Confessor.—In* London, *the passion of* EDWARD JONES *and* ANTONY MIDDLETON, *Priests, who died for the Faith in the persecution of Queen Elizabeth.*

St. Edbert, Bp., Conf., A.D. 698.

ST. EDBERT was the immediate successor of St. Cuthbert in the See of Lindisfarne, of which he was the seventh Bishop. He was distinguished for his profound knowledge of the holy Scriptures and his many virtues, of which almsgiving was one of the most conspicuous. He consoled his flock for the loss they had sustained by the death of their great pastor, and, as St. Bede says, built up again the walls of Jerusalem. He roofed with lead the great wooden cathedral which St. Finan had erected, and covered the walls with the same metal. It was with his approbation, that the monks undertook to open the tomb of St. Cuthbert, eleven years after his blessed death, and translate his body to a more honourable site. The Saint was at the time in a little corner of the island, beaten on all sides by the waves of the sea, where he was wont to spend Lent and the forty days before Christmas, in perfect solitude. When the sacred remains of St. Cuthbert were found entire, and even the vestments, in which he was wrapped untouched by decay, the religious, seized with a holy fear, hastened to St. Edbert, bearing with them some portion of these garments. Great was the emotion with which he received the precious gift, tenderly kissing it, as though he had been embracing his beloved father himself, and gladly did he listen to the wonders related to him. He bade them enshrine the great Bishop over the spot where his grave had been; "and know," he said, "that that grave will not long be empty; and happy will he be whom God, the giver of all blessedness, permits to repose therein". And so it was. Immediately St. Edbert was seized with a sickness, which continued to grow worse, until it carried him to his eternal reward on the 6th May, in the eleventh year of his episcopate. He was laid in the former grave of St. Cuthbert, immediately under the shrine, which had been made by his orders. Many miracles took place at this tomb, which the piety of the people attributed to the united intercession of the two Saints.

V. Edward Jones, M.; V. Antony Middleton, M., A.D. 1590.

The Venerable EDWARD JONES was born in North Wales, and the Venerable ANTONY MIDDLETON in Yorkshire. They were both priests of the College at Rheims, and were sent on the Mission in different years, but both employed in London and the neighbourhood. They were able to labour with great benefit to souls, and for a considerable length of time, before they were detected. At length, however, they were apprehended by certain priest-catchers, who feigned themselves Catholics, in order to gain information. From the accounts which are extant, it would seem that they were executed without any formal trial, before the houses in which they were taken; and over the gallows was written in large letters—"*For treason and foreign invasion*". Middleton wished to speak to the people, but was not allowed, and so contented himself with calling all to witness that he died merely for the Catholic Faith, and that he willingly gave his life, with the prayer that it might be accepted for the advancement of the true religion. He was cut down while still alive, and the rest of the barbarous sentence carried out.

St. Edbert.
Leg. W. 1 and 2; Chal.
Hist. Beda, iii., c. 25; iv., c. 30; Vita St. Cuth., c. 40.

Martyrs.
Douay Diaries; Challoner's Miss. Priests, vol. i.
Archiv. Westmon., Champney, p. 879; Catalogues.

THE SEVENTH DAY.

At Canterbury, *the commemoration of* ST. LETARD, *Bishop and Confessor.—At* Beverley, *the deposition of* ST. JOHN, *Confessor and Bishop of York.*

St. Letard, Bp., Conf., A.D. 600 c.

ST. LETARD, called also Liudhard, was a Bishop of France, sent as almoner with Bertha, the daughter of Clotaire, King of the Franks, on her marriage with Ethelbert, King of Kent. His own see is commonly said to have been Senlis, though some suppose it to have been Soissons. On their arrival in England, Ethelbert, still a pagan, allowed them an ancient British or Roman church near the walls of Canterbury, for the free practice of the rites of Christian worship. This church was henceforth known as St. Martin's; but whether this was the original title, or whether it received a new dedication from the French strangers, is uncertain. Little is known of St. Letard, except that the virtue and piety of his life, as well as those of Queen Bertha, had given Ethelbert a most favourable impression of the Christian religion, before the arrival of St. Augustine and his companions. The Saint remained in England to the time of his holy death. In the twelfth century his remains were translated with those of Queen Bertha, and placed in the transept of St. Martin in the church of the Abbey of St. Augustine. Many miracles were attributed to his intercession; and in the processions of the Rogation days his relics were carried round in a shrine of gold.

St. John of Beverley, Bp., Conf., A.D. 721.

The Abbey of Whitby, while under the government of St. Hilda, was the nursery of many holy religious, of whom no fewer than five became Bishops of distinguished merit and holiness of life. The most illustrious of these was ST. JOHN, Bishop of Hexham, and afterwards of York. He was appointed to the See of Hexham on the death of Eata; and not to neglect the interests of his own soul, amidst the cares of the episcopate, he prepared a place of retirement on the opposite bank of the

Tyne, to which he resorted in Lent and other times with a few companions only.

While St. John was Bishop of Hexham he conferred the diaconate and priesthood on the Venerable St. Bede, who was presented to him for the purpose by his Abbot, St. Ceolfrid.

On the death of Bosa, the holy Bishop was translated to York, leaving Hexham to St. Wilfrid, who was then permitted to return from exile. The sanctity of his life was attested by many miracles, some of which have been recorded by those, who benefited by them, or other eye-witnesses. St. John governed the two dioceses in succession for the space of thirty-three years, until at length, feeling his strength unequal to the burden, he ordained St. Wilfrid the Younger to be his successor at York, and retired to his Monastery at Beverley. There he spent the last days of his life in great holiness, and there he gave up his soul to God, and was buried in the Church of the Minster.

His shrine soon became illustrious from the miracles wrought there, and was one of the chief places of devotion in England. King Athelstan attributed to his intercession his victory over the Scots, and rebuilt the church, which had been destroyed by the Danes. Henry V. also declared that he owed the victory of Agincourt to him, and upon that occasion a synod ordered the festival to be observed throughout England. The translation of his relics by Alfric, Archbishop of York, took place in A.D. 1037, and is commemorated on the 25th October, which is now the day of his festival in England.

One of the most remarkable of St. John's miracles was performed in behalf of Herebald, a young cleric in his service, whose own narrative is related by St. Bede (Lib. v., c. 6). This Herebald afterwards became Abbot of Tynemouth, and is himself called Saint in some later martyrologies.

St. Letard.

Cals. 26, 46, 48.

Marts. I, K.

Leg. Tinm., fol. 123*b*; Capgr., fol. 179*a*; Nov. Leg., fol. 218*b*; Whitf. Add.; Chal. (24 Feb.).

Hist. Beda, i., c. 25; Malmesb. Reg., i., § 9; Pont., i., § 2.

Boll., 24 Feb., p. 468; 26 May, p. 441.

St. John.

Cals. 1, 2, 3, 4, 5, 7, 13 *a*, *b*, *c*, 14, 17, 37, 56, 58, 62, 65.

Marts. Rom., I, K, N, Q, R.

Leg. Tinm., fol. 122*a*; Capgr., fol. 156*a*; Nov. Leg., fol. 189*b*; Whitf. Sar.; W. 1 and 2; Chal.

Hist. Beda, iv., c. 23; v., c. 2-6, 24.

THE EIGHTH DAY.

At Glastonbury, *the commemoration of* ST. INDRACTUS, *his sister* DOMINICA, *and seven companions, Martyrs, whose sacred relics were translated to that Abbey by King Ina.—At* Berg, *in Holland, the deposition of* ST. WIRO, *Bishop and Confessor.*

SS. Indractus and Comp., MM., A.D. Not known.

INDRACTUS was the son of an Irish prince, who, accompanied by his sister, called Dominica or Drusa, and seven others of noble birth, came over to Britain to lead a life of solitude and devotion. They fixed their abode at Skapwith, near Glastonbury, and, by the sanctity of their conduct and their sweet conversation, won the admiration of all who saw them. In this retreat they were attacked by a party of robbers, and cruelly put to death. On the new foundation of Glastonbury, King Ina added these precious relics to the treasures of that church.

William of Malmesbury, while acknowledging the sanctity of Indractus, seems to doubt his right to the title of Martyr. The date cannot be determined. It was said that they followed St. Patrick when he left Ireland to end his days in retreat at Glastonbury, but this is a story which cannot be maintained. Lanigan (*Hist.*, iii., p. 335) mentions an Indractus, Abbot of Iona, who was murdered by some English (robbers, as he supposes), 12th March, 853, at some place not named. This date, however, is long after the time of Ina, and, therefore, it cannot be the Indractus of Glastonbury, unless Ina is an error for Edgar, the second great restorer of the Abbey.

There can be no doubt that the Isle of Avallonia, or, in the British language, Yniswytrin, afterwards called Glastonbury, was a celebrated sanctuary in British times, and probably from the first beginnings of Christianity in the land. During the progress of the English invasion, it was long before that district fell under the power of the conquerors, and Glastonbury naturally became a favourite resort for the clergy and religious driven from their homes, and a receptacle for all they deemed most precious. They possessed, no doubt, the sacred remains of many ancient Saints, and had at that time probably a trustworthy record or tradition, as to who these servants of God had been. But when this sanctuary also was lost to the unhappy natives, and the venerable religious quitted their cells, it is not to be wondered at that this tradition was interrupted; and that when Ina built his church of stone alongside of the ancient wooden structure, the names of the Saints who repose there should be unknown, or attributed by error to other persons. After the Norman conquest, we find the Abbey claiming the possession of the bodies or relics of many Saints, for which no historical evidence can be adduced; and William of

Malmesbury, at the request of the monks, has recorded the account they gave of them. Among these we may notice ARISTOBULUS, mentioned in St. Paul's Epistle to the Romans, who was said to have been made Bishop and sent into Britain by St. Peter or St. Paul, and to have died a Martyr. He is said to be the Arwysli Hen of the Welsh Triads.—ST. JOSEPH OF ARIMATHEA was also said to have established himself at Glastonbury, having been sent on a mission to this country by the Apostle St. Philip, then in Gaul. It was also a tradition of Glastonbury that PHAGANUS and DIRUVIANUS, otherwise called Fugatius and Damianus, the reputed envoys of Pope St. Eleutherius to King Lucius, on arriving in Avallonia, had found the Oratory of St. Joseph still standing, and had established a community of twelve religious there. The monks, in the time of William of Malmesbury, were also persuaded that they had the precious remains of the great ST. PATRICK, the Apostle of Ireland, who, they said, after his apostolate, returned to Britain, and closed his days in peace at Glastonbury. Though this story is disproved by the most trustworthy account of that great Saint, still it seems true that Glastonbury really possessed the remains of a saintly Irish Bishop of the name of Patrick. It has been conjectured that it may have been Patrick Senior or Patrick Junior, contemporaries of their illustrious namesake; but Lanigan, who holds that SEN-PATRICK is the great St. Patrick, thinks it more probable that it was MOD-PATRICK, an Abbot and Bishop, who was driven from his see by the Danes and took refuge in England, and died 24th August, 862. (Lanigan, *Hist.*, i., p. 323; iii., p. 321.)—BENIGNUS also, the beloved disciple of St. Patrick, and third Archbishop of Armagh, was said to have ended his life near Glastonbury, and to be buried in the Abbey. From his Acts, however, it appears that he was neither a Briton by birth nor ever visited this country. He died and was buried at Armagh (Lanigan, i., pp. 221, 375). On the other hand, there seems no reason to doubt that St. Gildas the elder, called the Scot or Albanian, retired to Glastonbury, and died and was buried there. At a later period also a number of relics were brought there from Wales, amongst which was the body of St. David; and again, after the devastation of the shrines of Northumbria by the Danes, many of these sacred treasures were collected and brought southwards, being deposited at Thorney, Ramsey, and other Abbeys, and a large portion falling to the share of Glastonbury. The monks of Glastonbury believed that their great Abbot, St. Dunstan, had been secretly restored to them; but the Canterbury tradition, that he remained in the Metropolitan Church, must be considered more trustworthy.

St. Wiro, Bp., Conf., 7th cent.

In the anonymous life of WIRO, the Saint is said to have been a native of Scotia, which some interpret to be Ireland, and others, with Bollandus, Caledonian Scotland. Alcuin, however, a more ancient authority, claims him as an Englishman of Northumbria. The two accounts may be reconciled, if we suppose him to have been born between the Tweed and the Forth, which in the time of Alcuin was England, but before the *Life* was written had probably begun to be called Scotland, as it is at the present day. Wiro was so greatly venerated for his holy life and sacerdotal zeal, that the people insisted on having him for their Bishop, and obliged him to go to Rome to ask for consecration from the Pope. He reluctantly yielded, and travelled in company with his friend St. Plechelm, a priest in all respects of like sentiments with himself. On their way they met with the holy deacon St. Odger, and from that time the three became inseparable companions. In Rome, after devoutly visiting the holy places, they were presented to the Pope, probably St. Sergius I., who warmly welcomed them, and obliged both Wiro and Plechelm to receive episcopal consecration. They then returned to Britain, and for a time exercised their pastoral office, but in what locality it is impossible to determine. On the first occasion that occurred, they gladly renounced their charge, and preferring humility to authority, sought for retirement on the Continent, in company with St. Odger. The saints were cordially received by Pepin of Heristal, who gave them what was then called Mount St. Peter, afterwards St. Odilia and Berg, as the site of their religious house. So great was the veneration in which this great prince held the servants of God, that he chose St. Wiro for his own Confessor, and each year, at the beginning of Lent, was accustomed to visit the monastery, and laying aside his regal ornaments, and barefooted, would receive the Sacrament of Penance from him or St. Plechelm.

St. Wiro lived to an advanced age, in the ways of the highest Christian perfection, and was buried in the church he had built in honour of our Divine Saviour and His Blessed Mother. His deposition occurred on the 8th May; but at a later period his relics, with those of his companions, were translated to Ruremonde, where they were treated with the honour due to so eminent a Saint, and his festival has ever been observed with devotion in Holland.

In the proper hymn of the three Saints they are said to be "diversis Britonum progeniti locis," though they are afterwards called Scots. The words of Alcuin in his *Poema de Pontificibus Ebor*, line 1074, are: "Alii atque alii ex præfata gente . . . e quibus egregii Suidbert Viraque sacerdos" (doubtless

Wiro). The anonymous life given by the Bollandists is more ancient than the false life of St. Suidbert by Marcellinus.

SS. Indractus and Comp.

Marts. M, Q.
Leg. Tinm., fol. 124*b*; Capgr., fol. 155*a*; Nov. Leg., fol. 188*b*; Whitf. Add.; W. 1 and 2; Chal. (5 Feb.).
Hist. Malmesb. Pont., ii., § 91; Antiq. Glast. (Gale, ii., p. 291).

Aristobulus.

Leg. W. 1 and 2; Chal. (15 March).
Hist. Malmesb. Antiq. Glast.

St. Joseph of Arimathea.

Leg. Nov. Leg., fol. 196*b*; W. 1 and 2; Chal. (27 July).
Hist. Malmesb. Antiq. Glast.

SS. Fugatius and Damianus.

Leg. W. 1 and 2 (8 April); Chal. (3 Jan.).
Lessons of St. Eleutherius (Suppl. Brev. Rom.).
Hist. Malmesb. Antiq. Glast.

St. Patrick.

Mart. A Mart. of 13th cent.
Hist. Malmesb. Antiq. Glast.

St. Benignus.

Leg. Tinm., fol. 271*a*; Capgr., fol. 33*a*; Nov. Leg., fol. 36*a*; W. 2 (3 Nov.); Chal. (9 Nov.).
Hist. Malmesb. Antiq. Glast.

St. Wiro.

Mart. H.
Leg. Nov. Leg., fol. 307*a*; W. 1 and 2; Chal.
Hist. Boll., 3rd vol. of May, p. 309.

THE NINTH DAY.

At Tyburn, *the passion of the Venerable* THOMAS PICKERING, *Martyr, Lay Brother of the Order of St. Benedict.*

V. Thomas Pickering, Mart., A.D. 1679.

THOMAS PICKERING was the son of a loyal soldier, who lost his life in the king's cause during the civil war. He himself had been admitted into the Order of St. Benedict as a lay brother, and seems to have been residing in London, when he was arrested on the deposition of Oates and Bedloe, who charged him, together with Mr. Grove, of having undertaken to shoot the king as he was walking in St. James's Park. Nothing could be more extravagant than their evidence, but it was accepted by the judge and jury, and the two were condemned to death. Pickering was reprieved for a few months, either in hopes of his making further discoveries, or because the king was unwilling to consent to the execution. On the 9th May, however, he was dragged to Tyburn, and the sentence was carried out. The Martyr expressed the greatest joy in being allowed to give up his life for God, prayed for his persecutors, and freely forgave all. At the last moment, being called upon by some one to confess his guilt, he raised the cap which covered his face, and with an innocent smile said: "Is this the countenance of a man that dies under so gross a guilt?"

Hist. Challoner's Miss. Priests, vol. ii. Weldon's Notes, p. 219.

THE TENTH DAY.

At Pontoise, *in France, the deposition of* ST. WILLIAM, *Confessor and Priest.*

St. William, Conf., A.D. 1192.

WILLIAM was an Englishman by birth, resident at Pontoise, where he was greatly venerated for his charity and many virtues. He was seized with a sudden illness as he was accompanying the clergy and people in the procession of the Litanies on one of the Rogation-days. His death was followed by miracles, the fame of his sanctity was widely spread, and his tomb became the object of many pious pilgrimages.

Leg. Whitf. Add.; Chal. (28 June); Ferrari; Saussains (Sup. Mart. Gal.). *Hist.* Boll., vol. xiv. (3rd of May), p. 597.

THE ELEVENTH DAY.

At Offchurch, *in Warwickshire, and at the* Priory of Dunstable, *in Bedfordshire, the festival of* ST. FREMUND, *Martyr.—At* York, *the passion of the Blessed* JOHN ROCHESTER *and the Blessed* JAMES WALWORTH, *Martyrs and Priests of the Carthusian Order.—Also the commemoration of nine Blessed Martyrs of the same Order, who perished about the same time of hunger and the miseries of a cruel imprisonment—namely,* JOHN *or* RICHARD BERE, *Priest;* THOMAS JOHN-

SON, *Priest;* THOMAS GREENWAY, *or* GREEN, *Priest;* JOHN DAVIES, *Deacon;* WILLIAM GREENWOOD, *Lay Brother;* THOMAS SCRYVEN, *Lay Brother;* ROBERT SALT, *Lay Brother;* WALTER PIERSON, *Lay Brother; and* THOMAS REDYNG, *Lay Brother.*

St. Fremund, Mart., A.D. 866 c.

The history of the holy Martyr ST. FREMUND is involved in the greatest obscurity. According to the most probable account, he was the son of some powerful nobleman of Mercia, and had retired from the world to lead a life of solitude and devotion, but on the Danish invasion left his retreat to defend the religion and independence of his country. He was slain, it is said, by an apostate kinsman of his own, by name Oswy, who regarded him as an obstacle to his own ambitious plans, which he hoped to accomplish, with the help of the Danes. Fremund was buried at Offchurch, a place founded by King Offa, and more than two centuries later was translated to the Augustinian Priory at Dunstable, where an altar was dedicated to him. The annals of that monastery relate that about Easter, A.D. 1212, the miracles wrought at his intercession were so numerous, as to cause devotion to him to be spread far and wide.

In the Annals Fremund is called King and Martyr, and some of the legends say he was son of Offa, whom they represent as a pagan. This is irreconcilable with known history, but the Saint may have been allied to the reigning family, and possibly an under-King.

B. John Rochester, Mart.; B. James Walworth, Mart., A.D. 1537.

The Blessed JOHN ROCHESTER and the Blessed JAMES WALWORTH were priests and professed monks of the Charter-House in London, but had been sent to Hull, perhaps on account of the ever-growing troubles of their mother-house. They were, however, arrested, in the cause of the royal supremacy, and sent to York for trial. They were condemned and hung, and suspended in chains till their bodies fell to pieces.

Other Martyrs. The other nine blessed Martyrs, commemorated to-day, were also monks of the Charter-House, three being priests, one a deacon, and the remaining five lay brothers. They were thrown into prison for refusing to acknowledge the spiritual supremacy of Henry VIII., and left to perish from starvation and the foulness and miseries of their dungeon. One after another, on different days, they passed from these sufferings to their everlasting inheritance. Another of the same community, William Horne, shared their cruel captivity, but survived to be brought to execution at a later period.

St. Fremund.

Cals. 27, 77, 90.

Marts. M, Q.

Leg. Tinm., fol. 125*a*; Capgr., fol. 117*b*; Nov. Leg., fol. 150*a*; Whitf. Sar.; W. 1 and 2; Chal.

Hist. Dunstable Annals (Rolls), p. 39.

Alford's Annals, A.D. 866, vol. iii., p. 102.

Camden's Brit. (Gibson), p. 599.

Martyrs.

Hist. Wilson's Catalogue (A.D. 1608).

Sander's Schism (Eng. trans.), p. 120.

Life of Margaret Clement (Morris's Troubles, 1st series).

THE TWELFTH DAY.

At Canterbury, *the deposition of* ÆTHELHEARD, *the fourteenth Archbishop of the Province.*

Æthelheard, Bp., Conf., A.D. 805. ÆTHELHEARD was Bishop of Winchester, when he was chosen to fill the place of Jambert in the Metropolitan See. He was a man of great gifts and influence with those in authority, and made it his work to restore the See of Canterbury to the jurisdiction which it had recently lost. These efforts, in which Eanbert, Archbishop of York, co-operated with him, were in the end crowned with success. King Offa was succeeded by his son, who showed a willingness to revert to the old ecclesiastical arrangement, but did not live to see it carried out. The next King of Mercia, Kenulph, heartily entered into the design, which was soon effected (A.D. 802), under the sanction of Pope St. Leo III., who, in his letters to the King, speaks in the highest terms of Æthelheard as a most learned and able man. The Archbishop was a correspondent of the illustrious Alcuin, who rejoiced in the restoration of Canterbury to its ancient rights; while he expressed a wish that Aldulph, the Archbishop of Lichfield, should be allowed to retain his pallium during his lifetime.

Æthelheard rested from his labours in the year 803, and was buried with his saintly predecessors.

The date is given according to the correction of Haddon and Stubbs.

Leg. Chal.
Hist. Flor., A.D. 803.
Malmesb. Pont., i.

THE THIRTEENTH DAY.

At Rumsey, *in Hampshire, the deposition of* ST. MERWENNA, *Virgin and Abbess.*

St. Merwenna, V., A.D. 970 c.

The Nunnery of Rumsey was founded in the time of Edward the Elder, by a nobleman whose name was Ethelwald. In the year 967 Edgar undertook to remodel it, by introducing a community of Benedictine nuns, giving it the title of the Blessed Virgin. ST. MERWENNA was appointed the first Abbess, and under her care it became a school of perfection, and the house of many holy virgins. St. Merwenna was buried in the church, near her illustrious disciple, St. Ethelfleda.

William of Malmesbury attests the resting-place of these Saints, and expresses the hope of some time writing their lives, the particulars of which he had not then been able to ascertain.

Leg. W. 1 and 2; Chal. (30 March).
Hist. Malmesb. Pont., ii., § 78.
Simeon Dunelm., Gest. Reg. (Twysd. Col., 158).
Melrose Chron. (Gale, i., p. 149).
Leland, Collect., ii., p. 186.

THE FOURTEENTH DAY.

At Knaresborough, *in Yorkshire, the pious memory of the holy Hermit,* ROBERT FLOWER.

Robert Flower, Hermit, A.D. 1250 c. No Day.

The servant of God, ROBERT FLOWER, was the son of the Mayor of the city of York, and feeling himself called to a religious life, became a monk in the Cistercian Abbey of Newminster. But becoming persuaded that his vocation was for a life of perfect solitude, he afterwards quitted the monastery, and went to live amongst the rocks in the neighbourhood of the river Nidd. On the death of his father, he renounced or sold the inheritance which fell to him as eldest son of the family, and so detached himself from all worldly care. The reputation of sanctity which Robert soon obtained brought together a number of men who desired to place themselves under his care, and it appears that they agreed to embrace the Institute of the Friars of the Holy Trinity for the Redemption of Captives, recently founded by St. John of Matha and St. Felix of Valois. Accordingly, that holy Order reckons St. Robert of Knaresborough among their Saints.

The account is derived from Leland's Notes (*Itin.*, i., p. 98). A charter of Henry III. speaks of the land which his father, King John, had given to Robert the hermit, and confirms it to his successor, the hermit Ivo, without any notice of the Friars of the Holy Trinity; so that it would seem that Robert did not actually succeed in founding such a house at Knaresborough, though shortly afterwards the Order was established there by Richard, King of the Romans, Earl of Cornwall.

Leg. Chal. (23 May). *Hist.* Dugdale Monast., vi., p. 1565. Tanner.

THE FIFTEENTH DAY.

At the Abbey of Beverley, *the deposition of* ST. BERCTHUN, *Confessor and Abbot.*

St. Bercthun, Ab., Conf., A.D. 733.

BERCTHUN, whose name in the Latin Chronicles is written BRITHUNUS or BERTINUS, was one of the attendant deacons of St. John of Beverley, and, by reason of the holiness of his life and his prudence in counsel, enjoyed especial familiarity with his saintly Bishop. It was from him that St. Bede, who calls him a most venerable and truthful man, learned the particulars of many of the great

Saint's miracles. St. Bercthun was nominated first Abbot of Beverley, then called Deirewood, by the holy Bishop, who on his persuasion withdrew to the same place, to end his days in holy retreat, after his resignation of the See of York. St. Bercthun was called to his reward on the 15th of May, A.D. 733, and was buried at the side of his beloved master.

Leg. Tinm., fol. 127*b*; Capgr. (burnt, but in Cat.); Nov. Leg., fol. 50*b*; Whitf.; W. 2; Chal. (22 May).

Hist. Beda, v., c. 2.
Mabill., sæc. iii., p. 113.
Bromton's Chronicle (Twysden, p. 794).
Stubs (Twysden, p. 1693).

THE SIXTEENTH DAY.

In the diocese of Quimper, *in Brittany, the festival of* ST. PRIMAEL, *Confessor and Hermit, who is said to have been a native of Great Britain, and to have flourished about the year* 450. *He is the patron of two parishes, and a chapel near Quimper was dedicated in his honour.—In* Ireland, *the deposition of* ST. CARANTAC, *Bishop and Confessor, there known by the name of* ST. CARNATH.—*At* Enachduin, *in Ireland, the deposition of* ST. BRENDAN, *Abbot and Confessor.—At* Bordeaux, *the deposition of* ST. SIMON STOCK, *Confessor, General of the Order of Our Lady of Mount Carmel.*

St. Carantac, Bp., Conf., 5th cent.

CARANTAC was the son of Keretic, Prince of Glamorgan, in Wales. His youth was marked with singular piety, and he was yet young when he withdrew from the world to observe a life of strict retirement, in a lonely cave. Afterwards he felt himself called to go to Ireland and join St. Patrick in his apostolic labours. In that country, by his holy life and many miracles, he effected many conversions to the Faith. Carantac subsequently paid one visit to his native country, and appears to have remained there some time, principally on the shores of the Severn. There was a Collegiate Church near Padstow dedicated to him, in which there were Canons in the time of St. Edward the Confessor. Carenton, in Somerset, is also said to be so called after his name, and was an ancient possession of the Church of Bath, where the festival of the Saint was observed. It is, therefore, not unlikely that these were places founded, or at least visited, by him during this interval. God, however, made it known to him that he should return to the land of his adoption, and there await His call to rest from his labours. Thus it was in Ireland that St. Carantac gave up his soul to God, and there his sacred remains were deposed with due veneration on this day.

St. Brendan, Ab., Conf., A.D. 578.

BRENDAN, a native of Ireland, was a disciple of St. Finan of Clonard. He afterwards passed over to Wales, and lived some time under the discipline of St. Gildas the Elder, who resided with St. Cadoc at Llancarvon. At length Brendan himself became Abbot of that monastery, and had under his charge St. Malo. When that Saint retired to Brittany he was accompanied by Brendan, who, however, according to the usual account, made no prolonged residence there. In the end he returned to Ireland, and fixed his abode at Enachduin, where he passed to eternal bliss, at a very advanced age, on the 16th May, 578.

Lanigan (*Hist.*, ii., p. 22 *et seq.*) says this is Brendan of Clonfert, and maintains that it was to Brittany and not Great Britain that he went, that St. Malo was not educated in Great Britain, and that the places named in their history are in Brittany. This, however, does not agree with the received narrative, and is contrary to that of Lobineau in his *Life of St. Malo.*

St. Simon Stock, Conf., A.D. 1265.

SIMON STOCK was a native of Kent, and of a distinguished family. At the tender age of twelve years he was favoured with a holy inspiration to leave his parents and all the advantages of the world, and take up his dwelling in the hollow trunk of a decayed tree. There he abode for twenty years, nourishing himself with roots and wild fruits, practising superhuman austerities, but enjoying a sublime gift of prayer. After that, he heard that the Carmelite friars had been introduced into England, and feeling assured that God willed that he should henceforth serve Him in that Order, he humbly sought and readily obtained permission to enter it, at their house at Aylesford, in Kent. Simon was afterwards sent to study at Oxford, where he graduated in theology and qualified himself to labour with success in the service of souls. The fruits of his zeal were abundant, and his writings on religious subjects most beneficial. On the death of Alan, the General, in a Chapter held at Aylesford, Simon was unanimously chosen to be his successor. The services he rendered to the brotherhood were conspicuous, and among them was the Confirmation of the Rule, obtained from Honorius III. His acknowledged sanctity and his frequent miracles made his influence irresistible, and he turned all things to the glory of God. Above all, he was distinguished for his devotion to the ever-blessed Mother of God, and it was while he was General of the Order which bears her name that, according to the Carmelite tradition, accredited, it may be said, by the universal Church, he was favoured with the celebrated vision of the holy Scapular. Our Blessed Lady presented him with the badge of her service, and promised to all who should wear it with devotion and fidelity, that they should receive special protection during life, and at death should never want the succour needful for their salvation. The Saint lived to the age of a hundred years, and died in his convent at Bordeaux. His relics were preserved there, but a notable portion of this sacred treasure has happily been obtained for the Carmelite Church of St. Simon Stock at Kensington. The festival has been granted to England by Pope Leo XIII. The Carmelites have a special Office, with proper hymns, &c.

St. Primael.
Hist. Lobineau, Saints de Bretagne, vol. i., p. 33.

St. Carantac.
Cal. 95.
Mart. M; also M of Exeter.
Leg. Tinm., fol. 134*a*; Nov. Leg., fol. 56*a*; Whitf. Add.; W. 2 (17 May); Chal.
Hist. Boll. (4th vol. of May, p. 585); Alford's Annals.

St. Brendan.
Cal. 63; Modern Irish.
Marts. Rom. Molanus (add. to Usuard).
Leg. Tinm., fol. 128*a*; Capgr. (burnt); Nov. Leg., fol. 43*b*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. Lobineau, Saints de Bretagne, ii., p. 55.
Moran's Irish Saints in Gt. Brit., pp. 30, 45.

St. Simon Stock.
Mart. Rom. (Carm. Suppl.).
Leg. W. 1 and 2; Chal.; Lessons in Brev. (Suppl.).
Hist. Boll. (4th vol. May), p. 653.

THE SEVENTEENTH DAY.

At Malmesbury, *the holy memory of* ST. MAILDULF, *Confessor and Monk.*

St. Maildulf, Conf., A.D. 673 c. No Day.

ST. MAILDULF, otherwise called MELDRUM, was a native of Ireland, where he was eminent for his proficiency in learning and philosophic studies, and where he professed the monastic life. A desire of perfection and complete detachment from the world made him, as so many others in that age, seek a voluntary exile from his own land. Arriving at Malmesbury, then called Bladon, Maildulf was attracted by the aspect of the vast forest, which then surrounded the place, as a site admirably adapted to his design of leading a solitary life. There he fixed himself; and in order to provide the necessaries of life, undertook to instruct such of the youths of the neighbourhood, as chose to betake themselves to him. The number of his scholars soon increased; and as many of them wished to place themselves entirely under his guidance, he was induced to form a community, which afterwards became the celebrated Abbey of Malmesbury. The most eminent of these disciples was St. Aldhelm, who, after completing his studies under St. Adrian at Canterbury, chose Malmesbury as the place of his religious profession. In a document of Pope Sergius I., c. 701, St. Maildulf is mentioned as the founder of the Church of St. Peter and St. Paul. There he was buried, and his relics held in great veneration, until, after the Norman Conquest, they were removed, together with those of St. Aldhelm and others, to the Church of St. Michael.

Leg. W. 2 (18 April); Chal. (25 May).

Hist. Beda, v., c. 18.
Malmesb. Pont., i., § 189.
Leland, Collect., iii., 158.

THE EIGHTEENTH DAY.

At Shaftesbury, *in Dorsetshire, the commemoration of* ST. ELGIVA, *Queen, Widow.—Also the translation of* ST. MILDRED, *Virgin and Abbess, whose deposition is on the 13th of July.*

St. Elgiva, Widow, A.D. 971. ELGIVA was the wife of King Edmund, and mother of his successors, Edwig and the great Edgar. She was a woman of many virtues, and greatly venerated for her piety and supernatural gifts. She abounded in alms-deeds and every good work, her sweetness and piety were obvious to all who beheld her, and she had an utter contempt of vain ornaments and dress. Elgiva had moreover the gift of prophecy in a remarkable degree, and by her prudent counsel was a main support to her illustrious son, Edgar, who held her in the highest respect. Through her liberality, the Monastery of Shaftesbury was rebuilt or enlarged, and in that sanctuary her sacred relics reposed. The name of the Saint in the ancient English language was Ælgifu, Elgiva or Algyva being the Latin form adopted by the chroniclers.

One MS. only of the Saxon Chronicle (*Cott. Tiber.*, B. iv.), after mentioning the death of Edmund, adds: "Aelfleda at Domerham, Elgar's daughter the earlderman, was then his queen". It is difficult to understand this passage, unless we suppose a mistake in the name, as it is clear that Elgiva long survived her husband.

Malmesbury says Elgiva "fecit monasterium"; but if this refers to Shaftesbury, it had already been built and endowed by Alfred, for his daughter Ethelgiva.

St. Elgiva.	St. Mildred.
Cal. 15.	*Cals.* 26, 46, 48.
Mart. L.	*Mart.* I.
Leg. W. 1 and 2 (5 May); Chal.	
Hist. Malmesb. Reg., ii., § 8; Pont., ii., § 86.	

THE NINETEENTH DAY.

At Canterbury, *the deposition of* ST. DUNSTAN, *Confessor, Archbishop of Canterbury.—At* Tyburn, *the precious martyrdom of the Venerable* PETER WRIGHT, *Priest of the Society of Jesus.—At* Tours, *in France, the deposition of the religious and most learned Monk,* ALCUIN, *by birth and education an Englishman.*

St. Dunstan, Bp., Conf., A.D. 988. DUNSTAN was born of a noble line, the names of his parents being Heorstan and Kynedritha. He received his early education from the Irish pilgrims who had settled at Glastonbury, his native place. Dunstan received the clerical tonsure at an early age, and was yet a boy when he was called to the Court of King Athelstan, from which he was however expelled through the jealousy of some of his companions. A considerable part of the time of his disgrace was spent at Winchester with St. Elphege the Elder, who persuaded him to embrace the monastic state, which he had already done, when restored to favour by King Edmund. He was still very young when appointed by that Prince Abbot of Glastonbury, a monastery at that time fallen into a state of sad decay, and which owed its future greatness to the restoration, which he effected in its spiritual and temporal condition.

Dunstan enjoyed the highest esteem of the two Kings, Edmund and Edred, and devoted much time to their service, as one of their chief advisers in the administration of the realm; but when the unhappy Edwy succeeded, the holy Abbot, finding himself obliged to reprove the vicious propensities of that unruly boy, became the victim of persecution, and was obliged to take refuge in Flanders. During this interval the bad government of Edwy provoked a rebellion in a great part of the kingdom; and when it was found that the royal authority could not be restored, Edgar, his brother, was induced to accept the rule of those provinces as a separate state, till the death of King Edwy left him sole monarch.

Dunstan was recalled to England, and as his Abbey was in the power of Edwy, Edgar caused him to be nominated Bishop of Worcester, the first See that became vacant. Afterwards he was promoted to London, and finally to the Metropolitan Church of Canterbury, as had been predicted by St. Odo, the Archbishop, on giving him episcopal consecration. Great was the work of reparation which the Saint had to accomplish in this position of authority, and his labours were unceasing in behalf of both Church and State. Having visited Rome and received his pallium, he returned to resume the good work already commenced, and he was so happy as to find zealous co-operators in St. Oswald, Bishop of Worcester and Archbishop of York, and St. Ethelwold, Bishop of Winchester, as well as the ready support of King Edgar in all his good designs.

The monasteries which had been destroyed by the Danes were rebuilt, and many new ones added; the monastic spirit, which had almost perished in those troubled times, was revived; the clergy, who had become worldly, and too often scandalous, in their lives, were corrected, and in several of the cathedrals were replaced by monks, for the devout celebration of the divine offices and the edification of the people. King Edgar not only lent his willing help to those salutary reforms, but chose Dunstan as his chief counsellor in the affairs of his realm; and, with his advice, promulgated those excellent laws, and took those wise measures, which gained him the reputation of one of the greatest and most beloved sovereigns, who have ruled in this land. But the favours of the Court could not shake the holy man in the stern performance of his duty. He was faithful in rebuking the Prince for those vices by which a part of his life was stained, and even inflicted on him a penance of seven years, to which he humbly submitted. St. Dunstan was a man of learning, and skilled in other arts and sciences, besides those proper to his calling. During his life he was greatly venerated for his sanctity and the holy discipline he established; and God marked His approval by the innumerable miracles which he performed, both during his life and after his death. The devil showed his malice and rage against the Saint in many ways, but was always defeated, and could gain no advantage over him, nor make him cease from his labours.

St. Dunstan ruled the English Church during twenty-seven years, and was invited to the everlasting reward of his good deeds on the 19th May, 988. He was buried at his Cathedral Church, and there continued to repose, the Glastonbury tradition of his translation to that Abbey being apparently without foundation.

V. Peter Wright, S.J., A.D. 1651. The Venerable PETER WRIGHT was born at Slipton, in Northamptonshire, of pious but poor parents, and on the death of his father was obliged to take service in a Protestant family. The sad consequence was that, being young at the time, he lost his religion, though as he grew older he gradually recovered it, and going abroad, was reconciled by the Jesuit Fathers at Liege. Wright then began a course of study in one of their colleges, and in due time entered the novitiate at Watten. The effects of the training he received were remarkable and lasting, and from being naturally hasty and passionate, he became from that time singularly calm and sedate. After his ordination several important offices were confided to him, until he accompanied Sir Henry Gage into England. On the death of that distinguished Royalist, in 1644, Fr. Wright went to reside with the Marquis of Winchester, where he remained till he was seized by the pursuivants on Candlemas Day, 1651.

The good father was committed to Newgate on the suspicion of being a priest, and was happy enough to be confined in the same room with Mr. Cheney, a secular priest, from whom he received the helps of religion. Great efforts were made to obtain the release of Wright, but on the evidence of certain apostates his priesthood was proved, and he was condemned to death, upon which he publicly gave thanks to God, in the words of St. Peter, that it was not as a criminal or evildoer that he was convicted, but as a Christian for the profession of his faith. On the day of his execution he had the happiness of celebrating Mass with great devotion, and when summoned to the hurdle by the knocking at the gate of his cell, his answer was : " I come, sweet Jesus, I come ". The crowd at Tyburn was enormous, and the holy man was allowed to address some moving words to them, in which he expressed his free forgiveness of all, and his perfect resignation, or, rather, his great happiness, in laying down his life for his Heavenly Master. The body of the Martyr was quartered in the usual manner, but his friends were permitted to carry away his sacred remains, which were afterwards honourably deposited in the Jesuit College at Liege.

Alcuin, A.D. 804.

The holy and most learned monk ALCUIN, celebrated thoughout Christendom under the name of Flaccus Albinus, was born of noble parentage, in the city of York, and studied in the school founded by the Archbishop Egbert, of whom he delighted to speak in terms of gratitude and the highest praise. Alcuin became a monk in York, where he was ordained deacon, and eventually was appointed head of the school from which he had derived his own learning. Having been deputed by Eanbald, the Archbishop-elect, to bring his pallium from Rome, he met the Emperor Charlemagne at Parma, and was earnestly pressed by him to return with him to Paris. Alcuin however felt bound to return to the sphere of duties, in which obedience had placed him, and it was not until Charlemagne had obtained an order from the Archbishop and the King of Northumbria that at length he went to Paris. The Emperor then opened a school in his own palace, as well as an academy for learned discussions. Over these Alcuin presided, and they were attended by the princes, nobles, and a great number of scholars. In this way that impulse was given to learning and the arts of peace which were no less an honour to the great Prince, than the splendid victories of his arms. Alcuin was constrained to take upon himself the government of many abbeys and religious houses, as the Emperor judged it the best means to revive or maintain them in strict discipline and observance. Among these was the Abbey of St. Martin, at Tours, to which the servant of God at length, and with much difficulty, obtained leave to retire. After governing it as Abbot for some time, during which he continued to assist the Emperor by his counsel, he was finally permitted to resign all his dignities, and as a simple monk living under obedience to await the coming of his Lord.

His holy death took place on the 19th May, 804. Great as is the reverence in which Alcuin has ever been held, it does not appear that he has ever received the special honours due to those who are publicly recognised as Saints.

St. Dunstan.

Cals. 1, 2, 3, 4, 5, 9, 11, 13*a*, *b*, *c*, 14, 15, 18, 24, 26, 37, 38, 39, 41, 48, 54, 56, 58, 59, 62, 63, 65, 67, 95, 102.

Marts. Rom., H, K, L, I, N, P, Q, R.

Leg. Tinm., fol., 135*a*; Capgr. (burnt); Leg. Nov., 88*b*; Whitf. Sar.; W. 1 and 2; Chal.

Hist. Malmesb. Pont., i., § 18.

Lives of St. Dunstan and Introd. by Stubbs (Rolls Series).

Ven. Peter Wright.

Hist. Challoner's Miss. Priests, vol. ii; Foley's Records.

Alcuin.

Mart. C.

Leg. W. 1 and 2; Chal.

THE TWENTIETH DAY.

At Hereford, *the passion of* ST. ETHELBERT, *King and Martyr.—At* Croyland, *in Lincolnshire, the holy memory of* ALTHRYDA, *Virgin, the betrothed wife of the martyred King.*

St. Ethelbert, King, M., A.D. 793. ETHELBERT was unexpectedly called to succeed his father, Ethelred, as King of the East Angles, when he was yet a youth engaged in his studies. He ruled his people wisely and to their great profit for a number of years, and in great personal holiness of life, his most prominent virtue being his singular humility. Contrary to his own inclination, he was induced by his nobles to consent to marry, in order to secure an heir to the throne, and so prevent the wars which otherwise were too likely to follow his death. Proposals were made to Offa, the powerful King of the Mercians, who consented to give him his daughter Althryda in marriage, and invited him to his Court to carry away his bride. Ethelbert accordingly hastened to Sutton, in Herefordshire, where Offa then resided, and was received with a show of hospitality, but in truth with the blackest treachery. The ambitious and unscrupulous Offa allowed himself to be persuaded by his wife Cynethryth, that for reasons of state the contract should not be executed, but that their holy guest should be put to death, whilst he was in their power, and his territories annexed to their own. The fearful crime was privately committed by their order, and the body of the Martyr secretly buried at Marden, on the banks of the

Lugg. Miracles soon followed, to show how precious was his death in the sight of God, and the Saint himself made known his pleasure, that his remains should be translated to the place then called Fernley, but afterwards known as the city of Hereford. This was done accordingly, and it was not many years before a Bishop's See was established there, and his relics became the precious treasure of the Cathedral Church. It is said that the many prodigies which took place at length brought Offa to a sense of his enormous guilt, and that he sought, by numerous good works for the benefit of religion, to make some reparation for his crime.

Althryda, V., A.D. 793. No Day. ALTHRYDA was the daughter of Offa, King of Mercia, and his wife, Cynethryth. She was betrothed to the blessed Martyr, Ethelbert, King of East Anglia, who, as related above, was cruelly murdered by order of her parents, when he came to their Court to celebrate the marriage. Althryda was filled with horror at the perpetration of such a crime, and at once resolved to consecrate her virginity to God, and spend her days in penance and prayer. It is said that she retired to Croyland, and occupied a cell adjoining the church, where for a number of years she led an angelic life of heavenly contemplation.

This name is found in the chronicles under various forms—Althryda, Alfreda, Elfreda, and Ethelfreda.

St. Ethelbert.

Cals. 3, 27, 38, 62, 65, 85, 98.
Marts. L, N, Q, R (in some on 18th).
Leg. Tinm., fol. 144*a*; Capgr., fol. 104*b*; Nov. Leg., fol. 136*b*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. Flor., A.D. 793; Malmesb. Pont., iv., § 170.
Malmesb. Reg., i., § 86; ii., § 210.
Bromton (Twysd. Col., 748).

Althryda.

Hist. Flor., A.D. 793; Bromton (Twysd. Col., 751).
Boll. (1st vol. of Aug.).

THE TWENTY-FIRST DAY.

At Llangollen, *in Denbighshire, the festival of* ST. GOLLEN, *or* COLLEN, *the patron of that place, whose name is found in an ancient Calendar on this day.*—*At* Finchale, *near Durham, the deposition of* ST. GODRICK, *Confessor and Hermit.*

St. Godrick, Hermit, Conf., A.D. 1170. GODRICK was a native of Norfolk, and the son of poor but very pious parents. In early life he exercised a kind of petty merchandise, and went from place to place to sell his wares. In a little time he became a prosperous man, and had to take long journeys in the interest of his trade, and on those occasions paid visits of devotion to the holy spots which lay in his way. Among other places, he found special consolation at Lindisfarne and Farne Island, the abode of St. Cuthbert, for whom he entertained an extraordinary devotion, choosing him, with St. John Baptist, as his particular patron, and setting before him his life of abnegation as the model he desired to copy. Godrick had not, however, as yet determined on changing his course of life, but visited the sanctuaries of the Holy Land, and even after his return to Norfolk, resumed his occupations in the world. But he only waited to know the will of God ; and when this was made clear to him, and he had obtained the willing consent of his parents, he resolved to renounce all, and follow his Lord in that most austere and arduous course, to which he was called. The Saint began by a second pilgrimage as far as Rome, in which his mother obtained her husband's consent to accompany him, and in which she showed such fervour, that, from leaving the gates of London till she came back to the same place, she made the entire journey barefoot. Having conducted his mother safely to her home, Godrick now determined to betake himself to some place where he was entirely unknown, and chose for the purpose the remote city of Carlisle, and there gave himself up to a life of severe mortification and constant prayer. He was the first to enter the church in the morning, and the last to leave it at night, so that it was impossible that his piety should escape observation, and he soon began to attract more attention than was pleasing to him. One thing, however, was most gratifying to him, and that was the present of a copy of the psalter, given to him by a pious citizen, a volume which was scarcely ever out of his hand till the day of his death, though he soon learned the contents by heart.

But Godrick wished to escape the converse of man, and left Carlisle to live in woods and wild spots of the country without any settled habitation, a course of life which he followed for some time, and during which the wolves and wild beasts of the forest, by the divine disposition, showed their reverence for him, and obeyed his will. At length the Saint found himself at Wolsingham, and, having entered a cave near that place, discovered that it was already occupied by a holy hermit of the name of Eilric, who is otherwise called Godwin. The two servants of God, though hitherto unknown to one another, saluted each other by name, embraced and at once resolved to live together, Godrick rejoicing to minister to the aged Saint and benefit by his counsels. After about two years, St. Eilric was called to his rest, and St. Cuthbert appeared to Godrick and intimated to him the place of his future abode. Before settling, however, he made another pilgrimage to Jerusalem, which he performed with bare feet, and then returned to England and fixed his abode at Finchale for the rest of his life, a spot assigned to him by the Bishop of Durham. The rest of the life of Godrick was a continual series of prodigious austerities and miracles and the most sublime contemplation, accompanied with the gift of prophecy. He saw the soul of his friend, St. Robert of Newminster, ascend to heaven, under the semblance of a globe of fire. When St. Thomas, the Martyr, was made Archbishop, though he had never known him, he sent to warn him of the struggle he would have to endure and his exile, and renewed the communication on other occasions, the last time foretelling the approaching martyrdom. Godrick placed himself under the obedience of the Prior of Durham, who sent a priest to celebrate the holy sacrifice in his oratory, and administer the holy sacraments. One of the priests so sent on frequent occasions was Reginald, to whom we owe the fullest life of the Saint, and who was intimately acquainted with him, and heard from his own lips much of what he has related. St. Godrick lived till the year 1170. Though advanced in years, his sufferings were perfected by a long and painful sickness, which he bore with the dispositions of a Saint, predicting the day on which they would cease for ever. He was buried in his own cell, where a chapel was afterwards erected in his honour.

The Priory of Finchale was a later foundation, and erected at some distance from the hermitage of St. Godrick.

St. Gollen.
Cal. 91.

St. Godrick.
Cals. 13*a*, *b*, *c*.
Leg. Tinm., fol. 14*b*; Capgr., fol. 125*b*; Nov. Leg., fol. 157*b*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. Life by Reginald (Surtees, vol. xxiv.).
William of Newburgh, ii., c. 20 (vol. i., p. 140).

THE TWENTY-SECOND DAY.

At Santo Padre, *in the diocese of Aquino and kingdom of Naples, the festival of* ST. FULK, *Confessor, a pilgrim from Great Britain.—At* Chertsey *and at* Windsor, *the pious memory of the holy King*, HENRY VI.—*At* Smithfield, *the passion of the Blessed* JOHN FOREST, *Martyr, Priest, and Friar of the Order of St. Francis.—At* Canterbury, *the martyrdom of the Blessed* JOHN STONE, *Priest and Augustinian Friar, who suffered near the same time with the Blessed John Forest.*

St. Fulk, Conf., A.D. Uncertain. FULK was a native of Great Britain, who, having disposed of his goods for the benefit of the poor, chose for himself a life of poverty and exile, to follow more closely the steps of his Divine Master. He accompanied his friends St. Ardwyne, St. Gerard, and St. Bernard in their pilgrimage to the holy places of Palestine. On their return through Italy, the pious company were attracted by the holy solitude of Mount Gargano, and spent several years there, dwelling in the caves which they found in the rocks, and leading lives of sublime prayer and wonderful austerity. At length, in obedience to a divine call, they started on their way to Rome, though in the event none of them reached the holy city. At Gallinaro, St. Gerard was seized with a fatal sickness, and released from the burden of this life, and a little further on the way, at Arpino, St. Bernard was invited to share his eternal repose. Ardwyne and Fulk journeyed onward, in loving companionship, till they came to Santo Padre, or, as it was then called, Castrofurli, and finding the place devastated by the plague, devoted themselves to the service of the sick in the public hospital. St. Fulk was rewarded with the precious death of a Martyr of charity, and, as an unknown stranger, was buried without the walls of the hospital. It was not until long after that his great sanctity became known and began to be revered. When the hospital was pulled down, and the public way passed over the grave of the Saint, it was observed that no beast of burden could be forced to trample over the sacred spot, the reason of which was explained in an apparition of Fulk himself to a poor lame man, whom he healed of his infirmity, and charged with a message to the priest of the place and the Bishop of Aquino, commanding that his relics should be removed and translated with honour to the church. This was accordingly done, and from that time began the great devotion to St. Fulk, which led to his becoming the patron of the place, the name of which was changed from Castrofurli to Santo Padre, in veneration of him, whom the faithful people delighted to call their holy father. At all times, pious pilgrims visit the shrine of St. Fulk, and experience the benefits of his intercession, but it has been especially in seasons of pestilence that his protection has been felt by his devout clients.

The veneration of the Saint was recognised by Pope Gregory XIII., who granted an Indulgence for the day of his festival.

The Acts of St. Fulk, given by the Bollandists from the Episcopal Chancery of Aquino, call him an Englishman, and a voluntary exile and pilgrim, but say nothing of his companions, or of the brothers he is said by Ferrari to have had. In this the Bollandists think that Ferrari has fallen into some error or confusion of names. These Acts have little to record of the life of the Saint, but relate principally to his translation, and the miracles and events which followed. For the epoch at which the Saint lived, see the note of St. Ardwyne, 28th July.

Henry VI., King, A.D. 1471.

The calamities of a long reign on earth were the means by which God was pleased to prepare this saintly Prince for the inheritance of a kingdom of endless bliss in the future world. The life of HENRY was blameless from the first dawn of reason to its close. His enemies were many, but none of them could deny his purity, his devotion, his patience under trials, or his placable disposition. He did what his unhappy circumstances allowed for the benefit of his people; he oppressed them with no burdensome taxes or extraordinary imposts, but wished all to live in peace and contentment, as well the meanest of his subjects as the great nobles. He had always the interests of religion most at heart, and founded the colleges of Eton and King's at Cambridge.

After his cruel murder, the good King was buried at Chertsey Abbey, and it was not long before miracles began to attest his sanctity. These in the course of time became so numerous that Richard III. was induced to translate his remains to St. George's Chapel at Windsor, perhaps as an act of reparation for his share in the great crime. From that time the sick and afflicted from all parts of the country had recourse to the intercession of Henry, and long lists of well-authenticated graces were drawn up. Henry VII. made great efforts to obtain his canonization, and it appears that Pope Julius II. was prepared to grant the petition, when the death of the King postponed the proceedings, which were never resumed. The sentiment of the nation, however, has ever regarded King Henry of Windsor as a Saint, and the compilers of our more recent martyrologies have given him a place among the eminent servants of God.

John Forest, Priest, A.D. 1538.

JOHN FOREST entered the Order of St. Francis at the age of seventeen, was educated at Oxford, and professed among the Observants at Greenwich. It is said that he became provincial of his Order, and he was also confessor of the Queen Catherine of Aragon. He was a strenuous opponent of the divorce, and for this, or for in some way resisting the King's unlawful proceedings, he was thrown into prison in Newgate. There he remained two years, and in the interval wrote a book "On the Authority of the Church and the Pope". This greatly exasperated Henry, and when

Forest refused to retract what he had written, he was at once condemned to death. It was supposed that the sentence would have been immediately carried out, and a touching correspondence took place between the Queen, who was then in retirement at Kimbolton, and her holy confessor. Such however was not the case, and the Martyr had still to wait about three years before receiving his crown. It would seem that he was well treated in Newgate, as Latimer wrote to complain that such usage was not the way to bring him to conformity, and hinted that the way adopted with the Carthusians was more expedient. Nevertheless, efforts were constantly made, both by torture and otherwise, to persuade him to acknowledge the King's supremacy, which he always resisted without the least wavering, while he prayed that God would avert His anger, justly caused by the sins of His people.

On the 22nd May, Father Forest was dragged on a hurdle to Smithfield, where the order was that he should be burned as a heretic, though it does not appear what was the pretext for so atrocious a sentence. There the chief men of the King's Council were assembled, with authority to spare him if he showed any signs of conformity; and there, too, was Latimer, now called Bishop of Worcester, who was appointed to preach on the occasion. The Martyr heard him unmoved, and answered his arguments with such force that the apostate was unable to reply, and cried out: "Burn him, burn him, for his words prove that he deserves death". In answer to a last appeal, the holy man again made a distinct profession of the Catholic Faith, and cried out with a loud voice: "O Lord God, neither fire nor gallows, nor any torments, shall separate me from Thee". An iron chain was then passed round his waist and under his armpits, and he was suspended over the fire, which scarcely reached to his feet. The fire was so blown with the wind as greatly to prolong his sufferings, while with wonderful intrepidity he continually repeated the words of the Psalm, "In the shadow of Thy wings I will hope, until iniquity pass away". At length the spectators, out of compassion, pushed down the gibbet into the fire, and the sufferings of the Martyr were exchanged for an everlasting crown of glory. To add to the sacrilege, the fire which consumed the holy Martyr was made, in part at least, of the wood of a large sacred image, brought from South Wales, where it was held in great veneration, about which there was an old prophecy that it would one day set a forest on fire.

B. John Stone, M. The Blessed JOHN STONE, Augustinian Friar, is supposed to have suffered for the Faith a little before, or a little after, Fr. Forest. Nothing is known of his history, but he was represented among the pictures of the Martyrs which adorned the old Church of St. Thomas, at the English College in Rome, as may be seen in the rare copies of the engravings still to be found.

St. Fulk.

Mart. Rom.
Leg. W. 1 and 2 (18 Nov.); Chal. (18 Nov.).
Hist. Boll., 6th vol. of May.
Tavani's Life of St. Ardwyne.
MS. Letters from Naples.

Henry VI.

Cal. Sarum of A.D. 1557.
Leg. W. 1 and 2; Chal.; Ferrari.
Hist. Boll., 6th vol. of May.
Harpsfield, pp. 590, 593.

Martyrs.

Hist. Wilson's Catalogue, A.D. 1608.
Sander's Schism (English), p. 128.
Wood's Athenæ. Oxon.; Stowe.
Hope's Franciscan Marts.
Modern British Martyrology.

THE TWENTY-THIRD DAY.

At Rochester, *the festival of* ST. WILLIAM, *Martyr.*

St. William, M. There is much obscurity in the history of this Saint, and no clue to determine the time when he lived. It appears that he was a native of Perth, in Scotland, and that having for a time given himself up to the follies of the world, he was completely converted to the service of God, and devoted himself to a life of most exemplary piety. He was a baker by trade, and made it his custom to give the tenth loaf of every batch of bread to the poor. On one occasion, having found on his way a poor abandoned infant, he carried him home, fed and clothed him, instructed him, and brought him up as his own son. The holy man had resolved on making a pilgrimage to satisfy his devotion, and having passed through England and rested at Rochester, was on his way to Canterbury, when his servant, who seems to have been the very youth whom he had so charitably educated, seized with a diabolical spirit of avarice, resolved to rob and murder his good master. Accordingly, he misled him to a solitary place out of the road, and there accomplished his wicked purpose. The body of the holy man was left exposed and unsought, until an unhappy woman, possessed by an evil spirit, who wandered at large about the country, passed that way and was miraculously healed, by the contact of some object which she took from the venerable body. On hearing of so great a prodigy, the people of Rochester were moved with devotion, and carried the sacred remains with great honour to the Cathedral. It is also related that when the place of the Saint's burial had been long forgotten, it was again made known by the occurrence of various miracles. The 23rd of May is the day assigned to St. William in certain calendars, and is perhaps the anniversary of this discovery.

The legend of St. William is taken from the *Nova Legenda Angliæ* (A.D. 1516), but is not found in Capgrave's MS. (Otho Dix). The history cannot be traced to any earlier record. *Vide* Boll., 6th vol. of May, p. 268.

Mart. Molanus (add. to Usuard).
Leg. Nov. Leg., fol. 311*b*; W. 1 and 2; Chal.
Hist. Boll., 6th vol. of May, p. 268.

THE TWENTY-FOURTH DAY.

At Canterbury, *the deposition of the holy Archbishop*, LANFRANC, *Confessor.*

Lanfranc, Abp., A.D. 1089.

LANFRANC was a native of Lombardy, of a noble family, and early in life distinguished for his learning and virtue. Being desirous of quitting the vanities of the world, he looked out for a religious house, in which he might best carry his purpose to effect, and finally chose the Abbey of Bec, in Normandy, as the poorest and most observant he had met with. Once established there, he was the means of reviving, by his lectures and instructions, the study of ecclesiastical and secular science, which had greatly declined in those parts. The fame of Lanfranc soon reached the ears of Duke William, who made him Abbot of St. Stephen's, at Caen, and gladly favoured all his good works.

After the conquest of England, and the deposition of Archbishop Stigand by the Papal Legate in the Council at Winchester, Lanfranc was called to England by William, and obliged to accept the Metropolitan See of Canterbury. The election was approved by Pope Alexander II., who, on the prelate's visit to Rome, conferred upon him the archiepiscopal pall. During the nineteen years of his episcopate, the labours of Lanfranc never ceased, and were so fruitful in results that he is justly considered one of the greatest prelates and benefactors of the English Church. He reformed many abuses prevailing among the clergy and the monks, and promoted piety and learning throughout the country. He was patient with those who erred, but resolute in carrying out his good purposes. William I. highly esteemed him, and for the most part seconded his efforts; but it was not so with his son, whose faithlessness to his engagements was a source of bitter sorrow to the Archbishop, and seemed to have brought on his last sickness.

The life of Lanfranc was most pure, holy, and devout; his courage was derived from his confidence in God, and was sustained by visions of his great predecessor, St. Dunstan, who at times would appear to him to console him and urge him to perseverance. His charity to those in need was unfailing, and he was not wanting in those magnificent works, which so well become a wealthy prelate. Among these must be mentioned the rebuilding of the Cathedral of Canterbury, after its destruction by fire, which he accomplished with great splendour, and enriched the Church with many precious objects, and a great treasure of holy relics, collected by him with much care for the purpose. It had been his accustomed prayer, that he might die of some malady which would not affect his reason or his speech, and his petition was granted. An attack of fever in a few days brought him to the grave. On the last day of his life, the physicians having ordered him a certain draught, he asked to defer it until he had confessed and received the Holy Viaticum. When this was done he took the cup of medicine in his hand, but instead of swallowing it, calmly breathed his last.

In the *Nova Legenda*, Lanfranc has the title of *Saint*, and elsewhere he is called *Blessed;* but it does not appear that the public honours of sanctity were accorded to him.

Leg. Tinm., fol. 167*a*; Capgr., fol. 174*a*; Nov. Leg., fol. 213*b*; Whitf. Add. (28 May); W. 1 and 2; Chal. (24 March). *Hist.* Malmesb. Pont., i., § 24 *et seq.* Simeon Dunelm., A.D. 1089. Flor. (continuation), A.D. 1089.

THE TWENTY-FIFTH DAY.

At Malmesbury, *the deposition of* ST. ALDHELM, *Confessor, Bishop of Sherburne.*

St. Aldhelm, Bp., Conf., A.D. 709.

ST. ALDHELM is said to have been of the royal family of Wessex, and to have studied under St. Adrian at Canterbury, where he acquired proficiency in the knowledge of the Scriptures, and in all the ecclesiastical and secular learning of the times. He professed the religious rule in the Monastery of St. Maildulf at Malmesbury, and was ordained priest. By order of a Synod held at that time, he wrote a book against various usages of the Welsh Church, which he dedicated to the King of Cornwall, and which was the means of bringing many to Catholic uniformity. St. Aldhelm wrote many books both in English and Latin, in which he shows himself familiar with the classical authors. Some of his writings are still preserved, one of the best known being his treatise on Virginity, addressed to the nuns of Barking.

On the death of St. Hedda, Bishop of the West Saxons, the diocese was divided, and a new See was instituted at Sherburne, of which St. Aldhelm was the first titular.

He was forewarned that his episcopate would be of short duration, and devoted himself with earnest zeal to the spiritual well-being of his flock and to the sanctification of his own soul. After four years he was called to his reward, and buried in the Abbey Church of St. Michael at Malmesbury.

Cals. 1, 3, 4, 5, 12, 15, 18, 37, 39, 54, 63, 65, 95.
Marts. Rom., H, I, L, N, P, Q, R.
Leg. Tinm., fol. 155*b*; Capgr., fol. 9*b*; Nov. Leg., fol. 10*a*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. Beda, v., c. 18.
Malmesb. Pont., v. (Vita S. Aldhelm).

THE TWENTY-SIXTH DAY.

At Canterbury, *the deposition of our Blessed Father*, ST. AUGUSTINE, *first Archbishop of Canterbury, and Confessor, who, together with Pope St. Gregory the Great, has the title of Apostle of the English.*

St. Augustine, Bp., Conf., A.D. 604.

So great was the love of St. Gregory for our race, that it had been his earnest wish to have come himself to preach the Gospel to our forefathers; but the Roman people would not suffer him to leave the holy city for so distant a mission, and afterwards, when he was raised to the Chair of St. Peter, the care of the whole Church obliged him to remain in his See. One of his first thoughts, however, was the accomplishment of the great work by some other means; and for this end he chose ST. AUGUSTINE, with about forty companions, taken from his own Monastery of St. Andrew, on the Celian. They started with his blessing and commendatory letters to the bishops and princes of Gaul; but when they had reached Provence, they heard such accounts of the barbarity of the English, that their courage failed, and Augustine was sent back to ask for further instructions from the Pope. St. Gregory exhorted them to pursue their undertaking, and they resumed their journey, arriving in England in 597. Having landed in the Jutish kingdom of Kent, they were graciously received by Ethelbert, the King, who was also supreme lord of the southern part of the island.

Ethelbert first heard their message at a conference in the open air, but afterwards invited them to Canterbury, his chief city, and provided them with a place of settlement there. He and his nobles heard their preaching with devout attention, and were so impressed by the holy lives of the missioners and their miracles, that many were at once converted to the Faith. The King was among the first to receive baptism, and his example was followed by men of every degree. St. Augustine sent the happy tidings to St. Gregory, and consulted him on many points relating to his neophytes. Great was the joy and thankfulness of the holy Pope. He sent a careful answer to all the questions of Augustine, together with the archepiscopal pall, books and relics and church furniture, a letter for Ethelbert, and several fresh labourers for the new vineyard. St. Augustine went to France, and received episcopal consecration from the Metropolitan of Arles, and then returned to the charge of his flock. The progress of conversion was very rapid, and St. Gregory mentions, in a letter to Eulogius, the Patriarch of Alexandria, that on occasion of the Christmas festival Augustine had baptised no fewer than 10,000 persons in the waters of the Swale, in Kent. By means of the influence and liberality of Ethelbert, the Saint was able to establish two other episcopal Sees, one in London and the other in Rochester, and all seemed to promise the speedy evangelization of the entire island, though following events showed that it was not so soon to be accomplished. In one important respect the efforts of St. Augustine met with a complete failure. It was his earnest wish to bring the Welsh Bishops to conformity with the practices of the Roman Church in matters of discipline, and to induce them to cooperate with him in the conversion of the English. Unhappily, he was unable to persuade them, nor could they be induced to lay aside the feelings of resentment, with which they regarded their conquerors.

St. Augustine governed the English Church during nearly seven years, after which he was called to the reward of his apostolate. He was buried in the Abbey Church of St. Peter and St. Paul, near Canterbury, which he had founded, as well as the Cathedral Church of Christ within the city walls.

Cals. 1, 2, 3, 4, 5, 7, 9, 11, 13*a*, *b*, *c*, 14, 15, 17, 18, 24, 26, 37, 39, 41, 48, 54, 56, 58, 59, 62, 63, 65, 67, 95, 91, 102.

Marts. Rom., A, C, D, F, G, K, L, N, P, Q, R.

Leg. Tinm., fol. 156*b*; Capgr., fol. 22*a*; Nov. Leg., fol. 22*a*; Whitf. Sar.; W. 1 and 2; Chal.

Hist. Beda, i., c. 25; ii., c. 2.

THE TWENTY-SEVENTH DAY.

At the Monastery of St. Paul, *at Jarrow on the Tyne, the passage to life immortal of that great Father of the English Church,* ST. BEDE, *commonly called the Venerable.—At* Durham, *the passion of four Priests, the venerable servants of God,* EDMUND DUKE, RICHARD HILL, JOHN HOG, *and* RICHARD HOLIDAY, *who suffered martyrdom in the cruel persecution of Queen Elizabeth.*

St. Bede, Confessor and Monk, A.D. 735.

ST. BEDE was born about the year 672, on the lands which soon after were bestowed by King Egfrid on the united Monasteries of Wearmouth and Jarrow. When but seven years old, he was entrusted by his parents to the care of St. Benedict Biscop, the Abbot, and brought up in piety and purity, in the sacred precincts. He was soon attached to the house of Jarrow, and when he had attained the age of nineteen, on the presentation of St. Ceolfrid, was ordained Deacon by St. John of Beverley, from whom also he received the priesthood eleven years later. From that time he was constantly employed in study and in teaching. He was ever reading or writing, teaching or praying; and to him all these occupations were exercises of devotion, eliciting frequent and abundant tears of compunction and divine love. He would never accept the office of Superior, that he might not be withdrawn from these holy labours, so beneficial to his brethren and to the whole Church.

Many were his writings, both on sacred and secular subjects; and so highly were they esteemed, that even during his lifetime his homilies and commentaries on the Scriptures began to be read publicly in the churches, and so they have continued to be used to the present day, in common with the great Fathers and Doctors of the Church. His *Ecclesiastical History of the English Nation* is a treasure which has no rival in the records of other countries. It was a special grace of his, not only to impart his vast knowledge to his disciples, but at the same time to train them in the ways of holiness and religious perfection.

For many years he persevered in these incessant toils, sighing only for the rest of the heavenly country; and when the happy time was drawing near, he was seized with great weakness and various bodily ailments, which continued to increase during the space of seven weeks. The story of his last days is related in a letter by his disciple Cuthbert, who was present at the time. Without intermission the Saint continued his daily practices of devotion and study, and was especially engaged with an English translation of the Gospel of St. John. On the Tuesday before Ascension day, his malady was notably increased, but he was singularly cheerful, and urged his amanuensis to hasten his work, for that his Maker would soon take him hence. There was still a chapter unfinished, and his friends would have persuaded him to cease from his toil, but he continued to dictate, until all but one sentence was completed, when he asked that the brethren might be assembled, that he might give them the few little objects he had the use of, such as handkerchiefs, spices, and incense. This he accomplished with singular love and tenderness, asking only the Masses and prayers of the community; and while all were bathed in tears, he alone was filled with joy. The copyist then reminded him that still one verse of the Gospel was unwritten. "Write quickly," said the Saint; and when the youth replied that all was done, he continued: "Thou hast well said it is finished. Hold my head, and turn me towards the place where I have been wont to pray." Thus placed on the floor of his cell, he sang "Gloria Patri et Filio et Spiritui Sancto," and as he named the Holy Ghost, yielded up his own spirit, and went to adore the Holy Trinity for an endless eternity. A heavenly fragrance filled the cell, and those who were present imagined themselves to be in Paradise.

V. Edmund Duke, V. Richard Hill, V. John Hog, V. Richard Holiday, Priests and Martyrs, A.D. 1590.

The Venerable EDMUND DUKE was born in Kent, and began his studies at Rheims, but completed them at Rome, where he was made priest. The other three venerable servants of God were all natives of Yorkshire, and students of Rheims. They were ordained at different periods, but sent at the same time on the Mission in March, 1590. They landed on the north coast, and were immediately arrested on suspicion at a village, where they stayed to rest. The magistrate before whom they were brought discovered them to be priests, and committed them to Durham gaol. While there, they had a controversy with some of the Protestant clergy of that cathedral city; but as this attempt to pervert them was unavailing, they were tried on the bare charge of their priesthood, and found guilty of high treason. They suffered with such meekness and constancy, that all the beholders were filled with admiration, and greatly edified. It was noticed, as a remarkable fact, that the well from which water had been drawn for the purpose of boiling the quarters of the Martyrs as was customary, presently dried up, and so continued for many years afterwards.

St. Bede.

Cals. (26 and 27) 2, 12, 13*a*, *b*, *c*, 15, 17, 26, 54, 62, 65.
Marts. Rom. (26), H, I, L, P, Q, R.
Leg. Tinm., fol. 165*b*; Capgr., fol. 21*b*; Nov. Leg., fol. 34*b*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. Beda, v.; Cuthbert's letter.
Simeon Dunelm., Hist. Eccles. Dunelm., ii., c. 14 *et seq.*

Martyrs.

Hist. Douay Diaries; Challoner's Miss. Priests, vol. i.
Archiv. Westm., iv., p. 123; Catalogues.
Archiv. Westm., Champney, p. 881.

THE TWENTY-EIGHTH DAY.

At the Tower of London, *the passion of the Blessed* MARGARET PLANTAGENET, *Widow, Martyr, who suffered under King Henry VIII.—At* Tyburn, *the martyrdom of three holy Priests, the Blessed* THOMAS FORDE, *the Blessed* JOHN SHERT, *and the Blessed* ROBERT JOHNSON, *who died at the same time in defence of the Catholic Faith, in the persecution of Queen Elizabeth.*

B. Margaret Plantagenet, Mart., A.D. 1541.

This illustrious Martyr was the daughter of the Duke of Clarence, the brother of the Kings Edward IV. and Richard III., and consequently was cousin of Edward V. and of Elizabeth of York, Queen of Henry VII. and mother of Henry VIII. In the reign of Henry VII. Margaret was married to Sir Richard Pole, Knight, a distinguished member of the court, and by him was the mother of several children, among whom was Reginald Cardinal Pole, the last Archbishop of Canterbury. Margaret was distinguished at court for her cultivated mind, and still more for her piety and virtues. Henry VIII. restored to her the Earldom of Salisbury, formerly vested in her family, but forfeited by attainder. He also appointed her governess to his daughter Mary, the future Queen, whose eminent virtue and religion gave evidence of the care with which she had been trained. Moreover, Queen Catherine of Aragon, whose friendship was itself an attestation of no ordinary merit, ever professed the greatest esteem and affection for the Countess of Salisbury.

All this prosperity was changed, however, when the wretched King, blinded by his evil passions, fell away from the right path. His best and truest friends then became objects of suspicion, and those who would not join him in the schism were regarded as his worst enemies. Reginald Pole, who had firmly resisted all his seductive proposals, had been marked for especial hatred, and was obliged to take refuge abroad; and his pious mother, MARGARET PLANTAGENET, whom nothing could shake in her fidelity to the communion of the Catholic Church, also fell into disgrace. As the son was beyond his reach, the King resolved to take the life of the mother. She was accused of treason, and the Bishop of Ely and the Earl of Southampton were sent to examine her, and try to elicit some evidence against her. Her sincerity and honesty of purpose were, however, so manifest that it was clear she must be acquitted if brought to trial, and accordingly the King, at the instigation of Cromwell, obtained an Act of Parliament for her attainder, together with that of several others. Her house was searched, and it was found that she kept a correspondence with her son Reginald, which was itself said to be treasonable, and that she wore round her neck a picture or embroidered representation of the Five Adorable Wounds of Jesus Christ, which they said was the standard of the insurgents in the North. Margaret was detained in prison for two years, and at length brought to the block on the 28th May, 1541. She behaved with perfect constancy of mind, and with the outward dignity befitting her high lineage: she refused to lay herself on the block, as her soul was free from the stain of treason, and the executioners were constrained to use a most barbarous violence, in carrying out their sanguinary commands.

Cardinal Pole received the tidings with heroic firmness. Placing the letter which conveyed them in the hands of his secretary, he said "that he had ever thanked God for giving him so pious and virtuous a mother, but that it was an unexpected grace to be able to call himself the son of a Martyr". The picture of Margaret Plantagenet was painted on the walls of the ancient Church of the English College of Rome, together with those of many other Martyrs, with the sanction of Pope Gregory XIII.

B. Thomas Forde, M., A.D. 1582.

THOMAS FORDE was a native of Devonshire, and became a Master of Arts and Fellow of Trinity College, Oxford. He quitted the University on religious grounds, and went over to the newly-founded English College at Douay in 1571. Having studied theology, received Holy Orders and the degree of Bachelor of Divinity, he returned to England to labour on the Mission. This he was able to do for some years, with great success in the conversion of many souls, before he was apprehended in the year 1581.

He was seized, together with Fr. Campion, at the house of Mr. Yate, in Berkshire, and accused of the pretended plot of Rome and Rheims, neither of which places he had ever seen. Nevertheless, he was condemned on the evidence of two informers, and subsequently molested with many captious questions, with the view of eliciting some opinions, which might be considered treasonable. He bore all with unshaken firmness as to his faith, and declaring himself a loyal subject of the Queen. In his last moments he called upon the Catholics present to pray with him, and as the cart was drawn away, exclaimed: "Jesu, Jesu, Jesu, be Jesus to me".

B. John Shert, M., A.D. 1582.

The blessed Martyr, JOHN SHERT, was born in Cheshire, and educated at Brazenose College, in Oxford. After taking the degree of Bachelor of Arts, he went to London and there became a noted schoolmaster. Afterwards, from religious motives, he crossed over to Douay, and there and at Rome completed his ecclesiastical studies. Having been ordained, Shert was sent on the Mission in 1579, where he had some time to devote to his apostolic work, before he was arrested on the charge of the plot of Rome and Rheims and sent to the Tower. His examination and sufferings were like those of his fellow-captives, and failed to elicit a shadow of proof against him. At the place of execution, when he saw Thomas Forde hanging on the gallows, he exclaimed: "Happy art thou, blessed soul, pray for me". He also thanked God for bringing him to so joyful and glorious a death. In these pious sentiments, and resolutely rejecting the insidious offers, which were made to spare his life, he gave up his soul to God.

B. Robert Johnson, M., A.D. 1582.

The Blessed ROBERT JOHNSON was a native of Shropshire, and in his early youth had been servant in a gentleman's family. He quitted this occupation and went over to Douay, where he was admitted into the English College. When his studies were completed, he was made priest and sent into England in the year 1576. When the pretended conspiracy of Rheims and Rome was hatched, Johnson was arrested and sent to the Tower in 1580. He was repeatedly racked and treated in the same manner as his fellow-Martyrs. His execution immediately followed that of Forde and Shert, and his behaviour was most pious and edifying. He professed faithful allegiance to Elizabeth, and prayed that God would give her grace, that she might stay her hand from shedding innocent blood.

Hist. Sanders on the Schism (English Version), p. 511.
Modern British Mart., vol. i., p. 124.
Lingard's Hist. of England, vol. v.
Bridgwater's Concertatio, fol. 86*b*, 87*b*, 89.
Douay Diaries; Challoner's Miss. Priests, vol. i.
Archiv. Westmon., iv., p. 65; Catalogues.
Archiv. Westmon., Champney, p. 773.

THE TWENTY-NINTH DAY.

In Wales, *the festival of* ST. ERBIN.—*At* Rocca d'Arce, *in the kingdom of Naples, the festival of* ST. ELEUTHERIUS, *Confessor and Hermit, who, according to the ancient tradition of that place, was a native of Great Britain.*—*At* Ponte Corvo, *in the Pontifical States, the festival of* ST. GRIMOALD, *Priest and Confessor, also said to have come from this country.*—*At* Tyburn, *the passion of the Blessed* RICHARD THIRKILL, *Priest and Martyr, under Queen Elizabeth.*

St. Eleutherius, Conf., A.D. Uncertain.

ST. ELEUTHERIUS, hermit and confessor, was, according to the constant tradition, a native of Great Britain. A church is dedicated to him and grateful pilgrims acknowledge many cures obtained through his intercession, especially from the bite of mad dogs. There is also a village in the neighbourhood called San-Lotiero, from his name. Thus the people of Arce possess the remains of two Saints, natives of our island, St. Eleutherius and St. Bernard.

Baronius speaks of documents relating to St. Eleutherius in the episcopal archives of Aquino. Ferrari complains that he could not obtain permission to see them; nor could the Bollandists. The former writer was told by the people, that he was English, and brother of St. Fulk and St. Grimoald, with whom he had travelled in pilgrimage. This can hardly be reconciled with the legend of St. Fulk, and the Bollandists think that with regard to this relationship Ferrari has fallen into some confusion. The date of St. Eleutherius is under the same uncertainty as that of St. Ardwyne and his companions.

St. Grimoald, Conf., A.D. Uncertain.

The festival of ST. GRIMOALD occurs in the Roman Martyrology on the 29th September. He is said to have been an Englishman, but on evidence which is by no means conclusive. He was Archpriest of Ponte Corvo, an appendage of the Pontifical State, lying within the Neapolitan frontier. Grimoald received a message, by means of a pious man, from St. John the Baptist, to build a church in his honour, and to devote himself with renewed fervour to austerity of life and works of mercy. He faithfully obeyed the heavenly summons, and became a Saint and the worker of many miracles.

We have short Acts of St. Grimoald, written by a Bishop of Aquino, A.D. 1125 c. They do not determine the epoch at which he lived, nor do they say anything of his parentage and companions. Ferrari was told at Rocca d'Arce or at Arpino, that he was the brother of St. Eleutherius and St. Fulk, and their fellow-pilgrim, and therefore from Great Britain. His being a fellow-pilgrim with St. Fulk at least would seem to be an error of Ferrari's or of his informants, and so the Bollandists understand it; but there is nothing to disprove the rest of the story.

B. Richard Thirkill, M., A.D. 1583.

The Blessed RICHARD THIRKILL was a native of the bishopric of Durham, and was already advanced in years, when he went to study for the priesthood at Douay and Rheims. He was ordained in 1579, and gave expression to sentiments of extraordinary devotion, in considering the greatness of the gift bestowed on him. For eight years of his life it was his daily prayer that he might lay down his life for the Faith, and his petition was granted after he had laboured a few years in the Mission. He was apprehended on suspicion, while going by night to visit a Catholic prisoner in one of the gaols of York. He boldly acknowledged his priestly character, and the object of his coming to England, and answered all questions put to him, except such as might compromise others. There was therefore no hesitation about his sentence, which he received with great joy, protesting that if he had a thousand lives he would gladly lay them down in the same cause. "This is the day," he exclaimed, "which the Lord hath made, let us exult and rejoice in it." In his prison he had found means of showing his zeal by working for the conversion of the felons with whom he was confined, and before the bar he had an opportunity of encouraging and consoling other Catholics who were brought up on the charge of recusancy. The execution of the Martyr was carried out in the accustomed manner, with all the barbarous circumstances required by the law of high treason.

St. Erbin.
Cal. 91.

St. Eleutherius.
Mart. Rom.
Leg. W. 1 and 2 (3 June); Ferrarius.
Hist. Boll., 8th vol. of May, p. 61.

St. Grimoald.
Mart. Rom. (29 Sept.).
Hist. Boll., 8th vol. of Sep., p. 184.

B. Richard Thirkill.
Hist. Douay Diaries; Challoner's Miss. Priests, vol. i.
Bridgwater's Comcertatio, fol. 116.
Archiv. Westmon., Champney, p. 777.

THE THIRTIETH DAY.

At Bawburg, *in Norfolk, the deposition of* ST. WALSTAN, *Confessor.—At* Tyburn, *the passion of four Blessed Missionary Priests, who suffered martyrdom at the same time under Queen Elizabeth—namely, the Blessed* WILLIAM FILBIE, *the Blessed* LUKE KIRBY, *the Blessed* LAWRENCE RICHARDSON, *and the Blessed* THOMAS COTTAM, *of the Society of Jesus.—Also at* Tyburn, *in the reign of James I., the martyrdom of the venerable servants of God,* WILLIAM SCOT, *Priest and Monk of the Order of St. Benedict, and* RICHARD NEWPORT, *Priest.*

St. Walstan, Conf., A.D. 1016. ST. WALSTAN was the son of wealthy parents, residing at Bawburg, otherwise called Baber, near Norwich. From them he received a pious education, and was so captivated with the maxims of Christian perfection that, at the age of twelve years, he renounced his inheritance and engaged himself as servant at a farm at Cossey in the same neighbourhood, and in that humble capacity persevered to his death. He made a vow of celibacy, but never joined a religious order, practising a life of devotion and labour for the love of God. Notwithstanding his poverty he found means of assisting the poor, and, when other sources failed him, he would give them his clothes or shoes. His happy death took place when he was actually engaged in labour in the field; and, his virtues being well known, his remains were borne by the people to his native place. Both at Bawburg and Cossey there are holy wells, which bear his name; and in the course of time a chapel was erected to him in his parish church, and his name united to that of Our Blessed Lady as a principal patron. This shrine and the holy wells were formerly visited by many pilgrims, even from distant places, and especially by husbandmen and agricultural labourers, who honoured the Saint as one of their own body.

Holy Martyrs, A.D. 1582.

The Blessed WILLIAM FILBIE was a native of Oxford, and a member of the University; but on account of his religious convictions, left the country and went to the College at Rheims. Soon after his ordination he was sent on the Mission, and was very shortly arrested, at the same time with Fr. Campion and others. He was committed to the Tower, and after some months tried and condemned for conspiracy, on the perjured evidence of men whom he had never seen in his life. As he showed more than ordinary cheerfulness and constancy on this occasion, he was ordered to be pinioned with iron manacles, which he bore from November till his happy death in May. His behaviour at his execution was in every respect most devout and edifying. Mercy was offered, if he would acknowledge himself guilty, which his conscience would not allow him to do. He desired all Catholics to pray for him, and with the words, "Lord, receive my soul," calmly submitted to his cruel sentence.

Blessed LUKE KIRBY was born in the north of England, and was a Master of Arts in one of the Universities. He went over to Douay, and was ordained priest and sent to England in the year 1578, though he did not remain there long, but travelled to Rome that he might perfect his studies in the English College. On his return to England, Kirby was soon apprehended and committed to the Tower, and while there subjected to the horrible torture called the scavenger's daughter. He was tried at the same time with Fr. Campion, and for the same pretended treason against the Queen, but his execution was deferred till the following May, and took place immediately after that of Filbie. He was much molested even in his last moments by Protestant ministers and others; but nothing could shake his constancy. The sheriff declared that he was authorised to spare his life if he would promise to submit to the Queen and renounce the Pope. To this the Martyr answered that "To deny the Pope's authority was denying a point of faith, which he would not do for saving his life, being sure that this would be to damn his soul". He asked the prayers of all Catholics, but was scarcely allowed to conclude his own devotion before the execution took place.

Blessed LAWRENCE RICHARDSON, whose true name was Johnson, was a native of Lancashire, and a fellow of Brazennose College. He forsook his worldly prospects for conscience sake, went over to Douay, and received Holy Orders, and returning to England, served the Mission in his own country, where he was much esteemed for his extraordinary zeal and piety. The holy man was already in prison, when the pretended plot of Rome and Rheims was invented, and he was tried and condemned on this charge, together with several other priests. The wretches who gave evidence against him had never seen him in their life. His execution followed that of Luke Kirby, and the circumstances attending it were much the same. When offered pardon if he would confess his guilt, his answer was: "I cannot confess an untruth or deny my faith". He asked the prayers of all Catholics, and fervently recited some short devotions. His last words were: "Lord Jesus, receive my soul".

Blessed THOMAS COTTAM, the last of this glorious band, was also a native of Lancashire and a graduate of Brazennose College. On leaving the University he went to London, and there became a schoolmaster for some time; but having embraced the Catholic religion, he went to the College at Douay. From thence he was sent to Rome, where he entered the noviciate of the Society of Jesus. His health, however, at that time was so bad that the Superiors felt unable to keep him, and he went to Rheims, to which place the College of Douay had been transferred. After his ordination he was most eager to begin his work in England, and reached Dover in June, 1580, but was immediately arrested, notice of his coming having been given by a spy with whom he had travelled some time before. He had several opportunities of escaping, but a conscientious scruple lest he should bring others into trouble by doing so, prevented his availing himself of them. During the terrible scene of the execution of his companions, he exhibited the most remarkable cheerfulness and piety, and spoke words of charity and forgivenness to all. He was allowed to hang till he was dead, before the rest of the sentence was carried out.

V. William Scot, M.; V. Richard Newport, M., A.D. 1612.

The Venerable WILLIAM SCOT was a gentleman by birth, and was brought up in the study of the civil law at Trinity Hall in Cambridge. The reading of Catholic books was the means of his conversion, after which he went abroad and entered one of the English Colleges in Spain, from whence he passed to the Spanish Benedictines, and was professed at the Abbey of Sahagun. Having received the priesthood, Fr. Maurus, as he was called in religion, went to London to serve on the Mission, but was apprehended within three days of his arrival. His imprisonment was followed by banishment, and the same thing is said to have been several times repeated, as he always contrived to make his way back. The last time, however, the persecutors resolved on his death, his chief adversary being George Abbot, now called Archbishop of Canterbury, before whom his first examination took place. The trial was held at the Old Bailey, before Chief-Justice Coke and several others, amongst whom was King, the Protestant Bishop of London, the same who, by the marvellous grace of God was himself brought to the Faith shortly before his death. A spirited controversy took place between the holy monk and this prelate; but no proof of his being a priest could be adduced, as he neither confessed nor denied it, and there were no witnesses. By direction, however, of the Chief-Justice, a verdict of guilty was brought in, which the Martyr accepted with unaffected joy.

The Venerable RICHARD NEWPORT, who on the Mission was known by the name of Smith, was born in Northamptonshire, and educated in the Colleges of Douay and Rome. On the Mission he gained the reputation of a laborious priest, and was very happy in bringing back strayed sheep to the fold of Christ, his success being much promoted by the apostolical life he was known to lead. Newport was one of the many priests banished in the year 1606, and while abroad he seized the opportunity of making a pilgrimage to Rome; but it was no long time before he returned to resume his labours. A second exile followed, and once more he made his way back. On his third arrest, the persecutors resolved to silence him for ever; and after seven months' imprisonment, he was brought to trial. Being a man of great resolution and fervour, he at once owned himself to be a priest, but denied all treason, which he would in no way admit to attach to his sacred character. His condemnation followed as a matter of course, and the next day he was brought up with Fr. Scot to hear his sentence.

The holy joy of the Martyrs was obvious to all, while they were in the Sessions house, and the night was spent by them in prison in thanksgiving for their happy lot. On the next day, which was Whitsun Eve, the two were placed on the hurdle and dragged to Tyburn. Fr. Scott had come down in his monastic habit, but was compelled to lay it aside. He submitted, and took occasion to make a short speech, in which he expressed his sincere loyalty to the King. This was before they left the precincts of the gaol, and when they reached the place of execution the sentence was carried out after the accustomed manner.

St. Walstan.

Leg. Nov. Leg., fol. 295*b*; Chal. *Hist.* Butler refers to an old MS. Life.

Hist. Challoner's Miss. Priests, vol. i.

B. Martyrs.

Concertatio, fol. 91.

Louis of Granada, Catech., chap. 22.

Archiv. Westmon., ii., p. 5; iv., p. 120.

Archiv. Westmon., Champney, p. 373.

Ven. Martyrs.

Hist. Challoner's Miss. Priests, vol. ii.

Douay Diaries; Weldon's Notes.

Archiv. Westmon., xi., pp. 251, 253, 257, 275, 301, 345, 347.

THE THIRTY-FIRST DAY.

At Edmundsbury, *the commemoration of* ST. BOTULPH, *Bishop and Confessor.—At* York, *the passion of the Venerable* ROBERT THORP, *Priest, and the Venerable* THOMAS WATKINSON, *Layman, who shed their blood for the Faith in the reign of Elizabeth.*

St. Botulph, Bishop, Conf., A.D. Unknown.

The sacred remains of ST. BOTULPH were venerated in the Abbey Church of Bury St. Edmunds. William of Malmesbury could obtain no account of him, except that he was a Bishop. It has been conjectured that he was in reality the illustrious Abbot St. Botulph; but this is scarcely probable, as we are told how the relics of that Saint were divided by St. Ethelwold, Bishop of Winchester, and King Edgar centuries before the time of Malmesbury, and there is no record of their having ever been translated to Edmundsbury.

V. Robert Thorp, Priest; V. Thomas Watkinson, Layman, A.D. 1591.

The Venerable ROBERT THORP was a native of Yorkshire, and after receiving Holy Orders from the College at Rheims, returned to his own country to exercise his mission in 1585. His labours were singularly blessed; for, though not a learned man, nor of robust health, his piety and great devotion won many souls to God. It is said that he was naturally of a timorous disposition, yet he had the grace to suffer death with remarkable fortitude.

The Venerable THOMAS WATKINSON was a yeoman of Menthorpe, a good religious Catholic, who led a solitary life, and devoted himself to assisting the missioners by every means in his power. It was at his house that the priest-hunters arrested both himself and Robert Thorp. On the eve of Palm Sunday, they had either seen the priest enter his dwelling, or had seen Watkinson's servants cutting palm branches from the trees, which intimated that a priest was there. This they reported to a magistrate, who sent his men so early on Sunday morning, that they seized the two Martyrs before they had risen from their beds. They were tried and condemned at York—Thorp for high treason, as a priest; Watkinson for felony, as the harbourer of priests. The latter was offered his life, if he would once go to Church, and on his steady refusal, the two blessed men were martyred together.

St. Botulph.
Leg. Chal.
Hist. Malmesb. Pont. ii., § 74.

Martyrs.
Hist. Douay Diaries; Challoner's Miss. Priests, vol. i.
Lady Bapthorpe's Narrative (in F. Morris' Troubles).
Archiv. Westmon., Champney, p. 883.

JUNE.

THE FIRST DAY.

At Evesham, *the passion of* St. Wistan, *King and Martyr.* —*At* Tyburn, *the martyrdom of the Blessed* John Storey, *Doctor of the Canon and Civil Law, who suffered for the Catholic religion, under Queen Elizabeth.*

St. Wistan, King, M., A.D. 850.

St. Wistan, King and Martyr, was the son of Alfleda, descended from the ancient royal race of Mercia, and Wimund, son of Wiglaf, actually reigning under the suzerainty of the kings of Wessex. For withstanding the marriage, in contempt of the laws of the Church, of Bertferth his godfather (son of Bertwulf, the successor of Wiglaf on the throne of Mercia) with his widowed mother Alfleda, the innocent youth was cruelly slain, and secretly buried by Bertferth, at a place in Leicestershire, since called, from the Martyr, Wistanstow, now Wistow. Over this spot a pillar of heavenly light was seen for the space of thirty days. St. Wistan's body, thus revealed, was taken up and carried to the Abbey of Repton in Derbyshire, the place of sepulture of his grandfather Wiglaf, where his relics were held in veneration until the eleventh century, when they were translated to the Abbey of Evesham.

B. John Storey, M., A.D. 1571.

The Blessed Dr. John Storey was Principal of Broadgate Hall, in Oxford, where he was made Vicar-General of Bonner, Bishop of London in 1553. He had also a seat in Parliament, and used every means in his power to defend the ancient Faith. Having ventured, in a speech, to repeat the words of Solomon, "Woe to thee, O land, whose king is a child," he found that his life was in danger, and made his escape abroad. On the accession of Mary, Storey returned to England, and was made Chancellor of the diocese of London, some say of Oxford, and perhaps it was of both. His zeal for religion had made him a marked man, and he was arrested at the beginning of Elizabeth's reign. He made his escape, however, and took refuge at Louvain with his wife and children. A great part of his time was spent with the Carthusians in exercises of devotion and penance; but he was much tormented with scruples of conscience at having lost the opportunity of martyrdom by his own act, and would have returned and surrendered himself, had he been able to find a prudent theologian who would sanction such a step. Poverty at length obliged him to accept a place under the Spanish Government, which was that of inspector of ships on behalf of the Customs. Storey fulfilled his new duties with so upright an exactness as to incur the malice of certain shipholders, who conspired to inveigle him into a vessel bound for England, where he was at once delivered up to the officers of the Queen. Thus was the object he had at heart attained. At his trial he refused to acknowledge the jurisdiction of Elizabeth, on the ground that he had become a subject of Spain; he also entirely rejected her supremacy, and refused to renounce that of the Pope. On the eve of his execution he was allowed to receive the spiritual ministrations of Feckenham, the Abbot of Westminster, who was also a prisoner in the tower. The holy Martyr was dragged to Tyburn, and executed after the usual manner, his head being set on London Bridge, and his quarters on the gates of the city.

St. Wistan.

Cal. 63.

Marts. L, Evesham.

Leg. Tinm., fol. 170*b*; Capgr., fol. 257*b*; Nov. Leg., fol. 314*b*; Whitf. Add.; W. 1 and 2; Chal.

Hist. Evesham Chron. (Rolls), p. 325. Malmesb. Pont., p. 297 (Rolls); Flor., A.D. 850.

B. John Storey.

Hist. Bridgwater's Concertatio, fol. Sander's Schism (Eng. trans. and note), p. 200.

Stowe; Modern Brit. Mart., vol. i., p. 129.

THE SECOND DAY.

At Canterbury, *the deposition of* ST. ODO, *Confessor and Archbishop.*

St. Odo, Bp., Conf., A.D. 959.

ST. ODO was the offspring, it is said, of Danish parents, but born in England, where he found a protector in Athelhelm, a pious nobleman of high rank, by whose care he was educated. In course of time Odo dedicated himself to the ecclesiastical state, and, after his ordination as priest, accompanied his patron on a pilgrimage to Rome. Odo was already well known in the court of Edward the Elder, and acquired the entire confidence of his sons and successors, Athelstan and Edmund, by the former of whom he was named Bishop of Sherborne. He was present, by the King's desire, at the great battle of Brunanburg, standing apart and praying, like another Moses, for the victory, whereby the Christian army, under Athelstan, totally vanquished and put to flight the hordes of pagan Northmen led by Anlaf. On the death of Archbishop Wulfelm, the acceptance of the See of Canterbury was pressed on Odo by King Edmund. Odo objected that he was already espoused to the Church of Sherborne, and that, whilst he was a cleric, all preceding occupants of St. Augustine's chair had been monks. His objections were overruled; but before entering on his new dignity the prelate gave a signal example of humility, and of respect (which appears in other actions of his) for the ordinances of old-time, by suing for the Benedictine habit from St. Abbo of Fleury, a monastery then famed throughout the West for its regularity. With St. Abbo he remained on terms of particular friendship and affection; and to him Odo sent his nephew St. Oswald, afterwards Archbishop of York, for instruction in the monastic life.

As Archbishop, St. Odo was a pattern to his flock of all degrees. He was forward, as became his station, to rebuke the vices of kings; among the clergy he maintained discipline; he was urgent with the laity for the performance of their duties as Christian men. He combined with a certain natural austerity an unbounded charity, being ready, as he himself says, if he possessed everything this world could offer, to sacrifice all, and himself also, if thereby he could minister to the salvation of those committed to his pastoral care ; so that, whilst by the great he was feared, he was loved by the good. He warmly exhorted those who had wealth to repair and adorn the house of God, as a most necessary work, and he set an example in the restoration of his cathedral church of Canterbury, which he enriched, moreover, with many relics of the Saints. He died full of years, having lived to see the accession of King Edgar and the dawn of a great day for religion in England. The name he left behind him in the mouth of the common people—at Canterbury especially, where he was best known—Odo the Good, testifies to his merits before men ; whilst miracles during his life, and after his death, showed his favour with God. St. Dunstan, who had received from him episcopal consecretion, had a special veneration for St. Odo, and is reported never to have passed his tomb without kneeling thereat. His shrine was finally placed on the south side of the Crown, at the east end of the present cathedral church.

Cals. 10, 41, 102.
Marts. K, L.
Leg. Tinm., fol. 170*a*; Capgr., fol. 205*b*; Nov. Leg., fol. 243*a*; Whitf. Add.; W. 1; Chal.
Hist. Malmesb. Pont. (Rolls), p. 20.
Life in Boll. and Mabill.

THE THIRD DAY.

At Winchester, *the commemoration of the episcopal consecration of* ST. THOMAS *the Martyr, by Henry of Blois, whom the Saint ever regarded as a beloved father in respect of his age, holiness of life, and mature wisdom.—At* York, *the passion of* FRANCIS INGLEBY, *Priest, who died for the Faith in the persecution of Elizabeth.*

V. Francis Ingleby, M., A.D. 1586. The Venerable FRANCIS INGLEBY was the son of Sir William Ingleby, knight, and was born at Ripley, in Yorkshire. After studying jurisprudence with eminent distinction in London, he went to the English College at Rheims, and on the completion of his course of theology was ordained priest, and sent on the English Mission in 1584. He laboured with great fruit in the north of England for two years, during the most dangerous times, after which he was arrested, on the information of two chaplains of the Protestant Archbishop. From the windows of the palace they had seen him leave the city on foot, and in the dress of a poor man; but as the friend who had accompanied him took leave of him with marks of respect, they at once suspected him to be a priest, and sent to apprehend him. He was accordingly tried, condemned, and executed, merely on the charge of being a priest, ordained by authority derived from the See of Rome.

Con. of St. Thomas.
Hist. Gervase's Chron. (Twysd. Col., 1382).

V. Francis Ingleby.
Hist. Challoner's Miss. Priests, vol. i.; Douay Diaries.
Archiv. Westmon., iv., p. 73; Champney, p. 834.

THE FOURTH DAY.

At Plameur, *in Brittany, the festival of* ST. NINNOC, *Virgin and Abbess.—At* Bodmin, *in Cornwall, the deposition of* ST. PETROC, *Confessor and Abbot.—At* Padstow, *in the same county, the commemoration of three holy disciples of St. Petroc, and his co-operators in the foundation of his monastery,* ST. CROIDAN, ST. MEDAN, *and* ST. DAGAN.

St. Ninnoc, V., A.D. 468 c.

ST. NINNOC was the youngest of the many children of Brecan, Prince of Brecknock, and the sister of many Saints. Her pious parents, though not without reluctance, consented to her choice of a solitary life, which she is supposed to have begun at an early age in Cornwall. Afterwards, however, she removed, with a company of priests and devout persons of both sexes, into Brittany, and settled on the coast in the province of Cornouailles. Ninnoc was well received by the prince of the country, who allowed her to found a monastery, and afterwards made provision for its maintenance. She is said to have lived in this spot during thirty-eight years in all the rigorous practices of the religious life, growing in sanctity and accumulating merits, till she was admitted to joys of the heavenly paradise. The reputation of holiness which she left behind was not confined to Brittany, but spread into other lands; and we find that she is invoked in the ancient English Litanies attributed to the seventh century.

St. Petroc, Abb., Conf., A.D. 564.

ST. PETROC was the son of one of the princes of Wales, and on the death of his father is said to have refused the succession to the crown, accepting only so much of his inheritance as was required for the foundation of a monastery. A number of devout men joined him; but he soon went over to Ireland to study the holy Scriptures, and did not return to Britain, until after a prolonged residence there. At length he settled himself in Cornwall, at the place called by his name, Petrocstow, and now Padstow, and there founded a monastery, which he governed in great sanctity for many years. His devotion next moved him to visit the holy places of Rome and Jerusalem, and he seems to have spent a long time in this holy pilgrimage. On his return to Britain, St. Petroc founded a second monastic establishment at Bodmin, where a great church was built, and served originally by monks, afterwards by secular priests, and finally, from the time of Henry I., by Regular Canons of St. Augustine. It was in this spot that St. Petroc remained till the close of his holy life, leaving a reputation of extraordinary sanctity. In the year 1177, the relics of St. Petroc were furtively carried away by a monk of the name of Martin, and conveyed to St. Méen, in Brittany; but on the complaint of the Prior Roger, King Henry II., by severe threats, obtained their restitution. It seems, however, that a small portion was kept at the Abbey of St. Méen, where the festival of the Saint, under the name of St. Perreux, is still observed with solemnity.

On the same day, the 4th of June, are commemorated ST. CROIDAN, ST. MEDAN, and ST. DAGAN, three holy disciples of St. Petroc, and his zealous co-operators in the foundation of Padstow.

St. Ninnoc.

Mart. French Martyrologies.

Hist. Lobineau, Saints de Bretagne, vol. i., p. 55.

St. Petroc.

Cals. 2, 11, 15, 17, 18, 59, 68, 75, 83.

Marts. N, Exeter (31 May).

Leg. Tinm., fol. 172*b*; Capgr., fol. 225*a*; Nov. Leg., fol. 266*a*; Whitf. Sar. (St. Patryke); W. 1 and 2; Chal.

Hist. Roger of Hovedon (Rolls), vol. ii., p. 136.

Lobineau, Saints de Bretagne, i., p. 248.

Leland's Itinerary.

THE FIFTH DAY.

At Dockum *and at the* Abbey of Fulda, *the deposition of* ST. BONIFACE, *Bishop and Martyr.*

St. Boniface, Bp., M., A.D. 754.

The great ST. BONIFACE, whose name was originally WINFRID, has himself left on record that he was born and bred in England, and in the kingdom of the West Saxons, and, according to constant tradition, the place of his birth was Crediton in Devonshire. Various conjectures have been made as to his parentage, but the only thing certainly known is that St. Lioba, in one of her letters, claims him as her kinsman. The singular piety of Winfrid led him, while yet a child, to desire a complete retirement from the world in some religious house; but the mistaken tenderness of his father was an insurmountable obstacle, until, feeling that his own death was near at hand, he yielded to better counsels and sent his son to be educated at a monastery in Exeter.

At a more mature age the young Saint, after much prayer, betook himself to the Abbey of Nutshell, where he made his profession under the holy Abbot Winbert. Leading a most austere and laborious life, he advanced rapidly in holiness and good learning, and was appointed by his superiors a preacher of the Word of God. But this was not the only mark of the confidence reposed in him; and notwithstanding his humility, such was his reputation that he was chosen by the King as delegate in a mission of great importance to the Archbishop of Canterbury.

It was after this that the Saint began to feel a heavenly attraction for the work of the apostolic missions, which, when he could no longer resist it, he confided to his Abbot. The good man recognised it to be the inspiration of God, and, overcoming his natural reluctance, gave him his blessing and put him on his way. This first expedition of Winfrid, to human eyes, was without fruit. He arrived at Dorstadt, but found that the Frisians had risen against Charles Martel, and that it was impossible to get a hearing for his divine message. He accordingly returned to Nutshell, and on the death of Winbert was chosen Abbot in his place.

But he knew that his work lay elsewhere, and soon resigned his dignity, this time however resolving to begin by obtaining an express commission from the Chief Pastor of the whole flock of Christ. Carrying with him letters of commendation from his own Bishop, Daniel, he went to Rome, and was most affectionately welcomed by St. Gregory II., who held various conferences with him, and committed to him the work of evangelizing the people of Germany. It would be too long to follow the course of his many journeys and successes. After some stay in Thuringia, he joined St. Willibrord at Utrecht, and laboured with him for about three years; but when that great man wished to nominate him as his successor and retire from his charge, the humility of Winfrid could not suffer it, and on the ground that the Pope had sent him elsewhere, he went to preach to the Saxons and Hessians.

After a while he sent an envoy to Rome to report his progress, and in answer was summoned to the holy city by the Pontiff, who was still the same Gregory II. The result was that the Pope insisted on consecrating him Bishop, and sent him back with a general mission to the German race, without assigning to him any particular See. It was on this occasion that the name of Boniface was solemnly given him, though already he had begun to be so called occasionally; and it was in consequence of his successful execution of the Papal mandate, that he gained the glorious title of Apostle of Germany, still attributed to him without dispute. St. Boniface enjoyed great consideration from the Frankish princes of the time; and used his influence in the service of religion. His apostolate progressed rapidly; he founded churches and monasteries of both sexes, calling to his aid zealous men and women from his own country.

On the accession of St. Gregory III. to the Chair of St. Peter, he sent a messenger with letters of due submission and fidelity to the Holy See, and in answer received the pallium of an archbishop. He had however many things to contend with and opposition from various quarters, and among others, a heresy, which it was attempted to spread among his flock; but the vigilance of the holy pastor was sufficient for all. Once more he visited Rome, where he received fresh tokens of favour, and a confirmation of his jurisdiction. His own See was fixed at Mayence, but on the death of St. Willibrord Utrecht also fell under his care, and he appears to have administered it—with the aid of St. Eoban (his fellow-Martyr) and St. Gregory the Abbot—either simultaneously or in succession to one another.

The last stage of the life of Boniface had now begun. His blessed death was revealed to him, and by him communicated to St. Lull, whom he had consecrated as his successor at Mayence, and he took his way to the land of the Frisians, in whose welfare he had ever felt so great an interest. Aged as he was, he laboured for the conversion of those who still remained pagans, and brought back many of those who had relapsed. It was there, and at the place called Dockum on the river Borna, that his victory was consummated by a holy martyrdom. He was holding a conference on the subject of religion, when he and his attendants were treacherously attacked by a body of idolaters, and barbarously put to the sword. This glorious martyrdom at once became celebrated throughout the Church, but his native England was perhaps the first to keep the annual festival. It was not long after his death that Cuthbert the Archbishop of Canterbury held a synod, in which it was resolved to observe the passion of St. Boniface and his companions as a public solemnity—an example soon followed in other countries. Of late years, at the request of the bishops assembled for Œcumenical Vatican Council, Pius IX. extended it to the whole Church. The relics of St. Boniface, and some at least of his companions, were carried to Fulda, to the abbey founded by St. Sturmius with his express sanction, and often visited by him.

The sharers in the martyrdom of the great Bishop are by some authors said to have been fifty-two, but by others scarcely so many. The names of a few only have been preserved. They are—Eoban, bishop ; Wintrung, Walter and Adelhere, priests ; Hamund, Scirebald and Bosa, deacons ; Waccar, Gundicar, Illehere and Battheulf, monks.

It can hardly be doubted that some at least of these were fellow-countrymen of St. Boniface ; but not knowing which they were, and in the silence of ancient records, we can only commemorate their names.

There are several ancient lives of St. Boniface, and among them one by his own disciple, Willibald, who is most probably not the contemporary bishop of Eichstadt of the same name. Marianus Scotus, who lived several centuries later, would make St. Boniface a Scot of Ireland, which cannot be reconciled with the Saint's own words and those of Wandelbert, who says he was " Anglis editus "—of English parentage.

Cals. 1, 2, 4, 5, 7, 9, 11, 15, 17, 18, 24, 26, 39, 46, 65, 62, 67, 95.
Marts. Rom., C, F, D, G, K, H, L, N, P, Q, R.
Leg. Tinm., fol. 174*a* ; Capgr., fol. 36*b* ; Nov. Leg., fol. 39*b* ; Whitf. Sar. ; W. 1 and 2 ; Chal.
Lessons of Utrecht Supp. Brev.
Hist. Mabill., Act. SS. Bened., sæc. iii. (vol. ii., pt. ii., p. 1).

THE SIXTH DAY.

In Devonshire *and at* Ghent, *the deposition of* ST. GUDWALL, *Bishop and Confessor.—At* Guer, *in Brittany, the holy memory of* ST. GURVAL, *Bishop and Confessor, a disciple of St. Brendan at Llancarvan.*

St. Gudwall, Bp., Conf., A.D. 640 c. GUDWALL was born in North Wales, and according to some accounts, was a bishop in his own country. But he longed for a solitary life and retired to a little isle called Plecit, which was in reality a mere rock in the sea. He was followed however by a number of disciples, whom he could not refuse to receive, on whose behalf he worked many miracles, to supply them with what was needful, such as fresh water to drink and the necessary space for their dwelling. In the course of time Gudwall removed with his community, first into Cornwall and afterwards to Devonshire, where he built a monastery ; and it was here that it is supposed he was called to his heavenly rest on the 6th June. When England was afterwards exposed to the incursions of barbarians, the relics of the Saint were removed, to preserve them from profanation, and taken to the Continent. After many translations, they were at length laid up with honour at Ghent, and the festival observed on the 22nd February. Some writers consider that St. Gudwall is the same person as St. Gurwal, the successor of St. Malo as Bishop of Aleth, and consequently that he died in Brittany and not in the monastery in Devonshire.

St. Gurval, Bp., Conf., A.D. 640.

ST. GURVAL was a native of Wales, and well-known as a holy man to St. Malo, when they were fellow-disciples of St. Brendan at Llancarvan. When that great prelate finally retired from his See, to end his days in solitude in the diocese of Saintes, he is said to have urged his people to bring St. Gurval from Great Britain to take his place. Gurval knew by revelation what was in store for him, and humbly submitted to the will of God. He was the instrument of great good to his flock, but after holding the See a short time, to the deep regret of all he retired to a monastery in his diocese called Guer. He was followed by a number of his priests, who desired to live under his guidance. He himself, however, took up his abode in a cave, where at length he reposed in everlasting peace.

The Père le Large, a learned writer of Brittany, and Alban Butler are satisfied that St. Gudwall and St. Gurval were one and the same person ; but this does not appear to be the opinion of Père Lobineau, or his last editor the Abbé Tresvaux.

THE SEVENTH DAY.

At Newminster, *in Northumberland, the deposition of* St. Robert, *the first Abbot at that Cistercian Monastery.*

St. Robert, Ab., Conf., A.D. 1159.

Robert, from his childhood, was conspicuous for his love of retirement and prayer, and distaste for all worldly amusements. He pursued his studies with diligence, and in due time was ordained priest and made rector of a parish in the diocese of York. He discharged his pastoral duties with all diligence, but feeling that his vocation was to the religious state, he resigned his cure and entered either the Benedictine Abbey of Whitby or of St. Mary at York.

It was about this time that Richard the Prior of St. Mary's and a number of the monks, seeking for a life of greater austerity than that prevailing among them, obtained from the Archbishop Thurstin the gift of the land on which the Abbey of Fountains was afterwards erected. There they settled themselves, rejoicing in the many hardships they had to endure, and exercising themselves in ways of the highest perfection. Robert obtained permission to join this holy community, and was noted as one of the most fervent among them, when they were admitted by St. Bernard to the Cistercian Order.

The fame of their virtues attracted visitors to this holy retreat, and one of them—Ranulf de Merlay, lord of Morpeth—was so edified with what he saw, that he resolved to establish them on his own estates, and chose a site near Morpeth as suitable for the purpose. A colony of the monks of Fountains was asked for and obtained, and no more fitting man could be found than St. Robert to be the first abbot of the house. Thus was founded the Abbey of Newminster, and there the Saint remained till the day of his happy death. He faithfully maintained his community in the spirit of the most rigorous observance and fidelity to their vocation; and God so prospered his work that he was able to found another house at Pipinelle, in Northamptonshire. His great delight was in prayer, in which his assiduity was greater than can be described, and in which he was often favoured with visions and extraordinary illuminations.

At length the day came when he was to enter into the fruition of those joys of which he had had a foretaste in this life, and on the 7th of June in the year 1159 he peacefully gave up his soul to God. St. Godrick, the holy hermit of Finchale, with whom St. Robert was united in the closest bonds of a spiritual friendship, at the same time saw his soul ascend to heaven under the semblance of a globe of fire. The sanctity of St. Robert was also publicly proved to the world by the many miracles granted through his intercession.

Marts. Rom., N.
Leg. Tinm., fol. 177*b*; Capgr., fol. 230*a*; Nov. Leg., fol. 273*a*; Whitf. Add.; W. 1 and 2; Chal.
Hist. John of Hexham (Twysd. Col., 265).
Manriquez, Ann. Cistert., A.D. 1132-37-41).
Henriquez, Menol. Cisterc. (7 June).

THE EIGHTH DAY.

At York, *the deposition of* ST. WILLIAM, *Archbishop and Confessor.—At* Canterbury, *the translation of* ST. ELPHEGE, *Archbishop and Martyr.*

St. William, Bp., Conf., A.D. 1154. This eminent Saint was a man of high position in the world, being the son of the Earl Herbert, by Emma, the sister of King Stephen. WILLIAM'S pious disposition led him to choose the clerical state, and in the course of time he was made treasurer of the Church of York. In this position the holiness of his life won the admiration of all, and his fidelity in the administration of his office gained the confidence of all the Chapter, with the exception of the Archdeacon and one or two others, whose jealousy blinded their better judgment. William was canonically elected Archbishop in succession to Thurstin, and was consecrated by Henry of Blois, his uncle, who was Papal Legate and Bishop of Winchester; but his rivals succeeded in impeding his confirmation, and the cause was left undetermined during the whole pontificate of Celestine II. and Lucius II.

When the Blessed Eugenius III. was elected Pope, William hastened to him to sue for his pallium and confirmation; but in the meantime, the great St. Bernard had been persuaded to take an unfavourable view of his case, and the Pope, who always deferred to his judgment, absolutely refused the petition, and in the plenitude of his apostolic authority appointed Henry Mordac, a holy man and a Cistercian monk, Archbishop of York. Soon after this, St. William withdrew to his uncle, the Bishop of Winchester, and chose to live in perfect retirement in a house belonging to him, greatly rejoicing to find himself relieved of the heavy burden, which he had never sought, but had been content to support in submission to the Will of God. In this manner the next seven years passed away, after which the Archbishop Henry died, and the Canons of York again elected William as Metropolitan. The Saint once more felt that it was his duty to submit, and immediately went to Rome to renew his solicitation for the sacred pallium. The Pope was then Anastasius IV., to whom the merits of William were well known, and who with great joy confirmed the election of the Chapter, and invested him with the Metropolitan dignity.

The Saint then returned to England to take possession of his See, and though while on the way he met with renewed opposition from his ancient adversaries, he bore all with the greatest sweetness and charity, and on his arrival at York was received with the most cordial enthusiasm by all his flock. It was on the occasion of his entrance into the city that the Ouse Bridge was so crowded with spectators that it gave way, and a multitude of men, women, and children were precipitated into the river. The holy prelate, afflicted to behold such a disaster, raised his hands and his heart in earnest prayer to God, and, by an obvious miracle, all reached the bank in safety, and not a single life was lost.

It was very shortly after this occurrence that he was seized with a violent fever, which he foresaw would bring him to the grave. Accordingly, he took an affectionate farewell of his friends, and with perfect tranquillity, and in saintlike dispositions, prepared himself for death, which overtook him on the eighth day of his sickness. He was buried in the Cathedral, and from his sacred remains there distilled a health-giving oil, which was the instrument of many miracles. The solemn translation of the relics of St. William did not take place until the year 1283, and is commemorated on the 9th January.

St. William.
Cals. 2, 5, 13*a*, *b*, 17, 84.
Marts. Rom., Q.
Leg. Tinm., fol. 179*b*; Capgr., fol. 255*a*; Nov. Leg., fol. 310*b*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. John of Hexham (Twysd. Col., 273-5); Stubs (Twysd. Col., 1721); Bromton (Twysd. Col., 1028).

Trans. St. Elphege.
Cals. 10, 26, 41, 48, 102.
Mart. K.

THE NINTH DAY.

At Andria, *in the kingdom of Naples, the deposition of* ST. RICHARD, *Confessor, Bishop of that city, and principal Patron of the diocese.*

St. Richard, Bp., Conf. ST. RICHARD, in all the documents and traditions which relate to him, is called an Englishman, but the epoch at which he lived is very uncertain, and the events recorded in his Acts very questionable. It is, however, clear that during a period of civil troubles the relics of the Saint were concealed for their greater security, and the place forgotten for a number of years, until, in the year 1434, they were discovered in a remarkable manner, with various attestations of the honours which had been paid to him as a Saint. An authentic narrative of this event, still preserved, was written by Francis del Balzo, Duke of Andria, who was an eyewitness of what took place, and of several miraculous circumstances which occurred. The case was submitted to Pope Eugenius IV., who recognised that there was sufficient proof of the sanctity of Richard, and that the ancient worship might lawfully be resumed. This Invention took place on the 23rd April; but the proper Mass of the Saint, found in his coffin, indicated the 9th June as his principal feast.

The Bollandists are disposed to place the date of St. Richard in the twelfth century. There is no proof that there ever was a Bishop of Andria till the time of Pope Gelasius II., A.D. 1118. In 1179, there is a record that Richard, Bishop of Andria, effected the solemn translation of certain relics to his Cathedral Church, and it is he whom the Bollandists take to be Saint Richard, plausibly conjecturing that he was made Bishop by his fellow-countryman, Adrian IV. The local tradition, however, is very strong in favour of a much earlier period, maintaining that St. Richard lived in the age of Gelasius I., at the end of the fifth century, and that he was one of three Bishops delegated by that Pontiff to consecrate the sanctuary of St. Michael on Mount Gargano, after the celebrated Apparition. If this be true, the presumption would be that St. Richard was of the ancient British race, and not an Englishman; nor would such a mistake in a distant country be a matter for surprise. Yet, on the other hand, the name Richard is *Teutonic* and not *Welsh*, and it is possible that the Saint may have belonged to one of those families who, as we know, were settled on the coast long before the invasion, and living in peace with the natives, may have embraced the Christian Faith.

Mart. Rom.
Leg. W. 1 and 2; Chal. (6 June and 21 Aug.).

Hist. Bolland., vol. xxi. (2nd of June), p. 245.
Vita di S. Riccardo, pel P. A. M. Di Jorio, Naples, 1830.

THE TENTH DAY.

The festival of ST. MARGARET, *Widow, Queen of Scots and Princess of the royal line of England, whose deposition is on the 16th of November, this being the day assigned by Pope Innocent XII. for its commemoration throughout the Church.—At* Rochester, *the deposition of* ST. ITHAMAR, *Bishop and Confessor.*

St. Ithamar, Bp., Conf., A.D. 671.

On the death of St. Paulinus at Rochester ITHAMAR was chosen to be his successor in that See, and received consecration from St. Honorius, the Archbishop. St. Ithamar was a native of Kent, and for virtue and learning deserved to be compared with his Roman predecessors. It fell to his lot, on the death of Honorius, to consecrate Frithona, better known as St. Deusdedit, who was also an Englishman, to be the new Metropolitan. The veneration in which St. Ithamar was held is attested by several churches' dedication in his honour. He was succeeded at Rochester by Damian.

Cal. 104.
Marts. M, Q.

Leg, Tinm., fol. 317*a*; Capgr., fol. 157*b*; Nov. Leg., fol. 198*a*; W. 1 and 2; Chal.
Hist. Beda, iii., c. 14, 20.

THE ELEVENTH DAY.

At Berien, *in the diocese of Quimper, in Brittany, the pious memory of* ST. HEREBALD, *Confessor and Hermit.*

St. Herebald, Conf., 8th Century. No Day. HEREBALD, or HERBAUD, was a native of Great Britain, and, as it seems from his name, of an English family. He was granted to the earnest prayers of his parents, who had been long married, without the blessing of children. From his earliest days the child showed signs of extraordinary piety, love of prayer, and solitude, together with a spirit of mortification, and when he attained a more mature age forsook his father's house and all he had, to lead the life of a hermit in Brittany. After various difficulties and persecutions, he at length established himself in the parish of Berien, where his sanctity and miracles won the admiration of all men. In this spot he gave up his soul to God, and was buried in the church, which now bears his name.

Hist. Lobineau, Saints de Bretagne, ii., p. 219.
Boll. (6th vol. of June), p. 202.

THE TWELFTH DAY.

At Evesham, *in Worcestershire, the translation of* ST. ODULPH, *Confessor and Priest.*

St. Odulph, Confessor, A.D. 840 c. (ob.). ST. ODULPH, whose parents were French, was born at Orschot in Brabant. He was from a tender age remarkable for his great piety and austerity of life, as well as a love of study. While still residing in his native place he was promoted to the priesthood, but the desire of greater perfection determined him to profess the religious life ; and to carry his purpose into effect, he removed to Utrecht. After living for some time as monk, with great edification, he was persuaded by St. Frederick, who was then Bishop of Utrecht, to undertake a mission to the Frisons, whose instability in the Faith was a cause of great anxiety. St. Odulph laboured amongst them for several years with great success, and afterwards returned to Utrecht, where, at a good old age, he slept in the Lord, and was buried in the Oratory of St. Victor. The cause of the special devotion to St. Odulph at Evesham is related in the chronicle of that Abbey. It is there stated, that in the time of King Canute, certain bold adventurers carried away the relics of the Saint from Staveren, in Friesland, and brought them to London. Ælfward, the Bishop of London, redeemed the sacred treasure at a high price, and as he held the Abbacy of Evesham at the same time with his See, resolved to bestow the precious gift on that monastery. The translation was accomplished with great solemnity and a numerous attendance in the year 1034, and from that time the festival was kept annually on the 12th June. Notwithstanding this narrative, as the devotion towards St. Odulph suffered no diminution in Holland, especially at Utrecht and Staveren, it may seem probable that a portion only of his relics was carried away in the manner described, and as these are said to have been taken from Staveren, a division of his sacred body may have been made already, part being taken from Utrecht to the scene of his apostolic labours in Friesland. In the existing legend, read in the diocese of Utrecht, no mention is made of any translation.

St. Odulph was distinguished by many miracles both in Holland and at Evesham. One of the most remarkable, occurring at the latter place, happened to Queen Edith in the reign of St. Edward the Confessor. This princess, to satisfy her private devotion, had obtained an order to collect whatever relics she pleased from different churches. When she arrived at Evesham, the shrine of St. Odulph was opened that she might make her choice ; but to show the Saint's displeasure and unwillingness to leave his chosen rest, she was at once deprived of sight, which was only restored on her repentance and solemn engagement to abstain from such attempts for the future.

Cals. 50, 63, 68.
Marts. H, L, Q, R.
Leg. Tinm., fol. 186*b*; Capgr., fol. 207*a*; Nov. Leg., fol. 244*b*; Whitf. Sar.; Chal. (18 June); Suppl. to Utrecht Brev.

Hist. Chronicle of Evesham (Rolls), p. 313.

THE THIRTEENTH DAY.

In Sweden, *the commemoration of the passion of* ST. ESKILL, *Bishop and Martyr.*

St. Eskill, Bp., Mart., A.D. 1069 c., or 1026, or 1045. No Day.

ESKILL was one of the company who sailed from their native England in attendance on St. Sigfrid to his mission in the north of Europe. He is called the chaplain of that great prelate, and after sharing his apostolic labours, was consecrated Bishop of Northanscog, the title he bears in his Acts being that of Bishop of Strengnesia. His mission was most successful among his new flock, and great numbers were converted and received baptism. But unhappily a conspiracy broke out against the king of the country, and these neophytes were induced to join in the rebellion, and ended by apostatising from the Faith. The zealous pastor called the people together, and affectionately represented to them the enormity of their guilt. But their hearts were hardened, and the Saint, raising his hands to heaven, prayed to God, if it were His pleasure, to grant some sign to convince them of their error. Immediately the rain fell in torrents, drenching the people all around, while Eskill himself remained dry and untouched by it. Yet such was their blindness that this obvious miracle was attributed to magic, and not to the hand of God; and one wretched man dared to cast a stone at the holy man, and grievously wounded him. Eskill was then dragged before the usurper whom they had made their prince, and by him condemned to death. He was buried, in obedience to a divine intimation, at a place which was called after him, Elkistuma or Skilstuma, and became famous for the miracles wrought by his intercession.

St. Eskill is said to have suffered at the season of Our Lord's Passion, and if this means that the day was Good Friday, and if it was on the 10th April, as some calendars have it, it cannot have been before the year 1069. But the martyrdom is usually placed in 1026 or 1045; so that the precise day cannot be determined.

Leg. W. 1 and 2; Chal. (10 April); Lessons of Ancient Brev.; Modern Suppl. for Poland and Sweden.
Hist. Boll. (11th vol. of June), p. 598.

THE FOURTEENTH DAY.

In the Isle of Bardsey, *on the coast of Carnarvonshire, the holy memory of* ST. ELGAR, *Confessor and Hermit.*

Elgar, Herm., Conf., 1100 c. No Day.

ELGAR was born in Devonshire, apparently about the middle of the eleventh century. In his childhood he was carried off to Ireland by one of the bands of Danish pirates infesting the northern shores of that country, and reduced to slavery. He passed at length into the hands of King Roderick O'Connor, by whom he was made public executioner. From such a state of life, which seemed to him worse than death, he eventually freed himself, by what means does not appear, and quitted the country, after first submitting to the imposition of a due penance. Being shipwrecked on the return journey on Bardsey Island, off the coast of Carnarvonshire, an ancient home of the Saints of Wales, whereby it had gained the name of the Rome of Britain, he was so charmed with the place and its associations that he resolved to spend the rest of his life here in the service of God. For seven years he lived with some cenobites, retiring now and then to solitude apart in the exercise of the greatest austerities. After, as it would seem, the slaughter or flight of his companions at the time of the Norman invasions, about the year 1090, he remained in Bardsey for the last seven years of his life quite alone, trusting in simple faith that his wants would be supplied by God through the ministry of His creatures, and in the friendship of the Saints, former inhabitants of the island, who had already entered into the glory of heaven. During this period he was visited by St. Caradoc, who tried to induce him to go to the mainland and live with him; but the holy hermit kept to his island solitude to the end. Close by his oratory he dug his grave; feeling the approach of death he lay down in it, and here his body was found still warm by some fishermen who happened to land at the time. Some of his relics were taken in the year 1120, to Llandaff, in South Wales, in which church he seems to have been honoured as a Saint.

Leg. Chal. (9 July). *Hist.* Book of Llandaff.

THE FIFTEENTH DAY.

In Wales, *the festival of* ST. DRILLO, *to whom several churches are dedicated.—At* Winchester, *the deposition of* ST. EDBURGA, *Virgin and Abbess.—Also the pious memory of the holy Virgins,* ELFLEDA *and* ETHELHILDA, *the half-sisters of St. Edburga.—At* York, *the martyrdom of the Venerable* PETER SNOW, *Priest, and* RALPH GRIMSTON, *who suffered in the holy cause of religion.*

St. Edburga, V., A.D. 960. EDBURGA was the daughter of King Edward the Elder, by Edgiva, his third wife. In her early childhood she was considered to have given a striking proof of a religious vocation. She was only three years of age, when her father one day calling her to him, set before her on one side various bright jewels, bracelets, and like ornaments, and on the other side the book of the holy Gospels and a chalice, and offered her the choice of whichever she pleased to take. To the admiration of all present, the blessed infant turned her back on the worldly gear, and with signs of devotion showed her reverence for the sacred objects before her. On this, her pious father said to her—"Go, my child, whither God calls thee, and follow the blessed steps of the Spouse thou hast chosen, and truly blessed shall my wife and myself be, if we are surpassed in holiness by our daughter". Like all the children of this great prince, Edburga was carefully educated in all the learning and accomplishments of the age. The monastery chosen for her was that of Winchester, founded by St. Ethelwida, King Alfred's widow. Edburga soon gained the hearts of her sisters in religion by her sweet disposition, her great charity, and singular humility. She would rise in the night and silently take the sandals of the nuns from their bedside, cleanse and anoint them, and replace them while they still slept. Her sanctity increased with her years, and was illustrated by many miracles, both before and after her blessed passage from this world. Her virginal body was laid in the earth at her own monastery, but a portion of the relics was afterwards translated to Pershore.

Elfleda, V.; Ethelhilda, V., A.D. 950 c.

The pious Virgins ELFLEDA and ETHELHILDA were daughters of King Edward the Elder, and half-sisters of St. Edburga of Winchester, their mother being Elfleda, the King's second wife. They both consecrated their virginity by a vow taken in their early years, though Ethelhilda remained in the secular state, while her sister took refuge in a monastery, which was probably the same as that in which her sister Edburga was Abbess. At all events, we are told that they were both buried at Winchester, near the remains of their mother.

V. Peter Snow, M.; V. Ralph Grimston, M., Martyrs, A.D. 1598.

Some accounts state that the Venerable PETER SNOW was born near Ripon, but others that he was of the diocese of Chester. He completed his studies at the College of Rheims, and was ordained and sent on the Mission in 1591. He was able to continue his labours till 1598, in which year, as he was travelling towards York in company with the Venerable RALPH GRIMSTON, a gentleman of Nidd, in that county, both he and his companion were seized, and brought to the bar. The priest was condemned for high treason, on account of his sacred functions, and Mr. Grimston for felony, in aiding and abetting him. They suffered a glorious martyrdom at the same time and place.

St. Drillo.
Cal. 91.
St. Edburga.
Cals. 3, 15, 39, 50, 52, 63, 65, 83.
Marts. H, L, N, P, Q, R.
Leg. Whitf. Sar.; W. 1 and 2.
Hist. Malmesb. Reg., ii., § 217; Pont., ii., § 78.

Elfleda and Ethelhilda.
Leg. Chal. (17 Dec.).
Hist. Malmesb. Reg., ii., § 5.
Martyrs.
Hist. Douay Diaries; Challoner's Miss. Priests, vol. i.
Archiv. Westm., iv., p. 130; Champney, p. 969.

THE SIXTEENTH DAY.

In South Wales, *the festival of* ST. ISMAEL, *Bishop and Confessor.*

St. Ismael, Bp., Conf., A.D.

This Saint is said to have been a disciple of St. Theliau, and to have been consecrated Bishop by him. The name of ST. ISMAEL is found on this day in an ancient Calendar, and a parish still bears his designation.

Cal. 51.
Leg. Chal. (27 March).

THE SEVENTEENTH DAY.

At the Abbey of Ikanhoe, *the deposition of* ST. BOTULPH *Abbot and Confessor.—Also the commemoration of his brother,* ST. ADULPH, *Bishop and Confessor.—At* Hartland, *in Devonshire, the commemoration of* ST. NECTAN, *Martyr, patron of the church of that place.—At* St. Briavels, *in the Forest of Dean, in Gloucestershire, the holy memory of* ST. BRIAVEL, *Hermit and Confessor, from whom the place is named, but of whose Acts we have no record.*

St. Botulph, Ab., Conf.; St. Adulph, Bp., Conf., A.D. 700 c.

The holy brothers BOTULPH and ADULPH belonged to a noble house in some part of England, and went abroad to Saxony, or more probably to Gaul, for the purpose of study and improvement. They attached themselves to a monastery, and assumed the clerical habit, and in a short time made great progress in virtue and knowledge. On the urgent petition of the people, and by the express desire of the King, Adulph was promoted to the episcopal dignity; but Botulph took the resolution of returning to his own country, there to labour in the service of God. At the monastery where he resided there were two sisters of Edelmund, called King of the South Angles, who had made profession of the religious life. They furnished Botulph with letters of recommendation to their brother, as well as to their mother, at that time regent for her youthful son, in which they entreated them to provide the Saint with a place for the foundation of an abbey. He was most graciously received by those princes, as well as by Ethelhere, King of the East Angles, and his son, who chanced to be there at the time. Free permission was given him to choose any unoccupied land which might suit him best; and after mature deliberation, he selected Ikanhoe, generally supposed to be near Boston, in Lincolnshire.

There he laid the foundations of his monastery in the year 654, notwithstanding the molestation he had to suffer from the evil spirits, by whom the place was infested. In a short time he collected a community, whom he trained according to the rule of St. Benedict. Soon Botulph became greatly venerated for his sanctity and miracles, and for the good example given by his disciples. Among other visitors was St. Ceolfrid, who would gladly have remained, had he not been called by St. Bennet Biscop to take part in his work at Wearmouth. His patience was admirable, especially during the long sickness, with which he was visited before he joyfully gave up his soul to God in a good old age. It does not appear when St. Adulph returned to England, but he was buried beside his saintly brother in the Church of Ikanhoe. In the time of the Danes, this holy retreat, like so many others, was utterly laid waste; but in the reign of King Edgar, when, by the zeal of St. Ethelwold of Winchester, various religious houses were restored, and the sacred remains of the Saints sought out and honourably replaced, the relics of St. Botulph, at the King's request, were divided into three portions, the head being sent to Ely, and the body parted between the Abbey of Thorney and the King's own Oratory. The latter portion was afterwards placed in the Church of St. Peter at Westminster by St. Edward the Confessor. It is related that at the time of the translation it was found impossible to separate the bones of St. Botulph and St. Adulph, which was taken to indicate the holy affection subsisting between the two brothers. A certain proof of the great veneration in which St. Botulph was held by our ancestors is the number of churches in different parts of the country dedicated in his honour.

Adulph is called Episcopus Trajectensis, but no such name occurs in the lists of Utrecht or Maestricht. It has been suggested that he may have been auxiliary to the Bishop of one of these Sees, or have been administrator to the diocese during some short interval. Edilmund is said to be the same as Eahlmund or Alemund, of the house of Wessex, then King of Kent, but afterwards of Wessex.

St. Nectan, M., A.D. Uncertain.

NECTAN appears to have been one of the numerous children of Brechan, Prince of Brecknock. Like nearly all of his family he became a Saint, and is said to have suffered martyrdom, but on what occasion is not related. He was buried at Hartland, the church of which place was served originally by secular canons; but in the reign of Henry II. was converted into a Monastery of Augustinians.

SS. Botulph and Adulph.

Cals. 2, 3, 4, 5, 7, 13*a*, *b*, *c*, 15, 24, 26, 37, 41, 54, 56, 58, 59, 62, 63, 67, 80.

Marts. (Botulph) H, K, L, I, N, M, P, Q, R.

Marts. (Adulph) M, Q, R.

Leg. Tinm., fol. 187*b*; Capgr., fol. 39*a* (burnt); Nov. Leg., fol. 42*a*; Whitf. Sar.; W. 1 and 2; Chal.

Hist. Bromton (Twysd. Col., 868); Wallingford (Gale, ii., p. 53); Mabill., Acta SS. Bened., saec. iii., p. 1 (nearly contemporary life).

St. Nectan.

Cal. Exeter.

Marts. M. Q.

Leg. W. 2 (14 Feb.); Chal. (22 Jan.).

Hist. William of Worcester, for Day of Martyrdom.

Oliver's Monast. Exon., p. 204.

Leland's Collect., iv., p. 153.

St. Briavel.

Leg. Chal. (7 August).

THE EIGHTEENTH DAY.

At Tyburn, *the glorious martyrdom of the Blessed* HUMPHREY MIDDLEMORE, *the Blessed* WILLIAM EXMEW, *and the Blessed* SEBASTIAN NEWDIGATE, *all Priests of the Carthusian Order, who suffered in defence of the Papal Supremacy, under Henry VIII.*

B. Humphrey Middlemore, M.; B. William or Thomas Exmew, M.; B. Sebastian Newdigate, M., A.D. 1535.

The Blessed HUMPHREY MIDDLEMORE was a gentleman by birth, who had entered the Charter-house, with the desire of following the ways of Christian perfection in that holy retreat. He held various offices of trust in the community, and was greatly esteemed by his superiors and brethren. When the oath of supremacy was tendered, he resolutely refused to take it, and was in consequence committed to prison.

The Blessed WILLIAM EXMEW was one of the first members of Christ College, Cambridge, then just founded by Margaret, Countess of Richmond, the grandmother of Henry VIII. At the University he was held in respect for his piety, his amiable disposition, and his knowledge of the learned languages. He was but twenty-five years old when he resolved to quit the world and seek a better way among the Carthusians. In the Charter-house of London he took his vows, and gave great edification by his good example, so that he was in the end made procurator of the community. His character and ability gave him much influence over others, and this was the reason why he was chosen with his two companions to be among the early victims of the persecution.

The Blessed SEBASTIAN NEWDIGATE was the third of this chosen band. He had been brought up in the midst of every luxury, and, as it is said, in the very palace of the King, but his piety and holy aspirations had induced him to forsake all, and take refuge in this most severe of religious orders. He had great natural talents and influence, which made him a marked man in the eyes of those who sought the overthrow of the Catholic religion.

The three Martyrs shared the same fate, and on refusing the oath were submitted to an imprisonment of extraordinary cruelty. They were chained each of them to an upright post, and fastened so tightly by the neck and thighs that it was impossible for them to move ; and in this position were kept a whole fortnight, without being unbound for so much as a single instant. When their courage had thus been tested, they were led before the Council, and the oath was again proposed to them. They all unhesitatingly refused to violate their consciences by so criminal an act, and Middlemore alleged various arguments to prove the unlawfulness of what was proposed. Their formal trial soon followed, at which they were charged simply with rejecting the King's spiritual supremacy and with no other offence. They were executed at Tyburn with all the barbarities of the sentence for high treason, which they underwent with perfect resignation and cheerfulness.

Hist. Sander's Schism (English ed.), p. 169.
Modern British Martyrology, p. 14.
Stowe, p. 271.
Cardinal Pole's Defensio Unit. Eccles.
Chancy's Passio 18 MM. Carthus.
Wilson's Catalogue (A.D. 1608).

THE NINETEENTH DAY.

At Tyburn, *the passion of the Blessed* THOMAS WOODHOUSE, *who suffered for the Faith under Elizabeth.*

Thomas Woodhouse, Priest, A.D. 1573.

The Blessed THOMAS WOODHOUSE, who had been ordained priest in the time of Queen Mary, held a benefice in Lincolnshire. His refusal to conform to the ecclesiastical ordinances of Elizabeth led to his arrest, and to his confinement for several years in the Fleet Prison, in the midst of hardships and persecutions of every kind. Nothing could shake his constancy, and at length he was brought to trial and condemned to suffer for high treason. His blessed passion was consummated in the accustomed manner at Tyburn.

From a private letter, it appears that Woodhouse, when in prison, petitioned for admission to the Society of Jesus, and it may be presumed that the request was granted.

Hist. Bridgwater, Concertatio, p. 49.
Sander, Schism (Eng. trans. and Note, p. 317).
Stowe, p. 677.

THE TWENTIETH DAY.

At Tyburn, *the blessed martyrdom of five priests of the Society of Jesus—the Venerable* THOMAS WHITBREAD, *the Venerable* WILLIAM HARCOURT, *the Venerable* JOHN FENWICK, *the Venerable* JOHN GAVAN, *and the Venerable* ANTONY TURNER, *who, in hatred of the Catholic religion, were falsely accused of Oates' plot and condemned on perjured evidence.*

V. Thomas Whitbread, M.; V. William Harcourt, M.; V. John Fenwick, M.; V. John Gavan, M.; V. Antony Turner, M.; all Priests of the Society of Jesus, A.D. 1679.

The Venerable THOMAS WHITBREAD was of a gentleman's family in Essex, was educated at St. Omers, and entered the Society at the age of eighteen years. He was sent young on the English Mission, and there laboured with great zeal and success for over thirty years. He was head of the English province at the time of his apprehension by Oates, and though suffering from severe illness was committed to prison, and on the 13th June brought to trial at the Old Bailey.

The Venerable WILLIAM HARCOURT, whose true name was BARROW, was a native of Lancashire, and had served the Mission for twenty-five years, during which time he had gained the love and esteem of all who knew him. For twenty years he had daily prayed for the grace of martyrdom, and happening to be in London when Oates' plot broke out, he was arrested with others of his brethren, and brought to the bar at the advanced age of seventy-two.

The Venerable JOHN FENWICK, whose real name was CALDWELL, was born in the bishopric of Durham. His parents were Protestants, and entirely cast him off on his conversion to the Faith. He was educated at St. Omers, and joined the Society of Jesus. When ordained priest he was sent to England, and became procurator of the province, and was a diligent labourer in his Master's vineyard. He was among the first who were seized at the breaking out of the plot, and in prison suffered so much from the fetters with which he was loaded that at one time it was thought that his leg must be amputated.

The Venerable JOHN GAVAN or GAWEN (called GREEN in the process), was born in London and sent to St. Omers for his education, where he was so marked for his candour and innocence that he was called the Angel. Having become a Jesuit, and completed his studies, he was ordained and sent on the Mission. In England he was a diligent preacher and in every respect a successful missioner, and was thirty-nine years of age at the time of his apprehension.

The Venerable ANTONY TURNER was a native of Leicestershire and son of a Protestant minister. He took his degree at Cambridge, and was afterwards converted to the Faith, and went to the English College in Rome. At the age of twenty-four he entered the Jesuits' novitiate at Watten, and in due time was sent on the English Mission, which he served for about eighteen years, his residence being chiefly at Worcester. He had great talents for preaching and controversy, with an ardent desire to suffer for the Faith. When the plot broke out, he voluntarily gave himself up to a magistrate, acknowledging that he was a priest and a Jesuit.

These five great servants of God were arraigned at the same time, and most completely vindicated themselves from the charges brought against them, and were able to refute the perjured evidence of Oates, Bedloe, and others by most unexceptionable testimony. But all was in vain; and the jury, by direction of Scroggs, brought in a verdict of guilty.

They were led to Tyburn on the 20th of June, when each of them made a speech in his own justification. They were then allowed time for their private devotions, and were on the point of execution, when a messenger rode up with an offer of pardon, on the condition of owning their guilt and revealing what they knew of the plot. The Martyrs returned thanks to the King for his goodwill, but were unable to accept it on terms which would involve them in the guilt of perjury. The venerable remains of these holy men were consigned to their friends, and were buried in the churchyard of St. Giles' in the Fields.

Hist. Archiv. Westmon., xxxiv., p. 505.
Challoner, vol. ii.
Foley's Records.
Printed Accounts of Trial.

THE TWENTY-FIRST DAY.

At the Abbey of St. Méen, *in Brittany, the deposition of* ST. MAINE, *Abbot and Confessor.—At* Velsen, *in the diocese of Harlem, the festival of* ST. ENGELMUND, *Priest and Confessor.—At* St. Thomas' Waterings, *in Southwark, the passion of the venerable servant of God,* JOHN RIGBY, *Layman, who died for his resolute profession of the Catholic Faith.*

St. Maine, Abbot, Conf., A.D. 617.

ST. MAINE, Abbot, is called in Latin MEVENNIUS, and in French MÉEN, or CONARD-MÉEN. This Saint was a native of Great Britain, and a relative of St. Samson and St. Magloire. His father was a man of great virtue and piety, and in every way fostered the good disposition, which his son manifested from his earliest years. Maine was still a youth when he placed himself under the guidance of St. Samson, whose faithful disciple he remained till the death of that illustrious Saint. He was careful to profit by his teaching and example, lived in continual attendance on him, accompanied him to Brittany, and was one of the monks of his Abbey at Dôle. After the death of his beloved master, St. Maine had occasion to take a journey, and was hospitably entertained on the way by a wealthy man named Cadnon, who persuaded him to accept a part of his own estate for the foundation of a monastery. This was the celebrated Abbey of Saint Jean Baptiste-de-Gael, afterwards known as St. Méen. The want of good water was the only deficiency in the chosen place, and this was supplied by a miracle wrought by the Saint. The excellent reputation of this holy house during the lifetime of the founder is proved by the fact that it was the chosen retreat of St. Judicael, when he abandoned the crown of Brittany to receive the monastic tonsure. St. Maine also established another religious community near Angers, and continued to govern both until his death. He lived to an extreme old age, and at length was supernaturally informed that the desired end was at hand. He called his disciples together and bade them farewell in a touching exhortation. Seeing one of them, by name Austulus, inconsolable at the prospect of their parting, he gave him the comforting assurance that within seven days he should follow him to a better life, a prediction which was literally fulfilled. The Saint's death took place on the 21st June, 617. At the time of the Norman incursions, his sacred relics were taken for safety to St. Florent-le-Vieux, but a considerable portion was afterwards brought back to St. Méen. The Abbey, to the time of the Revolution, was a much-frequented place of pilgrimage. The festival is kept in most of the dioceses of Brittany.

St. Engelmund, Conf., 8th Cent.

ST. ENGELMUND was a native of England, and was distinguished from his youth upwards for singular piety and purity of life. To escape the snares of the world he embraced the monastic life, was ordained priest, and became the abbot of his monastery. But he was called to join his fellow-countrymen in the evangelization of the Low Countries, and arrived in Holland while St. Willibrord was still alive. The scene of his labours was the region called Kennemara, and the spot where he established himself was Velsen, in the diocese of Harlem. He was admired no less for his holy life than for his miracles, and his successful mission, and persevered in the same course till a good old age. When he felt that his pilgrimage had come to an end, he called the clergy around him and took a loving farewell of all. He then devoutly received the holy Sacraments, and made a formal profession of his faith, after which he gave up his soul to God. The place where his relics lay was discovered in a vision to Balderic, Bishop of Utrecht, at a later age, and by him they were translated, it is said, with many others to his Cathedral Church.

V. John Rigby, M., A.D. 1600. The Venerable JOHN RIGBY was a younger son of Mr. Rigby, a gentleman of ancient family, of Harrock, in the parish of Eccleston, Lancashire. He was always a Catholic, but at one time used occasionally to attend the Protestant Church, from fear of the penal laws. He heartily repented of this weakness, and was reconciled by Fr. Jones, the Franciscan Martyr, while he was a prisoner in the Clink, and from that time his life was most zealous and exemplary; insomuch that he was the means of bringing back many who had gone astray, and among them his own father in his old age. Poverty obliged John Rigby to take service, and he was with Sir Edmund Huddleston when he was sent to the Old Bailey to represent one of the family in some matter of recusancy. On this occasion one of the Commissioners began to examine him as to his own religion, the result being that he was forthwith committed for trial, in consequence of his bold profession of faith. When told of this he declared it was the best news he had heard in his life. One of the judges showed great compassion, and did all he could to persuade him to go to church, which would have sufficed to procure his freedom, though the charge against him was that of high treason, for being reconciled to the Church of Rome. This Rigby declared was not the case, as he had always been a Catholic, though it was true he had been reconciled to God by the Sacrament of Penance. Sentence was then pronounced, and from that time the heart of the holy man was overflowing with joy. As he stood before the bar, the irons, which were strongly rivetted to his legs, twice fell off, which appeared to some of the bystanders to be a most miraculous circumstance; but the Martyr himself would only say that he regarded it as a token that he should soon be released from the shackles of the flesh. The place of execution was St. Thomas' Waterings, and on his way thither, and at the gallows, his cheerful meekness and constancy won the admiration of all. He gave the executioner who helped him up to the cart a piece of gold, saying, "Take this in token that I freely forgive thee and others that have been accessory to my death". He kissed the rope as it was put round his neck, and was offering his last prayers, when they were cut short by the impatience of the under-sheriff, and the cart driven away. The Martyr was immediately cut down, and the work of butchery begun while he was yet alive. His head and quarters were exposed in different places in the neighbourhood of Southwark. As the people dispersed they murmured loudly against the barbarity which had been practised, and generally bewailed his death. His life was written by Dr. Worthington, and published soon after the event.

St. Maine.

Marts. M, Q.
Leg. W. 1 and 2 (15 June); Chal. (17 June).
Hist. Lobineau, Saints de Bretagne, ii., p. 30.

St. Engelmund.

Leg. W. 1 and 2 (Martyr and a different history); Chal.
Brev. Suppl. for D. of Harlem.
Hist. Boll. (4th vol. of June), p. 115.
Hist. Episc. Fœd. Belg., vol. ii. (D. of Harlem).

V. John Rigby.

Hist. Challoner's Miss. Priests, vol. i.
Howes on Stow.
Archiv. Westmon., Champney, p. 981.

THE TWENTY-SECOND DAY.

At St. Albans, *near the ancient city of Verulam, in Hertfordshire, the passion of* St. Alban, *the first Martyr of Britain.—Also of the appointed Executioner, who was converted by the miracles and virtue of the great Martyr, and baptised in his own blood.—At* Tower Hill, *the glorious martyrdom of* John Fisher, *Cardinal Priest of the Holy Roman Church, and Bishop of Rochester, who, resisting the impiety of King Henry VIII., sealed his profession of the Catholic Faith with his blood.—In* Wales, *the passion of* St. Winifrid, *Virgin, Martyr, whose festival is observed on the 3rd of November.*

St. Alban, M., A.D. 304 c. The Christians of Great Britain escaped persecution, until the cruel edicts of Diocletian for the extermination of the Faith of Christ were promulgated throughout the Roman empire. The first victim in this island was the glorious Martyr ST. ALBAN. While yet a pagan himself, he had compassionately given shelter in his own house to a cleric of the Christians, whose life was in peril. The good deed met with a speedy reward, and Alban, witnessing the holy life and devotion of his guest, was led by divine grace to seek instruction and to embrace the Christian Faith. Meanwhile, the ministers of the imperial tribunal had traced the persecuted cleric to the dwelling of Alban, and went thither to seek him. On their approach the new Christian wrapped himself in the mantle usually worn by his guest, and met them at the door. In this guise he was supposed to be the victim whom they sought, and straightway led before the judge, who soon discovered who Alban was. As the only means of saving his life, he was required to offer sacrifice to the idols; but the Saint boldly declared himself a Christian, and professed his abhorrence of such sacrilegious rites. In order to shake his constancy he was cruelly scourged; but as this failed, he was conducted by the soldiers for instant execution to the hill over against the town of Verulam.

Various prodigies attended this short march, which so impressed the appointed executioner, that he refused to perform the unholy deed, and declared that he too would be a Christian. Another soldier was called upon to supply his place, and by order of the judge St. Alban and the firstfruits of his glorious confession at the same time received the crown and palm of martyrdom. The latter, though he had never received the Sacrament of Regeneration, was baptised in his own blood, and has ever been considered as a true Martyr, and is recorded as such in the Roman Martyrology. His name is said to have been Heraclius, and that of the cleric for whom St. Alban offered himself Amphibalus. He also shortly afterwards was arrested, and shed his blood for the Faith. The effect produced by these martyrdoms was such that it was found expedient to put a stop to the persecution.

The relics of St. Alban were from the first held in the highest veneration by the Christians, and some centuries later Offa, King of Mercia, founded the great abbey which became the head of the Benedictine Communities in England.

B. John Fisher, Bp. and M., A.D. 1535.

The illustrious Martyr, Blessed JOHN FISHER, was born at Beverley, in Yorkshire, and educated at Cambridge, in which University he held several important offices, and was eventually elected Chancellor. He was also Confessor to Margaret, Countess of Richmond, the mother of Henry VII., and was her adviser and agent in her many works of pious munificence. In 1504 Fisher was consecrated Bishop of Rochester, one of the poorest dioceses of the kingdom; but he would never consent to exchange it for one better endowed, and discharged the duties of a faithful pastor for fully thirty years. When the troubles broke out relative to the King's divorce and the royal supremacy, the holy Bishop was already an aged man, and no one in the kingdom was held in greater reverence than he, for his piety and learning. In both these causes he was a most strenuous upholder of the doctrine of the Church. He most ably defended Queen Catherine before the Papal Legates; and afterwards, when the oath of supremacy was tendered to him, he courageously refused to defile his conscience with so great a crime.

In consequence of this, the holy prelate was imprisoned in the Tower, and there detained for more than twelve months, and it was during this interval that Pope Paul III. created him Cardinal, hoping that such a mark of favour and respect would induce the King to consent to a reconciliation. The effect, however, was quite the contrary, and the tyrannical prince was so exasperated that he declared that the Pope might send the Cardinal's hat, if he pleased, but he would take care that the Bishop had no head to fit it on.

The trial and condemnation soon followed; and the piety, sweetness, and cheerfulness of the holy man during the interval before the execution were the admiration of all who witnessed them, as they still are of those who have read what is recorded in his life.

The appointed day was not announced to him, till, at five o'clock on the 22nd June, he was told that he was to suffer in four hours' time. The Cardinal thanked the Lieutenant of the Tower, and, with wonderful calmness of mind, said that, as he had slept ill in the night, not from fear, but from his infirmities, he wished to sleep for a couple of hours, after which he would rise and be at his disposal. At nine he was conducted to Tower Hill, taking in his hand a small copy of the New Testament, with which he crossed himself, and prayed that, as it was the last time he should open the sacred volume, he might find some consoling verse to be his last thought in this life. Great was his joy when his eye fell on the words of our Lord: "This is eternal life, to know Thee, the only true God, and Jesus Christ, Whom Thou hast sent. I have glorified Thee on earth, and have completed the work Thou gavest me to do."

When in sight of the scaffold, he threw down his walking-staff, and said his feet must now do their duty, as he had but a little way to go, and then recited the *Te Deum*.

The Martyr's head was struck off with an axe, and his venerated body was not quartered, but privately buried in Barking Church, from which it was afterwards removed and interred, with that of Sir Thomas More, within the Tower. The head was, as usual, fixed on London Bridge, and there left for fourteen days, and then taken down, as several accounts say, because it became each day more ruddy. Another story is that it was thrown into the river to make room for that of Sir Thomas More.

The death of Cardinal Fisher was lamented all over Europe, and several sovereigns, in their letters, expressed their disapprobation of the King's cruelty. The Pope, in a letter to Ferdinand, King of the Romans, compares Fisher and Henry VIII. to St. Thomas and Henry II.

St. Alban.

Cals. 1, 2, 3, 4, 5, 7, 9, 11, 13*a*, *b*, *c*, 14, 15, 18, 24, 37, 38, 39, 41, 48, 54, 56, 58, 59, 63, 65, 67, 95, 102.

Marts. Rom., A, C, F, D, G, K, L, P, Q, R.

Leg. Tinm., fol. 188*b*; Capgr., fol. 6*a*; Nov. Leg., fol. 6*b*; Whitf. Sar.; W. 1 and 2; Chal.

Hist. Gildas; Beda, i., c. 7.

B. John Fisher.

Hist. Sander's Schism (Eng. trans. and notes), p. 121.

Wilson's Catalogue (A.D. 1608); Stowe.

Modern Brit. Mart., pt. i., p. 17.

St. Winifrid.

Cal. 91.

THE TWENTY-THIRD DAY.

At the Abbey of Ely, *in Cambridgeshire, the deposition of the holy Queen,* ST. ETHELDREDA, *Virgin and Abbess.—At* Tyburn, *the martyrdom of the Venerable* ROGER ASHTON, *Layman, who suffered death for his obedience to the laws of holy Church in the time of Elizabeth.—Also at* Tyburn, *under King James I., the passion of the Venerable* THOMAS GARNET, *Priest of the Society of Jesus, who suffered for refusing the unlawful oath.*

St. Etheldreda, V., A.D. 679. ST. ETHELDREDA, also called EDILTRUDIS, and popularly known as ST. AUDRY, was the daughter of Anna, the pious King of the East Angles. In early life she was espoused to Tonbercht, Prince of the Gervii, and on his death to Egfrid, King of Northumbria; but, though twice married, she remained a virgin throughout her life, as was solemnly attested by St. Wilfrid on his certain knowledge. After long and earnest entreaties on her part, King Egfrid consented to allow her to withdraw from the cares of this world, and devote herself to the service of God in holy religion. Finding herself thus free, Etheldreda first went to St. Ebba, her husband's aunt, and in her Monastery of Coldingham received the veil from the hands of St. Wilfrid; but she was not to remain there long, as after a year's probation she was chosen Abbess of the new foundation in the Isle of Ely, a desolate spot in her native province. Her sanctity was made apparent by the singular humility with which she devoted herself to the service of her sisters in the most lowly duties, by the great austerity of her life, and by her perseverance in prayer. It was said that, in the spirit of prophecy, she foretold the pestilence, by which she herself and a certain number of the religious were to be carried away. After governing and edifying her community for seven years, the day of Etheldreda's happy passage to eternity approached. For some time she had suffered fearful torture from an abscess in the neck; but far from repining, she greatly rejoiced to suffer in this life for what she deemed the vanities of her early years, when she had been wont to adorn her neck with many jewels and worldly ornaments. By her own request, she was buried in a wooden coffin in the midst of her sisters, without any mark of distinction, and so remained until her celebrated translation, which took place after an interval of sixteen years, under the Abbess Sexburga, her own sister (*vide* 17th October).

V. Robert Ashton, Layman, Martyr, A.D. 1592.

The Venerable ROGER (or ROBERT) ASHTON was a member of the family of Ashton of Croston, in Lancashire. The offence for which he suffered was that of procuring a matrimonial dispensation from Rome, to enable him to marry his second cousin.

Some time in this month, but on a day not known, Thomas Metham, one of the first priests sent out from Douay, and afterwards a Jesuit, died a prisoner for his faith in Wisbeach Castle.

V. Thomas Garnet, M., A.D. 1608.

The Venerable THOMAS GARNET was a near kinsman of Fr. Henry Garnet, who suffered on the charge of complicity in the Gunpowder Plot. Thomas Garnet was dedicated by his father from his birth to the service of God's Church. He was sent for his education to the College of St. Omers, and afterwards to that of Valladolid, both under the direction of the Jesuit Fathers. Having received Holy Orders, he went on the Mission in company with the Martyr Barkworth, and was conspicuous for the great pains he took in the guidance of the souls under his charge. In fulfilment of his long cherished desire, he was admitted to the Society by his kinsman, who was then the Superior in England; but before he could go abroad for his novitiate, was apprehended and thrown into prison. His being known as a relation of Fr. Henry led to a severe examination before the Earl of Salisbury; but as there was not the slightest evidence of his knowledge of the treason, after a severe confinement of many months, he was banished, together with many other priests. He was thus enabled to perform his noviceship at Louvain, and then returned to the work and dangers of the Mission. Through the treachery of an apostate, he was apprehended, and examined before the Protestant Bishop of London. Having refused the new oath, he was tried on the statute of Elizabeth, and condemned to death. He declined to avail himself of an opportunity of escape which was offered him, and with great joy expected his martyrdom. Many of the nobility and gentry were present at his execution, and amongst them the Earl of Exeter, who used every effort to induce him to save his life by accepting the oath. Nothing could shake his constancy, and he met his death at Tyburn, with every sign of devotion and holy joy. Lord Exeter and the people present would not suffer him to be cut down, until he had given up his soul to the hands of God.

St. Etheldreda.

Cals. 1, 2, 3, 4, 5, 7, 11, 13*a*, *b*, *c*, 14, 15, 18, 24, 26, 37, 39, 41, 46, 56, 54, 58, 59, 62, 63, 65, 67, 95, 102.

Marts. Rom., A, C, D, F, G, K, L, P, Q, R.

Leg. Tinm., fol. 192*a*; Capgr., fol. 108*b*; Nov. Leg., fol. 141*a*; Whitf. Sar.; W. 1 and 2; Chal.

Hist. Beda, iv., c. 19.

V. R. Ashton.

Hist. Challoner's Miss. Priests, vol. i.

Archiv. Westm., xi., p. 756; Catalogues.

Archiv. Westmon., Champney, p. 896.

V. T. Garnet.

Hist. Challoner's Miss. Priests, vol. ii.

Foley's Records.

Archiv. Westm., viii., pp. 253, 339, 341.

THE TWENTY-FOURTH DAY.

In the Isle of Farne, *on the coast of Northumberland, the deposition of* ST. BARTHOLOMEW, *Confessor, Priest, and Hermit.*

St. Bartholomew, Herm., Conf., A.D. 1180 or 1192c.

This holy man, while living in the world, bore the names of TOSTI and WILLIAM, and adopted that of BARTHOLOMEW on entering the monastic state. His first step, on resolving to give himself entirely to God and abandon all earthly prospects, was to go to Norway, probably with the intention of joining the Mission in that country, and there he remained to receive the holy order of priesthood. But he returned to England, and lived as a monk at Durham, until he was favoured with a vision commanding him to go to Farne, the isle of St. Cuthbert, and there follow the life of a hermit. The revelation was recognised as authentic, and the holy man hastened to obey. In his retreat he soon became known for his miraculous gifts, and especially that of prophecy, which brought many persons from the mainland to ask his counsel and benefit by his exhortations. When alone he was much assaulted by the devil, who used every effort to shake his constancy. But it was in vain, as Bartholomew had recourse to our Blessed Lady, who never failed to deliver him from the snare. In the course of time, the Saint was joined by Thomas, who had been Prior at Durham, and renounced his office to adopt the same austere life. At first there were difficulties, owing to the peculiar disposition of Thomas, and the Saint thought it best to quit the island; but on going to consult his brethren at Durham, he was advised to return and bear the new cross laid upon him. From that time, however, Thomas began seriously to correct his fault, and the two lived in harmony, till Thomas died a holy death. Bartholomew had several visits from his great predecessor, St. Cuthbert, by which he was greatly fortified in his good purpose and in perseverance, while he continued to advance in supernatural gifts. He predicted his own death, and having received the visits of the monks of Lindisfarne and of Coldingham, with great devotion gave up his soul to God.

Leg. Tinm., fol. 193*b*; Capgr., fol. 296; Nov. Leg., fol. 32*a*; Whitf. Add.; W. 2; Chal.

Hist. Ancient Acts, Boll. (4th vol. of June), p. 832.

THE TWENTY-FIFTH DAY.

At Egmund, *in the province of North Holland, the deposition of* St. Adelbert, *Confessor and Deacon.—At the* Abbey of St. Albans, *the translation of* St. Amphibalus *and his companions, Martyrs.*

St. Adelbert, Conf., A.D. 740 c.

St. Adelbert, a native of Northumbria, and it is said of the royal blood, was one of those who joined St. Egbert at his retreat in Ireland. Like the rest of that holy company, he was possessed with an ardent zeal for the conversion of the heathen, and was chosen to be one of the twelve who, with St. Willibrord at their head, sailed for the Mission of Friesland. The principal field of his labours was Egmund and the neighbourhood, where he was cordially welcomed by Eggo, the lord of the country. Through his preaching, and especially through the example of his virtues, multitudes were converted to the Faith. The virtue on which he most insisted, and which was most conspicuous in himself, was humility, which he proclaimed as the sole guardian of all the rest. Several times he interrupted his labours by short visits to his native country, but always returned, according to his promise, and at length bequeathed his sacred remains to the land of his adoption. The people of that region ever regarded him as their spiritual father, and venerated him as a Saint, this opinion being confirmed by the many miracles wrought at his tomb. In the tenth century, Count Thierry erected a Benedictine Abbey at Egmond, dedicated in honour of St. Adelbert.

As the Saint is called Deacon and Levite, it is inferred that he never received the order of priesthood, which may be explained by his singular love of humility. Some have called him Archdeacon of Utrecht, and it is evident that he exercised some kind of jurisdiction over his numerous neophytes.

Translation of St. Amphibalus and Comp., Martyrs, A.D. 1178.

St. Gildas and St. Bede, the earliest historians of the martyrdom of St. Alban, relate that a certain Christian, whom St. Bede designates as a cleric, sought a refuge from the persecutors in the dwelling of the future protomartyr, who was at that time still a pagan. He was most hospitably received, and his good example, his piety, and holy words were the means employed by God to bring His elect servant to the Faith and to Christian baptism. So great, moreover, was the zeal of the neophyte, that when he learned that his guest could no longer be concealed from imminent apprehension, he insisted on putting on his habit or cloak and thus exposing himself to the first assault of the persecutors, while his friend endeavoured to make good his escape. Neither of these early writers tells us the name of this cleric, nor says expressly that he was one of those numerous Christians who afterwards suffered martyrdom ; but it is he who is known in the history of the Church as AMPHIBALUS. Whether the name was handed down by tradition, or afterward made known by a vision, or merely given to him by the faithful to distinguish him from other Martyrs, and chosen on account of the cloak or mantle he wore—for such may be the meaning of the word *amphibalus*—matters but little. For centuries the burial-place of Amphibalus was unknown, and his memory would seem to have well-nigh perished, till the discovery of his sacred relics, with those of nine companions, on the 25th June, 1178, in the reign of Henry II., at Redburn, a few miles distant from St. Albans. The fact of this Invention is related by contemporary annalists ; but for the circumstances, we have to look to the less authentic narrative of a much later writer. It is said that St. Alban appeared in a vision to a pious citizen of the town, named Robert Mercer, indicated the spot where the holy Martyrs lay, and told him that the time had come when they were to be treated with due honour. In consequence of this, a search was made, the bodies of Amphibalus and his nine companions were discovered, and translated with great devotion by the Abbot Simon to the great Church of the Monastery.

St. Adelbert.
Marts. Rom., Usuard.
Leg. W. 1 and 2; Chal.; Utrecht Brev. Suppl.
Hist. Ancient Life in Surius.
Mabill., Acta SS. Paul, sæc. iii., vol. ii., p. 586.

St. Amphibalus and Comp.
Cals. 10, 37.
Marts. M, Q.
Leg. Tinm., fol. 195*b* ; Capgr., fol. 12*b* ; Nov. Leg., fol. 13*a* ; Whitf. Add. ; W. 1 and 2 ; Chal.
Hist. Gildas de excidio, viii. ; Beda, i.
Roger Hoveden, vol. ii. (Rolls), p. 136.
Gesta Abb. S. Albani, vol. i. (Rolls), p. 192.
Matt. Paris, Chron. Maj., vol. ii. (Rolls), p. 301.

THE TWENTY-SIXTH DAY.

In Wales, *the translation of* St. Brenach, *whose festival is on the 7th of April.—At* Canterbury, *the festival of* St. Salvius, *Bishop and Martyr.—Also at* Canterbury, *the pious memory of the Holy Virgin* Siburgis, *whom, by reason of her eminent sanctity, St. Dunstan caused to be buried within the church, her body being placed to the north of the altar of St. Michael.*

St. Salvius, Bp., M., A.D. 800 c.

When Archbishop Lanfranc was rebuilding the Cathedral of Canterbury, William the Conqueror with much zeal promoted the great work, and showed special favour to the church, restoring to it many possessions which had been confiscated. Among other gifts he bestowed on the new church were the head and principal bones of St. Salvius the Martyr, whose body he had brought from the Continent. This Salvius was Bishop of Angoulême, who had travelled to Valenciennes, in the time of Charles Martel or of Charles the Great, and was most maliciously put to death, together with his companion, by one of the officers of the Treasury.

The Bollandists knew nothing of this translation to Canterbury, and it is remarkable that the Lambeth MS. 159, fol. 108*a*, admits that it was doubtful whether the church really possessed the body of St. Salvius or not. Eventually the relics were placed on the altar of St. Stephen, between those of the Archbishops St. Cuthbert and St. Ethelheard.

St. Brenach.
Cal. 51.
St. Salvius.
Mart. Molanus (add. to Usuard).
Leg. Chal. (15 March).
Hist. Gervase (Twysd. Col., 1293); Lambeth MS., 159; Boll., vol. xxiv., p. 196 (26 June).

THE TWENTY-SEVENTH DAY.

At Benchor, *or* Bangor, *in Ireland, the holy memory of* St. Comgall, *Abbot, Confessor.*

St. Comgall, Conf., A.D. 601. No Day.

Comgall was a monk and finally Abbot of the great Monastery of Benchor, so celebrated for the perfection of its religious discipline, and it is said that the holy rule there observed was due to him.

He went over to Britain to visit the Saints who flourished there. If it be true that he founded a religious house in this island, he must have remained here some time, and we may justly count him among our heavenly protectors.

Mart. Modern Irish (10 May).

Leg. W. 1 and 2 (20 Dec.); Chal. (10 May).

Hist. Lanigan, Hist., ii., p. 60.

THE TWENTY-EIGHTH DAY.

At Tyburn, *the passion of the Venerable* JOHN SOUTHWORTH, *Priest and Martyr.*

V. John Southworth, M., A.D. 1654.

The Venerable JOHN SOUTHWORTH belonged to the family of the Southworths of Samlesbury, near Preston, in Lancashire. He received his education at the College of Douay, and being made priest, was sent on the Mission in 1619. He began his labours in Lancashire, and escaped imprisonment till 1627, when he was tried and condemned for his priesthood, but reprieved and left in Lancaster Castle, where he had the happiness of giving the last absolution to Fr. Arrowsmith the Martyr, at the time of his execution. Southworth was afterwards sent to the Clink gaol in London, and on the Queen's intercession released with several others, and given into the custody of the French ambassador for transportation. It is not clear that the holy man went abroad; but if he did, he soon returned, as he was again arrested and sent to the Clink. During this second imprisonment he enjoyed great liberty, and was allowed to walk out at his pleasure. What use he made of this favour we learn from the petition of a Protestant minister, who wrote to the Archbishop of Canterbury to complain that Southworth and another priest, during the plague of 1636, visited infected houses, and, under colour of bestowing alms, spoke of religion, and induced not a few to embrace the Catholic Faith. Upon this remonstrance, the holy man was examined and convicted, but soon after set free, on the warrant of Secretary Windebank.

The final apprehension of the Martyr took place in 1654, when he was about seventy-two years of age. In his examination he freely acknowledged that he was a priest, but the judges showed the greatest reluctance to condemn him, and urged him to withdraw his plea, which was equivalent to declaring himself guilty. This, however, his conscience would not permit him to do, and the recorder shed abundant tears while pronouncing the sentence required by the iniquitous law. On the appointed day he was drawn to Tyburn in his priest's cassock and cap; and though there was a heavy storm at the time, the number of persons assembled was very great. To this multitude Southworth addressed a speech, which is still preserved, but was interrupted before he had concluded all he wished to say. He then prepared for death by silent prayer, having first requested all Catholics to unite with him. He then, in perfect tranquillity, resigned his soul into the hands of his most loving God, Who had died for him, and for Whose sake he died. The Martyr's relics were sent by one of the Howard family to Douay College, and were buried in the church near the altar of St. Augustine. In requital of this act of devotion, another member of the same house—Francis, the fifth son of Henry Frederick, Earl of Arundel—was restored to health through the Martyr's intercession, when, according to the judgment of the physician and others, he was at the very point of death. An accurate account of this miracle has happily been preserved.

Hist. Challoner's Miss. Priests, vol. ii.
Douay Diaries.
Archiv. Westmon., xxx., p. 635, p. 639, &c.

THE TWENTY-NINTH DAY.

At Caerleon, *in the county of Monmouth, the holy memory of the Martyrs* JULIUS *and* AARON, *citizens of that place.*

SS. Julius and Aaron, MM., A.D. 304 c. No Day.

SS. JULIUS and AARON, fervent Christians of Caerleon, shed their blood for the Faith in the great persecution of Diocletian, about the same time as the glorious St. Alban. Many others also in different places were submitted to the most cruel torments and to the most barbarous and unheard-of tearing asunder of their limbs, and under such sufferings passed to the joys of heaven. SS. Julius and Aaron were greatly honoured by the ancient British Christians, and various churches were dedicated under their invocation.

Leg. Whitf., Add. (1 July); W. 1 and 2); Chal. *Hist.* Beda, c. 7.

THE THIRTIETH DAY.

At Wolsingham *and at* Durham, *the holy memory of* St. Alrick, *Confessor and Hermit.—At* Tyburn, *the martyrdom of the Venerable* Philip Powel, *Priest and Monk of the Order of St. Benedict.*

St. Alrick, Herm., Conf., A.D. 1107 c., or later. No Day.

The servant of God, Alrick, had retired to lead a life of solitude in a cave near Wolsingham, in a wild spot infested by wolves and other savage beasts, his only defence being the unfailing protection of his Divine Master. It was here that St. Godrick found him after he left Carlisle and was yet without any settled habitation. The two Saints, hitherto unknown in the body, recognised one another, embraced, and resolved to live together, each hoping to receive from the other some special help in the path of perfection. Godrick devoted himself to the service of his aged companion, who soon fell sick, and was fearfully tried with a long and most painful malady. Alrick felt the full consolation of these pious ministrations, which were unremitting, and in due time had the happiness of receiving the holy Sacraments from a priest whom Godrick fetched for that purpose. After this his illness continued to increase, but for his greater merit the desired end was still delayed. Godrick allowed himself no rest, and became worn out with watching, until at length he sank into a troubled slumber; but he had prayed that he might witness the departure of the blessed soul, and his petition was granted. He awoke at the moment, and was gratified with a vision of the purified soul as it ascended to heaven in a state of glory. On the death of Alrick, his former companions, who were then in the service of the Church of St. Cuthbert, came and carried his sacred remains to the cemetery at Durham, where they were buried with all honour. Godrick used to say to his disciples: "Note well the place where they lie, and be assured those bones are sacred relics". The same Saint, in the later years of his life, would tell of the wonderful evidences of sanctity he had seen in St. Alrick.

The name Alrick is also written Ailricus, Eilricus, and Ethelricus. He is also called Godwin, which seems to have been a surname given to him to indicate the holiness of his life.

V. Philip Powel, O.S.B., A.D. 1646.

The Venerable PHILIP POWEL, who was known on the Mission by his mother's name, MORGAN, belonged to an ancient family of Breconshire. He received his early education at the school of Abergavenny, and at the age of sixteen went to study law in London, his master being Mr. Baker, afterwards the well-known Fr. Augustine, O.S.B. When he was twenty years of age, Powel was sent on some temporal business into Flanders, and there became acquainted with the English Benedictines of Douay, and at his earnest request was admitted into that congregation. There he made great progress in virtue and learning, and was ordained priest. In 1622 he was sent on the Mission, and through Mr. Baker's means found refuge in a Catholic family in Devonshire and Somersetshire, where he laboured perseveringly for over twenty years. When the civil war broke out Fr. Powel was obliged to leave his retreat, and was soon arrested by the Parliamentary authorities. Having acknowledged his priesthood, he was sent to London and confined in the King's Bench, and was there treated with great harshness and neglect. His trial took the form of a condemnation on his own confession, and though he thought it his duty to plead certain legal objections, yet when sentence was pronounced he gave thanks to God in the most fervent manner. In prison his amiable conduct won the regard of his fellow-captives, six of whom he reconciled to the Church. His cheerfulness seemed to increase day by day, and when the news of his approaching execution was brought to him, he fervently exclaimed: "Oh! what am I that God thus honours me, and will have me die for His sake?" On the 30th June, the man of God was dragged to Tyburn, and exhibited many signs of the joy which filled his heart. Having spoken a while to the people, forgiven all concerned in his death, prayed for the King and country, and commended himself to God, he gladly submitted to the sentence. He was allowed to hang till death, and his head and quarters were not exposed in the usual manner, but buried in the old churchyard of Moorfields. A Benedictine father who was present succeeded in procuring his clothes and bloodstained shirt from the executioner.

St. Alrick.

Leg. W. 1 and 2 (2 Aug.); Chal. (7 Dec.).

Hist. Boll., 1st vol. of Aug., p. 106.

Life of St. Godrick (Surtees' Series, vol. xx.).

Ven. Philip Powel.

Hist. Challoner's Miss. Priests, vol. ii.

Weldon's Notes, p. 186.

JULY.

THE FIRST DAY.

At St. Lunaire, *near St. Malo, in Brittany, and in other places, the festival of* ST. LEONORIUS, *Bishop and Confessor.—At* St. Thomas' Waterings, *in Southwark, the passion of the Venerable* Sir DAVID GENSON, *Knight.—At* Tyburn, *the martyrdom of the Venerable* THOMAS MAXFIELD, *Priest, who suffered under James I.—Also at* Tyburn, *in the reign of Charles II., the passion of the Venerable* OLIVER PLUNKET, *Martyr, Archbishop of Armagh, and Primate of all Ireland, who was the last to suffer at the hands of the public executioner for the Catholic Faith in England.*

St. Leonorius, Bp., Conf., A.D. 560 c.

ST. LEONORIUS was the son of Hoel I., King of Brittany, and his wife Pompeia. They were living in exile in Great Britain, when their holy child was born; and he was but five years old when they confided him, together with his elder brother Tugdual, to the care of St. Iltut, to be brought up in his great monastery. The two brothers made rapid progress in knowledge and virtue, and gave early tokens of the sanctity which they afterwards attained. St. Iltut, having discerned in Leonorius certain qualities which seemed to fit him for the ecclesiastical ministry, presented him to the Bishop St. Dubritius, by whom he was employed, and promoted to Holy Orders, and finally to the episcopate, though he does not appear to have had jurisdiction in any diocese. Leonorius, however, was desirous of affording spiritual succour to his own people in Brittany, and followed his brother St. Tugdual to the Continent.

Their elder brother, Hoel II., was then established on the throne, and gladly provided Leonorius with a site for his monastery. This was at Pontual, between the rivers Rance and Arguenon, and there the Saint devoted himself to the great work which lay before him. Besides the care of his monastery, he was assiduous in preaching to the people and rendering them all possible services, spiritual and temporal. In many ways he was a benefactor to his nation, and exerted a salutary influence in the civil commotions which occurred in his time. Thus his nights were spent in prayer and his days in active labour, till he was called to his reward at the age of fifty-one. His tomb is seen in the parish church of Lunaire, which is a corruption of his own name, and there his relics were venerated till profaned and dispersed by the Calvinists in the sixteenth century.

V. David Genson, M., A.D. 1541. The Venerable Sir DAVID GENSON was a Knight of St. John of Jerusalem, or Rhodes, who was drawn through Southwark and executed at St. Thomas' Waterings for denying the spiritual supremacy of King Henry VIII.

V. Thomas Maxfield, M., A.D. 1616. The Venerable Martyr, THOMAS MAXFIELD, belonged to an ancient family of Staffordshire, and at the very time of his birth his father lay under sentence of death for the Faith, and his mother was a close prisoner for the same cause. At an early age Thomas was sent to the College at Douay, and showed great proficiency in the long course of studies he went through. In due time he was ordained, and sent on the Mission in 1615; but he had not been in London more than three months when he was arrested before the altar as he was making his thanksgiving after Mass. He was examined before several of the King's Bishops; and as he acknowledged himself to be a priest, he was at once sent to prison to the Gatehouse. There he remained eight months, giving edification to all his fellow-captives by his most religious demeanour; but thinking that he might possibly effect his escape by means of a rope from his window, he thought it his duty to make the attempt However, it was not God's will that he should succeed, and he was again seized, just as he set his feet to the ground.

The punishment of his attempt was a confinement of several days in a filthy hole or dungeon of indescribable horrors. A Jesuit Father, an inmate of the same prison, with much difficulty, contrived to pay him a visit of consolation, and was surprised to find him abounding with heavenly joys, and in no need of human comfort. The holy man was then removed to Newgate, and at first placed among the common criminals, whose wicked and blasphemous conversation was the greatest affliction he had to endure. Two of them, however, he moved to contrition and reconciled to God, which, being known, led to his separation in a private cell. He was tried and condemned as a priest, but told that he might save his life by taking the King's new oath, which he refused to do, after explaining that his motive was no want of loyalty towards his prince.

The Spanish ambassador exerted himself to procure a pardon, or at least a reprieve, but in vain, and then sent his son and his confessor to visit him in prison. Other strangers also, though contrary to the strictest orders, obtained access to him, and treated him with all the reverence due to a Confessor of Christ. In answer to their offers of service, his only petition was for the help of their prayers, and to the Spaniards that they would recommend his beloved College at Douay to the protection of their King. Great precautions were taken to keep the execution secret, but it was to no purpose, and vast crowds were assembled all along the way; and when they reached Tyburn, the officers were surprised to find the gibbet adorned with garlands, and the ground strewn with flowers and sweet herbs, in honour of the Martyr. He was allowed to address the people at some length, and then commending his soul to God, calmly submitted to his sentence. The people would not suffer him to be cut down, as the sheriff ordered, until he was dead, after which the usual butchery took place. The sheriff would not allow any relics to be carried away, and had him buried in a deep hole at the foot of the gallows, and under the bodies of many malefactors. Nevertheless, the same night certain zealous young men contrived to carry away the sacred remains, and remove them for decent burial.

V. Oliver Plunket, Bp., M., A.D. 1681.

The Venerable OLIVER PLUNKET, who belonged to one of the most ancient and noble families of Ireland, went to Rome in his early youth for the purpose of study. He began and completed his course in the Irish College of that city, and received Holy Orders and the degree of Doctor. As there was no immediate prospect of his being able to return to Ireland, he obtained, about the year 1654, admission amongst the priests of St. Gerolamo della Carità, where for a number of years he led a life of great devotion, and exhibited great zeal for the welfare of his neighbour. Among his favourite exercises were frequent visits to the shrines of the holy Martyrs, and assiduous attendance on the sick in the great Hospital of the Holy Spirit. In the year 1657, Dr. Plunket was appointed Reader in Theology in the College of Propaganda, and retained the office for the remainder of his sojourn in Rome, to the great advantage of the students of so many nations there assembled.

Clement IX., in the year 1670, appointed Dr. Plunket to the Metropolitan See of Armagh; and after his consecration in Rome, he hastened to enter upon his important charge. In Ireland he lived in great retirement, as the times required, and far removed from political excitement. His poverty was so extreme, that when arraigned he was able to say that his income had never been £60 a year; but he was a zealous pastor, and effected much good among his flock. Of necessity, he was sometimes obliged to exercise acts of more or less severity on certain scandalous livers. Among these, unhappily, were some priests or religious who were so exasperated by his censures as to become his bitter enemies, and resolved to compass his ruin. This was the time when Oates' plot had proved a golden harvest to unprincipled and perjured men in England; and there were those in Ireland who thought that a kindred movement in their own country might be equally profitable to themselves. Archbishop Plunket was the victim chosen. He was arrested, carried to Dublin, and accused of an extravagant and impossible conspiracy to bring 70,000 French troops into Ireland. Nothing could be established against him ; but instead of being discharged, he was kept in prison until summoned to London, whither the perjured witnesses had already betaken themselves. Accordingly, the holy prelate was brought to trial in London, and the testimony of his wicked accusers, though utterly improbable, was so well prepared, that the jury were induced to bring him in guilty. Before the execution, the Earl of Essex, Lord-Lieutenant of Ireland, arrived in London, and went to ask for a pardon from Charles II., giving the highest report of the Archbishop's character and life.

The unhappy King said it was not possible for him to pardon anyone under the circumstances of the time, but reproached the Earl for not being in time to make this declaration at the trial, and then added : " His blood be on your head, and not on mine ". Though the conviction of the Archbishop was on the charge of the pretended plot, he was offered his life if he would renounce his religion, and confess and charge others with the conspiracy, which proposals, it is needless to say, he utterly rejected. Before his execution he had the blessing of the spiritual help of Fr. Corker, a Benedictine, who was then under sentence of death in the same prison of Newgate. This good monk has left several letters, in which he gives a touching account of the last days of the Martyr, and his most heroic sentiments of piety and holy joy. The sentence was carried out at Tyburn, when he vindicated his conduct in a long and irrefutable address, and then with extraordinary piety resigned his soul to God. The quarters of the Martyr's body were first buried at St. Giles-in-the-Fields ; but four years later they were found entire, and conveyed to the Benedictine Abbey of Lambspring. The last translation was to the Priory of Downside. The head of the Martyr is preserved in Drogheda. This great Archbishop was the last who suffered death in England in defence of the Catholic

Faith. There were, however, others who had been condemned to death on the accusation of Oates and his associates, and were suffered to linger in prison till they died a few years later.

Bennet Constable, priest and Benedictine monk, was one of these. He died in Durham gaol in 1683. William Bennet, priest, S.J., was also condemned in the same persecution, but lived to be sentenced a second time, under William, and died a prisoner at Leicester in 1691.

St. Leonorius.
Cal. Old French Calendars.
Leg. Chal. (30 June); Suppl. Brev. of several dioceses.
Hist. Lobineau, Saints de Bretagne, i., p. 166.

V. David Genson.
Hist. Wilson's Catalogue (A.D. 1608).
Stowe; Modern Brit. Mart.

V. Thomas Maxfield.
Hist. Challoner's Miss. Priests, vol. ii.; Douay Diaries.
Archiv. Westm., xv., p. 275.

V. Oliver Plunket.
Hist. Marangoni's Italian Life of Plunket (A.D. 1712).
Challoner's Miss. Priests, vol. ii.; Dodd, vol. iii.
Moran's Life of Plunket; Foley's Records.
Archiv. Westmon., xxxiv., p. 685 *et seq.*

THE SECOND DAY.

At Llandaff, *the deposition of* ST. OUDACEUS, *Bishop and Confessor.—At* Winchester, *the deposition of* ST. SWITHIN, *Bishop and Confessor.—In* Fleet Street, *in the city of London, the passion of the venerable servants of God,* MONFORD SCOTT *and* GEORGE BEESLEY, *Priests and Martyrs, who died for the Faith under Queen Elizabeth.*

St. Oudaceus, Bp., Conf., A.D. 564. Budic, Prince of Brittany, lived a length of time in exile in Great Britain, and there married Anaumed, sister of St. Theliau. They had two sons born in this island, St. Ismael and Tyfri, the Martyr; but OUDACEUS, a younger child, first saw the day immediately on their return to the Continent, whither Budic was recalled to take possession of the throne. Before his birth, Oudaceus had been vowed to God, and as soon as his age permitted he was entrusted to the charge of his uncle, St. Theliau, Bishop of Llandaff. The life of Oudaceus was altogether blameless, and under his saintly guardian he made rapid progress, not only in piety and virtue, but in every kind of good learning, and was remarkable for the eloquence of his speech. When St. Theliau saw that his death was approaching, he named Oudaceus as his successor, not moved thereto by his near relationship, but solely because he knew him to be best fitted for the charge. The choice was gladly accepted by the princes and people of the country, and Oudaceus was consecrated the third Bishop of Llandaff. During his administration, the Saint was distinguished for his charity towards the good and the penitent, but no less for his zeal and firm resistance towards the wicked. Without hesitation he passed the sentence of excommunication against Meuric, the King of Glamorgan, for an atrocious act of treachery and cruelty, and would in no way relax the rigour of the censure, until he had the consolation of seeing the prince, with the tears of true penitence, ask to be reconciled to God. St. Oudaceus, as much as his duties permitted, lived in retirement in his monastery, devoted to prayer and the practices of mortification.

St. Swithin, Bp., Conf., A.D. 863.

SWITHIN was a priest of the Church of Winchester, who by his religious virtues and his single-hearted prudence attracted the notice of King Egbert, and was by him appointed tutor to Ethelwolf, his son and successor. When the See of Winchester became vacant by the death of Helmstan, Ethelwolf, who was now King, was eager to show his gratitude and reverence for his preceptor, by procuring his appointment as Bishop. Nor could anyone be proposed better fitted for the exalted dignity; so that the clergy readily assented to the wish of the prince, and Swithin received consecration from Celnoth the Archbishop. During his episcopate the Saint was especially characterised by his charity for the afflicted and his singular humility. When invited to the consecration of a new church, so sincere was his aversion to all pomp and display, that he would make the journey, however long it might be, on foot, and that by night, to escape all observation, whether favourable or censorious, from the people. When he exercised the gift of miracles, with which he was largely favoured, it seems to have been for the benefit of the poor and distressed; and it was doubtless in answer to his humble prayer, as his biographer remarks, that God permitted that these wonders did not attract the attention that might have been expected, and which is usual in such cases. St. Swithin ruled his diocese about eleven years, and at his own request was buried in the open graveyard, where the rains of heaven might fall upon him and he be trodden under foot by those who entered the church. There the sacred relics remained in obscurity till the time of his celebrated translation, more than 100 years later, on the 15th July, A.D. 970.

V. Monford Scott, M.; V. George, Beesley, M., A.D. 1591.

The Venerable MONFORD SCOTT was the son of a gentleman of the diocese of Norwich. He had made considerable progress in his studies before he went to Douay in the year 1574. He was admitted to the English College, lately founded there by Dr. Allen, and had completed his course and been ordained, and in 1577 on the Mission, before the forced migration of the seminary to Rheims. He was a man of wonderful meekness, and of such abstinence that his ordinary diet was bread and water, with some little addition on festivals. Moreover, he was so devoted to prayer that he would spend whole nights and days in that exercise, and his knees had become quite hardened, as is recorded of St. James the Apostle. He was condemned solely for his priestly character, and Topcliffe boasted of the great service he had rendered to the Queen by bringing so devout and mortified a priest to the gallows. He suffered with wonderful joy and meekness, which won the admiration even of the enemies of his Faith.

The Venerable GEORGE BEESLEY, who suffered at the same time, was born in Lancashire, and was a student and priest of the College at Rheims, from which he was sent to England in 1588. He was a man of undaunted courage, and strong and robust in body; but so tortured was he in the hands of the persecutors, that before his death he was reduced to a mere skeleton. The object of this cruelty was to make him betray his fellow-Catholics ; but all was in vain, and he was condemned merely for his priesthood. It is said that the servant of the inn where he lodged was also executed for assisting him.

St. Oudaceus.
Leg. W. 1 and 2 ; Chal.
Hist. Boll. (2 July).
Lobineau, Saints de Bretagne, i., p. 190.
Wharton's Anglia Sacra, vol. ii.

St. Swithin.
Cals. 1, 2, 3, 4, 5, 9, 11, 14, 15, 24, 26, 37, 39, 41, 54, 56, 58, 59, 63, 65, 67, 95, 102.
Marts. Rom., H, K, L, I, P, Q, R.
Leg. Tinm., fol. 198*a* ; Capgr., fol. 235*b* ; Nov. Leg., fol. 278*b* Whitf. Sar. ; W. 1 and 2 ; Chal.
Hist. Malmesb. Pont., ii., § 75 ; Simeon Dunelm., Gest. Reg (Twysd. Col., 141).

Martyrs.
Hist. Douay Divines ; Challoner's Miss. Priests, vol. i.
Archiv. Westmon., Champney, p. 884 ; Catalogues.

THE THIRD DAY.

In Wales, *the festival of* ST. BIBLIG.—*At the* Abbey of St. Croix, *in Quimperlé, and other places in Brittany, the festival of* ST. GUNTHIERN, *Confessor and Hermit.*

St. Gunthiern, Conf., A.D. 500 c. GUNTHIERN was one of the sovereign princes of Wales, but quitted his earthly estate to seek perfection in a life of solitude. He first fixed his residence in the Isle of Croix, on the coast of Brittany, and there remained for a length of time, until the fame of his virtues and miracles reached the ears of the king of the country. This prince induced the Saint to transfer his abode to the mainland, and gave him a plot of ground for his hermitage. His chief residence in the latter years of his life seems to have been at Quimperlé, where an abbey was built in the tenth century. There St. Gunthiern is supposed to have passed to his everlasting crown ; but his body, probably from fear of the Norman pirates, was removed to his island of Croix, and once more—in the middle of the eleventh century—solemnly translated to Quimperlé.

His solemn commemoration, which fell on the day of SS. Peter and Paul, was transferred to the 3rd July.

St. Biblig.
Cal. 91.

St. Gunthiern.
Hist. Lobineau, Saints de Bretagne, i., p. 102.

THE FOURTH DAY.

At Dorchester, *the passion of the Venerable* JOHN CORNELIUS, *Priest of the Society of Jesus, and of the venerable servants of God,* THOMAS BOSGRAVE, JOHN CAREY, *and* PATRICK SALMON, *Laymen, all of whom suffered death for the Catholic religion.—At* York, *the martyrdom of the Venerable* WILLIAM ANDLEBY, *Priest, and of the Venerable* THOMAS WARCOP *and the Venerable* EDWARD FULTHORPE, *Laymen, who died in the same holy cause.*

V. John Cornelius, M.; V. Thomas Bosgrave, M.; V. John Carey, M.; V. Patrick Salmon, M., A.D. 1594.

The Venerable JOHN CORNELIUS, or MOHUN, as he was also called, was born of Irish parents in the town of Bodmin, in Cornwall. From his early years he gave evidence of great abilities and was patronised by Sir John Arundell, who sent him to Oxford. His attachment to the Catholic religion led the youth to leave the University and pass over to the College at Rheims. After some stay there he was sent to Rome, ordained priest, and in due time despatched for the English Mission. Both before and after his arrival he was remarkable for the holiness of his life, his earnest spirit of prayer and the many voluntary mortifications he practised; and to those he added, when in England, a zealous devotion to the work of his ministry. He was assiduous in preaching and catechising, in administering the Sacraments, in his care of the sick and poor, to whom he refused nothing which he had to give. He was treacherously arrested in the house of the widow of Sir John Arundell, and with him three laymen, who were the companions of his martyrdom. Cornelius was first examined at the sheriff's house and then sent to London, where he appeared before the Lord Treasurer and the Archbishop of Canterbury, who endeavoured both by persuasions and the torture to make him betray his fellow-Catholics. As their efforts were in vain, he was again conducted to Dorchester to take his trial. The three days preceding the assizes he spent almost without eating or sleeping, devoting himself wholly to prayer and exhortations to his fellow-prisoners. The three laymen were brought to the bar at the same time.

The Venerable THOMAS BOSGRAVE was a Cornish gentleman, whose offence was, that when Cornelius was hurried off to prison he had followed him to offer him his own hat, saying that such was his respect for his function that he could not see him carried away bare-headed.

The Venerable JOHN CAREY and the Venerable PATRICK SALMON were natives of Dublin, and were apprehended for being found in the company of Cornelius, when he was seized at Lady Arundell's house.

All were sentenced to death, the priest for high treason by reason of his character, and his companions for felony by assisting him; but all were assured that their lives would be spared, if they would conform to the Protestant religion. The first to suffer was John Carey, a man of remarkable courage. He kissed the rope as it was put round his neck, and exclaimed "O precious collar," and then made a profession of his Faith. Patrick Salmon, the next, was greatly beloved for his virtues, and before suffering admonished his friends and all those assembled, that the only way of securing their salvation was to embrace the Faith for which he died. Thomas Bosgrave, who followed, was a man of reading, and made a speech on the certainty of the Catholic Faith, which was listened to with attention, and without contradiction on the part of the ministers who were present. Lastly came the turn of Father Cornelius, who first kissed the feet of his companions hanging on the gallows, and then saluted the gibbet in the words of St. Andrew: "O good cross, long desired". He was not allowed to address the people, but took the opportunity of announcing that when in London he had been received into the Society of Jesus, and that his seizure had prevented him going abroad for his novitiate. After hanging a while he was cut down and quartered, and his head nailed to the gallows, till it was removed on the remonstrance of the townspeople, who feared lest the judgment of God should fall upon them, as they had experienced on former occasions.

V. William Andleby, M.; V. Thomas Warcop, M.; V. Edward Fulthorpe, M., A.D. 1597.

The Venerable WILLIAM ANDLEBY was a gentleman born at Etton, in Yorkshire, and educated with strong prejudices against the Catholic religion. He led a careless and unrestrained life till the age of twenty-five, when his curiosity led him to visit foreign countries. Arriving at Douay, he was desirous of seeing Dr. Allen, who had lately founded the English seminary in that University, not doubting that he should be able to win him to the Protestant cause. They had a long conference on religious questions, after which Mr. Andleby, although quite unable to meet the arguments proposed, showed no disposition towards conversion. On taking leave, Dr. Allen had promised to recommend him to God in his prayers, and, wonderful to say, the next morning Andleby returned, and, bathed in tears, humbly asked to be received into the Church. After this he entered the College, and after a probation of some years, in which he gave ample proof of piety and application to study, he was ordained and sent on the Mission in 1578. His missionary labours were in Yorkshire; and though he was zealous and utterly undaunted by dangers, he had the unusual privilege of working nearly twenty years before his martyrdom. He devoted himself principally to the service of the poor and abandoned, and spared no pains to render them effectual assistance, going for the most part on foot, and carrying in a bag the things needed for his mission. Meanwhile the austerity of his life was most remarkable, spent in frequent watchings, and fastings, and continual prayer. At length the hour of his reward came, and he was arrested and tried on the usual charge of his priestly character and functions. His sentence was that of high treason, and he suffered all those cruel penalties at York.

Together with Mr. Andleby were executed two Yorkshire gentlemen, the venerable servants of God, THOMAS WARCOP and EDWARD FULTHORPE, the former for having harboured and entertained the Martyr Andleby, and the latter for having been reconciled to the Catholic Church.

Hist. Challoner's Miss. Priests, vol. i. Douay Diaries; Yepez. Archiv. Westmon., Champney, pp. 909, 948; Catalogues.

THE FIFTH DAY.

At Burton-on-Trent, *the deposition of* ST. MODWENNA, *Virgin and Abbess.—In various parts of* Brittany, *the festival of the holy brothers*, ST. JACUT *and* ST. GUETHENOC.—*Also the memory of their saintly parents*, FRAGAN *and* GWEN, *and of their spiritual guide*, ST. BUDOC, *all of whom were natives of Great Britain.—At* Oxford, *the passion of four venerable servants of God*, GEORGE NICOLS, *Priest;* RICHARD YAXLEY, *Priest; and* THOMAS BELSON *and* HUMPHREY PRICHARD, *Laymen, who shed their blood in defence of the Catholic Faith.*

St. Modwenna, V., A.D. Uncertain.

MODWENNA was an abbess in Ireland, the fame of whose sanctity reached this country, and induced the King (whether Ethelwulf or one of his successors is uncertain) to send his son, then suffering from some incurable disease, to recommend himself to her prayers. Through her intercession the youth was restored to health, and the King, out of gratitude, invited her to take up her abode in England. A little later, on the destruction of her own monastery in Ireland during the wars of that country, the holy Abbess availed herself of the offer, and on her arrival in England received from the King the lands of Trensall, in Staffordshire. The prince also entrusted to her care his sister Edith, to be trained according to the perfection of the religious life. The Monastery of Polesworth, in Warwickshire, was built for the reception of this royal virgin, and in due time St. Modwenna left the government of it in her hands, and retired to her own house in Trensall. She made three pilgrimages to Rome, but spent the last seven years of her life as a solitary on the island-meadow of Andresey, near Burton-on-Trent, where there was a chapel dedicated to St. Andrew the Apostle. There she died at a very advanced age, and in that spot her sacred relics remained until the foundation of the Abbey of Burton-on-Trent, when they were translated to that church, which is dedicated in her honour.

Besides ST. EDITH, the names of several other holy companions of St. Modwenna have been recorded—ATHY, or ACHEA, who accompanied her from Ireland; OSITHA, who must not be confounded with St. Osith of Chich, who lived at a much earlier period; and LINA. All these in some accounts are distinguished as *Saints*, but we have no history of their acts or record of the veneration paid to them.

There is much obscurity in the history of St. Modwenna. It seems that she must be distinguished from one, or perhaps two, other Irish Saints, who appear in Scotland at a much earlier date, with very similar names. The first of these is Darerca, surnamed Monenma, the friend of St. Bridget, who crossed over to Galloway and lived in a cave. She is thought to be the same as St. Medana, Martyr, whose legend is in the Aberdeen Breviary. Whether it was she, or another, at a subsequent period, who founded Lanfortin and six other churches in Scotland is doubtful; but there is no reason to suppose that either of these was ever in England. The King who invited St. Modwenna to England, according to the more common account, was Ethelwulf, and his son, who was healed by her prayers, the great Alfred; but some writers make it to have been Edward the Elder, and others again place the event as late as Edgar. It is impossible to clear the doubt, though the last supposition seems altogether improbable. The inscription of St. Modwenna's shrine says that she died at Lanfortin, but at her own request was buried at Andresey, and some chronicles state that she visited Scotland; but this may be a mistake for the earlier Saint of the same name, and the inscription must be too late to have much weight as an independent authority.

SS. Jacut and Guethenoc, with others, A.D. 500 c.

ST. JACUT, or JAGU, and ST. GUETHENOC, passing to the Continent from Great Britain in company with their parents, were trained in the spiritual life by St. Budoc, and afterwards led a solitary life of great austerity. The parish of Jagu is so called after the elder of these brothers.

Their parents were FRAGAN and GWEN, otherwise called BLANCHE, who are venerated as Saints in Brittany, and have parishes called by their names. They are said to have left

Great Britain, when the island was abandoned by the Romans, and to have taken refuge with Conan Mériadec, King of Brittany, who was their relative; but particulars of their life are wanting. Their third son, St. Guénolé, or Wenwaloc, the celebrated founder of Landevenec, was born after they had settled on the Continent.

St. Budoc, the spiritual master of this saintly family, was also a native of Great Britain, and had fled from the tumults which distracted his own country. Having chosen a favourable spot, he practised the exercises of the religious life together with a few companions, and moreover charged himself with a kind of seminary, in which certain youths were instructed in learning and the practice of virtue. It was to his care that St. Fragan entrusted his sons, with the true prudence of a Christian father.

V. George Nicols, M.; V. Richard Yaxley, M.; V. Thomas Belson, M.; V. Humphrey Prichard, M., A.D. 1589.

These four venerable Martyrs were all arrested at the same time in the house of a Catholic widow by the officers of the University of Oxford, and were tried and executed together. George Nicols was a native of Oxford, and a student and priest of the College of Rheims, from whence he was sent on the Mission in 1583. He had the character of a man of great learning and extraordinary virtue. During the six years of his mission he was instrumental in the conversion of many souls, among whom was a notorious highwayman, converted to the Faith by his Catholic fellow-prisoners, and reconciled by Mr. Nicols to God and the Church on the very morning of his execution.

The Venerable Richard Yaxley belonged to a gentleman's family in Lincolnshire, and was also a priest of the College of Rheims. He was sent to England in 1586, and being placed in the same neighbourhood with Mr. Nicols, and a much younger man than he, always regarded him as a father.

The Venerable Thomas Belson was a Catholic gentleman who had come to Oxford expressly to visit Mr. Nicols, his ghostly father, and the Venerable Humphrey Prichard was a servant at the Catherine Wheel, the inn at which they lodged. The prisoners were severely examined by the Vice-

Chancellor, and acknowledged that they were Catholics, Nicols freely adding that he was a priest. They also had to submit to a controversial discussion with certain disputants of the University, in which Nicols was so successful, that all argument was abandoned, and the charge of treason only maintained. Orders were then sent from the Council to bring the Confessors to London, whither they were conducted with the greatest possible ignominy and cruelty. The Secretary, Walsingham, himself presided at their examination; but being unable to make them betray their fellow-Catholics, ordered them to different prisons, where the two priests were submitted to severe torture for a length of time, but all in vain. It was then resolved that the four should be executed together at Oxford, the priests being convicted of high treason and the laymen of felony, for aiding and abetting them. The good widow, their hostess, was also tried and condemned to the loss of all her property, and perpetual imprisonment.

The Martyrs were dragged to the place of execution in the usual manner. The two priests, after professing their Faith, attempted to speak to the people, but were not allowed to do so. George Nicols was the first to suffer, and Yaxley, before mounting the ladder, had the consolation of embracing his dead body, and recommending himself to his prayers. Belson also suffered with great constancy and cheerfulness, and said it was a happy thing for him to die in company with these holy men. The same may be said of the plain, honest Welsh servant, Humphrey Prichard, who for twelve years had done signal service to Catholics in those evil days, and was now rewarded with a glorious death.

St. Modwenna.

Cals. 59, 86.

Mart. K (in Scotia).

Leg. Tinm., fol. 199*b*; Capgr., fol. 196*b*; Nov. Leg., fol. 234*a*; Whitf. Sar.; W. 1 and 2; Chal.

Hist. Higden, Polychr., A.D. 836; Lanigan, Hist., iii., p. 41; Historians of Scot., xlii., pp. 285, 292, and notes; Dugdale Monast., ii., p. 362.

SS. Jacut, &c.

Cals. Ancient Cals. of Brittany.

Hist. Lobineau, Saints de Bretagne, i., p. 87.

Martyrs.

Hist. Douay Diaries; Challoner's Miss. Priests, vol. i. Ribadineira; Yepez. Archiv. Westmon., Champney, p. 868.

THE SIXTH DAY.

At Ely, *the deposition of* ST. SEXBURGA, *Widow, the second Abbess of that monastery.—On* Tower Hill, *the passion of the illustrious Martyr, the Blessed* THOMAS MORE, *Knight, and some time Lord Chancellor of England.—At* Tyburn, *the martyrdom of the venerable servants of God,* THOMAS ALFIELD, *Priest, and* THOMAS WEBLEY, *Layman, who suffered death for rejecting the spiritual supremacy of Queen Elizabeth.*

St. Sexburga, Widow, A.D. 699.

SEXBURGA was the daughter of that most religious prince, Anna, King of East Anglia. She was the eldest child of a family of Saints, the most illustrious of whom was St. Etheldreda, the foundress of Ely. The others were St. Withburga, a religious at Derham, in Norfolk, and St. Ethelburga, Abbess of Brie, in France. St. Sethryda, also Abbess of Brie, was their half-sister. In her youth Sexburga was married to Erconbert, King of Kent, by whom she became the mother of two other eminent Saints, Ermingilda, the wife of Wulfhere, King of Mercia, and Ermengota, Abbess of Brie. After the death of her husband, Sexburga resolved to embrace the religious state, and made her profession at the Monastery of Milton, on the Swale, in Kent. She undertook a splendid foundation at Minster, in Sheppey, the building of which was not completed for thirty years.

Meanwhile, her daughter Ermingilda also became a widow, and came to join her mother in Kent, and, following her holy example, took the vows of religion in the same house of Milton. When the new abbey was completed, Sexburga had a vision, in which an Angel revealed to her the future calamities impending over the kingdom from a barbarian invasion, upon which she resolved to quit her place of authority, and live in obedience under her sister Etheldreda. She called her daughters together, commended them to the merciful keeping of the Lord Jesus and the holy Angels, and placed them under the conduct of Ermingilda. She hastened to Ely, where she was welcomed by the holy Abbess, and with the fervour of a novice resumed the exercises of a religious life. In the year 679 she was chosen to succeed her sister as Abbess, and sixteen years later had the unspeakable consolation of discovering her uncorrupted remains, and solemnly translating them to the Abbey Church. The deposition of St. Sexburga is noted in the Benedictine Martyrology on the day before the nones of July.

In the year 1106 the sacred remains of St. Sexburga were solemnly translated, together with those of her sisters, Etheldreda and Withburga, as well as Ermingilda, by the Abbot Richard, on the 17th October.

Thomas More, Kt., Mart., A.D. 1535.

THOMAS MORE was the son of Sir John More, one of the Justices of the King's Bench. He was born in London in the year 1480, and was educated with great care, first at a school in the city, and afterwards at Canterbury College, Oxford. He then studied law at New Inn, when he was admitted barrister, and appointed public lecturer, having from the commencement of his course given proof of those great talents and that virtuous life, for which he was ever afterwards so conspicuous. The great success of More in his profession attracted the attention of Henry VIII., who called him to the Court, and for many years showed him every mark of confidence and favour, and found the greatest pleasure in his learned and witty conversation. He conferred on him the honour of knighthood, chose him for many important employments, made him Treasurer of the Exchequer, and finally, on the fall of Cardinal Wolseley, nominated him High Chancellor of England, being the first layman who held that dignity. Moreover, the King would visit him privately at his house in Chelsea, and spend long hours in his company. These honours were always distasteful to the servant of God, who delighted in a retired, domestic life, in study, and, above all, in his practices of piety and mortification. In such works he never relaxed: he had a chapel in his house, but on festivals attended the parish church, and in a surplice would join with the clerics in singing the Office and Mass.

More was twice married, and had a family, to whose education he devoted all possible care. His reputation was spread over Europe, and he was in correspondence with learned men of many lands, by whom his writings were held in singular esteem. In his own country he enjoyed the same regard, as a layman, as was accorded to Fisher among the clergy, being considered the most distinguished of the nation both for learning and virtue, and for his most disinterested course of life.

His reverse of fortune began with the question of the King's divorce, and was completed by that of the royal supremacy in things spiritual. When the King consulted him about the divorce, More plainly declared his conviction that the marriage with Queen Catherine was valid; and then, seeing the course things were taking, thought it best to retire from public life, and obtained leave to resign the Chancellorship. This reduced him to poverty, as he had never availed himself of the opportunities he had had of acquiring wealth; but this was a real cause of joy to him, and never was he more cheerful than when he talked with his family on their change of fortune. His fidelity to his conscience in the matter of the supremacy was the cause of his being sent to the Tower, where he was confined for a year. Every effort was made to shake his constancy, but persuasions and threats were in vain. At his trial he answered with caution, and maintained that he was not bound to declare his opinion, if there had been nothing illegal in his acts. Nevertheless, sentence was pronounced against him, and he declared his firm conviction that the spiritual supremacy in the Church was conferred by Christ on St. Peter and his successors, the Roman Pontiffs. The execution of More was deferred for a while; so that when told of the martyrdom of Cardinal Fisher, he shed tears, in the apprehension that he was not to share in the crown which he so ardently desired.

But nothing less than his death could appease the ferocious King, though aware of the bad impression it would produce in the country and abroad. The 6th July was the day fixed; and after taking leave of his beloved daughter, Margaret Roper, and others of his family, he was led to Tower Hill, and there beheaded, with every sign of fervent piety and holy joy. On his way a good woman had offered him a cup of wine, but he refused it, saying: "Christ in His passion drank no wine, but vinegar and gall". His body was buried in the chapel of the Tower, and his head, after remaining for a time on London Bridge, was secured by his daughter, who afterwards buried it at Canterbury, where it still remains.

V. Thomas Alfield, M., and V. Thomas Webley, M., A.D. 1585.

The Venerable THOMAS ALFIELD, a native of Gloucestershire, received his education and Holy Orders at Rheims, and was sent on the Mission in 1581. He was arrested on the charge of circulating certain copies of Dr. Allen's *Modest Answer to the English Persecutors*, a book written in refutation of Cecil's calumnious writing, entitled *Justitia Britanica.* The Venerable THOMAS WEBLEY, a dyer by trade, assisted Alfield to procure these volumes, and the two were tried at the same time. In prison they were most severely tortured, apparently in order to make them acknowledge to whom the books had been distributed. They were both convicted, but with the offer of pardon if they would renounce the Pope and accept the Queen's headship. On their refusal they were executed the day following the trial.

St. Sexburga.

Cals. 9, 15, 24, 26, 57, 62, 64, 67, 70, 71, 103, 105.

Marts. H, I, K, M, P, Q, R.

Leg. Tinm., fol. 204*b*; Capgr., fol. 235*a*; Nov. Leg., fol. 278*a*; Whitf. Sar.; W. 1 and 2; Chal.

Hist. Beda, iii., c. 8; iv., c. 19.

Ancient MS. (Cockayne, vol. iii.), p. 431.

Thomas of Ely (Anglia Sac., i., pp. 106, 113).

Mabill., Acta SS. Bened. (Life of St. Etheldreda), pp. 724, 729, 735.

B. Thomas More.

Hist. Stowe; Wilson's Catalogue (A.D. 1608).

Sander, Schism (English trans.), p. 122.

Modern Brit. Mart., p. 45.

Various Lives.

V. Martyrs.

Hist. Concertatio, fol. 203; Challoner's Miss. Priests, vol. i.

Douay Diaries.

Archiv. Westmon., Champney, p. 812.

THE SEVENTH DAY.

At Llan-Iltut, *or* Llantwit, *in Glamorganshire, the festival of* ST. ILTUT, *Confessor and Abbot.—At the* Monastery of Old

Melrose, *on the Tweed, in the kingdom of Northumbria, the deposition of* ST. BOISIL, *Confessor and Abbot.—At* Winchester, *the deposition of* ST. HEDDA, *Bishop and Confessor.—At* Faremoutiers, *in the diocese of Meaux, the deposition of* ST. ERCONGOTA, *Virgin and Abbess.—Also at* Faremoutiers, *the deposition of* ST. ETHELBURGA, *Virgin and Abbess.—At* Eichstadt, *in Bavaria, the deposition of* ST. WILLIBALD, *Bishop and Confessor.—At* Canterbury, *the solemn translation of the sacred relics of* ST. THOMAS *the Martyr, Archbishop of Canterbury.—At* Winchester, *the passion of the venerable servants of God,* ROGER DICONSON, *Priest, and* RALPH MILNER, *Layman, who suffered for the Faith under Queen Elizabeth.*

St. Iltut, Conf., A.D. 470 c.

ILTUT was born in Great Britain of very noble parents, his mother being the daughter of Saloman, King of Brittany. From his youth he was distinguished for his great abilities and successful studies, and was chosen to be principal minister of the King of Glamorgan. By the persuasion of St. Cadoc, however, he was induced to sacrifice his worldly prospects and retire to the Abbey of Llancarvan, where, having received the monastic tonsure, he gave himself wholly to God and the study of the sacred Scriptures. In the course of time he founded another religious house, afterwards known by his name as Llaniltut. In this undertaking he was greatly assisted by St. Dubritius, Bishop of Llandaff, and from the first it was marked by the special blessing of God. Soon it became the fruitful mother of many Saints. There were trained St. David, St. Samson, St. Pol de Léon, St. Magloire, St. Gildas the Younger, and other great servants of God. Whether St. Iltut ended his days in this holy retreat or not is very uncertain. There is a tradition that he went over to Brittany and fixed his dwelling in a solitary cave, where he gave up his soul to God ; but the account is not well supported by evidence, though it is not unlikely that he may have visited St. Samson at Dôle. In the twelfth century the relics of St. Iltut formed a part of the great treasures of Glastonbury ; but this is no proof that he died there, as the sacred remains of the Saints were brought to that sanctuary from all parts of the world. The head of St. Iltut was, however, carried to Brittany, as it seems, and, having escaped the ravages of the Revolution, is still honoured in the parish of Landebaeron, in the diocese of Dôle. His festival is observed in parts of Brittany on the 7th, 14th, or 16th of November.

St. Boisil, Ab., Conf., A.D. 664.

ST. BOISIL was a priest and monk of Melrose, under Eata, whom he succeeded as Superior when the latter became Abbot of the mother-house of Lindisfarne. He was distinguished by a special gift of prophecy, as well as by his knowledge of the Scriptures and his holy life. It was his privilege to be the spiritual master of the great St. Cuthbert. When that Saint first arrived at Melrose, and was alighting from his horse, St. Boisil pointed him out as a future illustrious servant of God. He bestowed especial pains on his religious training, and in after years St. Cuthbert delighted to say how much he owed to his counsels and example. He was still under his government when St. Boisil was called to his reward, having already predicted the terrible pestilence which afflicted the whole country that year. When his own day drew near he told his disciple that there only remained seven days. St. Cuthbert thought he was alluding to some study which had to be finished in that time, and said: "What then shall we read?" Boisil replied: "St. John; and I have a copy in ten sheets which we shall finish in the time". So it was, and at the end of a week St. Boisil gave up his soul to God. In his last conference with St. Cuthbert, he told him of his future promotion to the See of Lindisfarne, and this was the chief reason why he yielded to the entreaties of King Egfrid and the prelates assembled at Twyford, that he should undertake the heavy charge. After his death St. Boisil appeared in a vision to the companion of St. Egbert, in Ireland, to declare that it was not God's will that Egbert should himself embark for the German Mission, as his work was to be among the children of Columba, in the isle of Iona.

St. Hedda, Bp. and Conf., A.D. 705.

HEDDA succeeded Lothaire as Bishop of the West Saxons in the year 676, and governed that extensive diocese for nearly thirty years. He was a monk and an abbot at the time of his promotion, but it is uncertain what was his monastery. Having received episcopal consecration in London from St. Theodore, Archbishop of Canterbury, Hedda at first established his residence at Dorchester, in Oxfordshire, but after a few years obtained permission of Pope Agatho to remove the See to Winchester, and to translate to the same place the relics of St. Birinus, the first apostle of the West Saxons. St. Hedda was held in high veneration by St. Theodore, who would not suffer the division of his diocese, already determined upon, to take place during his lifetime. The great King Ina also had the highest esteem for him, and mentions him as one of his principal advisers, in the collection of laws which he promulgated. St. Hedda was one of the earliest benefactors of Malmesbury Abbey, on which he settled a portion of land. In the year 705 the Saint was called to receive the reward of his long and fruitful labours. After his death, his tomb was the scene of many miracles, as was attested to St. Bede by Pecthelm, Bishop of Candida Casa, who had had ample opportunity of assuring himself of the facts.

St. Ercongota, V., A.D. 660 c.

ERCONGOTA was the daughter of Erconbert, King of Kent, by his wife, St. Sexburga, the daughter of Anna, King of East Anglia. At that time there were but few convents for women in England, and many noble Virgins, called to the religious state, passed over to France, particularly to Faremoutiers-en-Brie, to Chelles, near Paris, and to Andeley-sur-Seine, near Rouen. Ercongota, following her divine vocation, was sent to the first-named of these places, and thither also went her two aunts, St. Sethryda and St. Ethelburga, who successively became abbesses after the death of the foundress, St. Fara.

St. Ercongota was held in the highest veneration in her adopted country, where she was considered a model of every virtue. Many prodigies were related as having taken place at the time of her death. She was divinely forewarned that her end was near at hand, by a vision in which she saw a number of strangers entering the convent, declaring that they had come to carry away the golden coin which had been brought from Kent. Upon this intimation she visited all the sick sisters in their cells, and commended herself humbly to their prayers. On the very same night, when daybreak was approaching, the brethren in their part of the monastery saw a multitude of Angels go in and return with the soul of the Saint, shining amidst a brilliant light. It was at that moment that St. Ercongota was translated to the joys of Paradise.

Her sacred body was buried in the Church of St. Stephen, and when, after three days, it was removed to a more honourable position, a heavenly fragrance issued from the open grave, filling the brethren and sisters who stood around with wonder and devotion.

St. Ethelburga, V., Abbess, A.D. 664 c.

ETHELBURGA was the daughter of the good King Anna of East Anglia, whose privilege it was to be the father of four illustrious Saints. Having received the grace of a religious vocation, she was sent, with her half-sister St. Sethryda, to the Abbey of Brie in the diocese of Meaux, during the lifetime of its foundress, St. Fara. There she served God with singular purity and holiness of life, and in the course of time, though a foreigner, was chosen Abbess. It was the desire of St. Ethelburga to erect a new church in the monastery in honour of the holy Apostles, and there to be buried ; but when the work was scarcely half completed she was called to her eternal rest. According to her wish her sacred body was laid in the unfinished church, but the building was discontinued. After seven years it was resolved to abandon the project altogether, and to translate the remains of the holy Abbess to the Church of St. Stephen, which was already solemnly dedicated. On opening the tomb they found the virginal body entirely free from corruption, The sisters vested the precious remains in new garments, and bore it with great joy to the place prepared for it. St. Bede testifies that in his time the festival of the Saint was kept with great splendour on the 7th July, the day of her holy death. In France the Saint is still honoured under the name of Sainte Aubièrgé.

St. Willibald, Bp., Conf., A.D. 786.

WILLIBALD was the son of St. Richard, commonly called the King, and brother of St. Winibald and St. Walburga. He was an Englishman, born about the year 700, and, as it would seem, in the kingdom of Wessex. At the age of three years sickness brought him to death's door, but his pious parents presented him before the cross, which, according to the custom of the English nobles, was erected in their domestic place of prayer, and, having vowed to consecrate him to God, had the consolation of seeing him restored to perfect health. His early piety corresponded with the grace he had received, and as soon as age made it possible, he retired to a religious house. Willibald was about twenty years of age when he was inspired with the earnest desire of visiting the holy places as a pilgrim. After some difficulty he persuaded his father and brother, and, according to some, also his sister St. Walburga and a number of their relatives, to accompany him. The pious company set sail, and first directed their course towards Rome, to visit the shrine of the holy Apostles; but when they had reached Lucca St. Richard was seized with sickness and taken from them, to complete his pilgrimage in the eternal rest of heaven. Willibald and Winibald continued their journey, and after some time spent in Rome, where they observed the severe discipline of strict religious, they parted, and Willibald with his companions took his way to Palestine. Amidst the scenes of our Lord's life and passion they spent seven years in satisfying their devotion; and it is mentioned that Willibald, who had lost his sight for two months, was miraculously restored while praying in the Church of the Holy Sepulchre. On their return to Italy, Willibald took his course to Monte Cassino, apparently with the intention of ending his days at the tomb of his holy father St. Benedict. This, however, was not the design of God's providence; for, after living as a monk of that house for ten years, he obtained the Abbot's leave to pay a second visit to Rome, when a new sphere was opened to him, and new duties imposed by the Vicar of Christ. Willibald had several interviews with St. Gregory III., to whom he related the events of his long sojourn in the Holy Land; after which the Pope, recognising in him the necessary qualifications for such a mission, bade him go to Germany, to join his fellow-countryman, St. Boniface, in the conversion of the multitude of souls still deprived of the light of Faith.

St. Boniface gladly welcomed his new fellow-labourer, and sent him at once to Eichstadt, a place which had been just given up to him for a religious establishment, having ordained him priest before putting him in possession of his charge. At Eichstadt Willibald began his work with the zeal of a Saint. He established the rule of St. Benedict, according to the accurate observance he had learned at Monte Cassino, and which he practised faithfully himself; and his labours in general were so fruitful that St. Boniface, using his legatine jurisdiction, appointed him Bishop of that place, and conferred on him episcopal consecration at Wurzburg, when he was only forty-one years of age. From that time to the close of his long episcopate, the pastoral zeal of the holy Bishop allowed him no rest day or night. He was incessant in preaching the Word of God, and rousing the slothful, worldly hearts of his people to higher thoughts and aspirations; and so abundant was the blessing which attended him, that we are told that "the field hitherto dry and unfruitful soon flourished as the vineyard of the Lord". St. Willibald was called to his reward at an advanced age and buried at Eichstadt, his sanctity being proved by many miracles. He has ever been venerated as an apostolic man and a great Saint; and his relics have several times been translated with great solemnity. In England the festival of St. Willibald is now observed on the 9th July, by concession of Pope Leo XIII.

The account of St. Willibald's life, and the stages of his pilgrimage in the Holy Land, was written by a nun of Heidenheim, a relative of his, who had learned it from his own lips.

Translation of St. Thomas, Bp., M., A.D. 1220.

Fifty years after his glorious passion, the sacred relics of ST. THOMAS THE MARTYR were removed with great pomp from the spot in the Cathedral, where he had been buried, to the noble shrine prepared for him at the east end of the same church. The festival was the most magnificent that anyone living could remember to have witnessed in England. There were present Pandulph the Papal Legate, King Henry III. (who had just been crowned at Westminster), three Archbishops, a number of Bishops and nobles, not only from England, but all parts of Europe. The munificence of the Archbishop, Stephen Langton, had provided for all, and the celebrity of the great Martyr was more widely spread than ever. The anniversary was ordered to be kept in England as a festival, and is still observed among us, with the rite proper to the secondary feast of a principal patron.

V. Roger Diconson, M.; V. Ralph Milner, M., A.D. 1591.

The Venerable Martyr ROGER DICONSON, a native of Lincoln and priest of the College of Rheims, was sent on the Mission in 1583. We have no particular account of his labours, or of his apprehension and trial; but we know that he was condemned to the penalties of high treason simply for being a priest, and that he suffered with admirable constancy.

The Venerable RALPH MILNER was a native of Flacsted, in Hampshire, a married man with a family of eight children. The crime imputed to him was that of succouring the Martyr Diconson, but the judge, out of compassion to himself and his family, offered him a pardon, if he would but once go to the Protestant worship; but the holy man, with great fortitude, reproved him for giving him advice so contrary to the maxims of the Gospel.

At the same assizes, at Winchester, seven maiden ladies of good families were also condemned to death for harbouring Mr. Diconson. The judge, however, thinking it was enough to have terrified them by the sentence, granted a reprieve and ordered them back to prison. Upon this they burst into tears, and humbly begged that they might share in the punishment of their spiritual father, as they were partakers in his supposed guilt, expressing their confidence that God would give them strength to suffer in His holy cause.

St. Iltut.

Leg. Tinm., fol. 274*a*; Capgr., fol. 153*a*; Nov. Leg., fol. 187*a*; Whitf. Add.; W. 2; Chal. (6 Nov.).

Hist. Mabill., Annals, vol. i.

Lobineau, Saints de Bretagne, i., p. 66.

St. Boisil.

Cals. 13*a*, *c*.

Marts. M, Q.

Leg. W. 1 and 2 (Jan.); Chal. (5 July).

Hist. Beda, iv., c. 27, 28; v., c. 9; Vita St. Cuthberti, c. 6, 8; Mabill., Acta SS. Bened., vol. ii., p. 850.

St. Hedda.

Cals. 11, 16, 95.

Marts. Rom., L, P, Q, R.

Leg. Whitf. Sar.; W. 1 and 2; Chal.

Hist. Beda, iv., c. 12; iii., c. 7; v., c. 18.

Flor., A.D. 705.

Malmesb. Pont., ii., § 75; v., § 223.

Haddon and Stubbs, Councils, iii., p. 127.

St. Ercongota.

Leg. Whitf. Add.; W. 1; Chal. (25 Feb.).

Hist. Beda, iii., c. 8.

St. Ethelburga.

Cals. 24, 64 (?), 67.

Marts. L, Q, R.

Leg. Whitf. Sar. (Ethelburga, called Alberowe); W. 1 and 2; Chal.

Hist. Beda, iii., c. 8.

St. Willibald.

Marts. Rom., H.

Leg. W. 1 and 2; Chal.

Hist. Mabill., Acta SS. Bened., sæc. iii., pt. 2, p. 330.

Trans. St. Thomas.

Cals. 1, 2, 3, 4, 5, 7, 10, 12, 13*a*, *b*, *c*, 18, 24, 26, 37, 39, 41, 48, 54, 56, 58, 59, 63, 64, 91, 92, 95, 102.

Marts. I, K, L, M, P, Q, R.

Leg. W. 1 and 2; Chal.

Hist. Continuat. Hist. Croyland, Gale (Feb.), i., p. 474.

Martyrs.

Hist. Douay Diaries; Challoner's Miss. Priests, vol. i.

Archiv. Westmon., Champney, p. 885; Catalogues.

SUNDAY AFTER THE TRANSLATION OF ST. THOMAS.

The Festival of Holy Relics, observed with great devotion on this day by our ancestors in many parts of England, and now restored to us by concession of Pope Leo XIII.

THE EIGHTH DAY.

At Derham, *in Norfolk, the deposition of* St. Withburga, *Virgin.—At* Winchester, *the deposition of* St. Grimbald, *Confessor and Abbot.—At* Glastonbury, *the pious memory of* King Edgar, *buried in the Abbey Church.—At* St. Thomas' Waterings, *the martyrdom of the Venerable* Griffith Clerk, *Vicar of Wandsworth, with his chaplain and servant; also of the Venerable* N. MAIRE, *supposed to have been a Franciscan Friar, all of whom were cruelly put to death, in the year 1539, for refusing to acknowledge the spiritual supremacy of King Henry VIII.*

St. Withburga, V., A.D. 743 c.

ST. WITHBURGA was the youngest daughter of King Anna of East Anglia. Her three sisters and her half-sister are all in the Calendar of the Saints, and the young Withburga made it her work to emulate their holy example.

As a child she was brought up at Holkham, where subsequently a church was dedicated in her honour; but when her father fell in battle she took refuge at Derham, where she at once began to devote herself to the practices of the religious life. For some time she was sustained on the milk of a hind, which was providentially sent day by day for her maintenance.

She persevered in the same course of life to the end, and was buried in the churchyard of the parish. Fifty years later her venerated body was removed to the church; and in the year 974, when Edgar was King, the Abbot Brythnoth carried the sacred treasure to Ely. Lastly, on the 17th October, 1106, the Abbot Richard solemnly translated St. Withburga and her sisters, St. Etheldreda and St. Sexburga, as well as St. Ermenilda, to the new monastery. On all these occasions, the body of St. Withburga was found intact and free from all corruption, as several eyewitnesses have testified.

St. Grimbald, Ab., Conf., A.D. 903.

GRIMBALD was a native of Flanders and a monk of St. Bertin's. King Alfred had become acquainted with him on his journey to Rome in his early youth, and when he was established on the throne called him, as well as other learned foreigners, to England to promote good learning among his people. Grimbald was especially noted for his knowledge of the Scriptures and his skill in music, and was sent to Oxford to direct the schools recently set up there.

The jealousy and opposition of the masters who were already in possession, obliged him to quit Oxford, and he retired to Winchester, where he continued to enjoy the esteem and reverence of the King.

By his advice, Alfred projected the foundation of the new Minster in that city, a work which he left to be completed by his son Edward. Grimbald was placed at the head of the new religious establishment, with the title of Abbot, though, by his own request, the church was served by secular canons.

Here the holy man died, at an advanced age, on the 8th July, 903, after spending eighteen years in England, and was buried with marks of great honour. From that time he was regarded and venerated as a Saint. His relics were exposed by St. Elphege in a silver shrine.

St. Ethelwold removed the canons from the new Minster, and placed monks in their stead. In the reign of Henry I., the monastery, which was found to be inconveniently close to the old Minster, was removed to a site outside the city walls, and was called Hyde Abbey.

King Edgar, A.D. 975.

EDGAR, one of the most powerful and best beloved monarchs who have ever reigned in this island, was the younger son of the illustrious King Edmund, and succeeded his unhappy brother Edwy, when only sixteen years of age, as King of all England—having first ruled in Mercia and Northumbria, which had separated themselves from the rest of the realm. The chief counsellor of Edgar was the great St. Dunstan, to whose administration all historians attribute in no small degree the glories of his reign. In those troublous times he was able to preserve perfect peace, and earned the title of "the peaceful King"; strict laws were decreed and vigorously enforced, and the people were prosperous and contented. All the princes of the island, Welsh and Scots, were subject to him, and on one occasion eight of these petty kings rowed Edgar in a boat on the Dee, while he took the helm and directed their course.

The most glorious of his achievements, however, was the restoration of religion, which had fallen so low during the Danish wars. Many were the monasteries rebuilt and refounded by him, and not a few the new ones, which his zeal led him to erect; while he was ever ready to support the measures of Dunstan and other holy prelates for the revival of the ecclesiastical and monastic spirit, and the spread of pious practices and Christian morality among the people.

Yet, unhappily, the private life of this great man was stained with grievous vices, at least during part of his reign. In his love for his prince, St. Dunstan did not forget his duties as a pastor. He sternly reproved the young man's sin, and imposed a penance of seven years' duration, which obliged him to fastings and to abstain from wearing his crown. Whether on this account or some other, the fact is that Edgar was not solemnly crowned until a few years before his death. To his immortal honour, he patiently submitted to this humiliation, which gives us good ground for thinking that an inward reformation corresponded with his outward conduct. Edgar died at the early age of thirty years, and was buried at Glastonbury, an abbey which enjoyed special proofs of his bounty and protection. Among the Saints of God many have been illustrious penitents; and we cannot wonder that his grateful subjects were disposed to regard this great king as such, or that he has this title in some of the ancient chronicles, though no corresponding honours were paid to him in public. This impression was no doubt confirmed by the discovery of his body in a state of perfect preservation in the year 1052, and by the quantity of fresh blood which flowed from it when irreverently wounded in the process of placing it in a new receptacle. Miracles also were reported on the same occasion, and in consequence the remains of the King were placed over the altar, together with the head of St. Apollinaris and relics of St. Vincent, the Martyr, which he had himself presented to the Church.

St. Withburga.

Cals. 24, 57, 67, 71, 105.

Marts. Q, R.

Leg. Tinm., fol. 205*a*; Capgr., fol. 258*b*; Nov. Leg., 315*b*; Whitf. Sar.; W. 1 and 2; Chal. (19 July).

Hist. Malmesb. Pont., iv.

Thomas of Ely (Anglia Sacr., tom. i.), pp. 105, 117.

St. Grimbald.

Cals. 2, 3, 10, 11, 14, 15, 26, 37, 41, 47, 64, 95, 102.

Marts. I, K, L, M, P.

Leg. Tinm., fol. 205*a*; Capgr., fol. 175*a*; Nov. Leg., fol. 167*a*; Whitf. Add.; W. 1 and 2; Chal.

Hist. Malmesb. Pont., ii., § 78; Reg., ii., § 8.

Simeon Dunelm (Twysd. Col., 152).

Leland, Collect., i., p. 18.

Mabill., Acta SS. Bened., sæc. v., p. 3.

Edgar.

Leg. Nov. Leg., fol. 334*b*; W. 1 and 2; Chal.

Hist. Malmesb. Reg., ii.

Simeon Dunelm., Gest. Reg. (Twysd. Col., 159).

Martyrs.

Hist. Wilson's Catalogue (A.D. 1608).

Bridgwater's Concertatio; Stowe.

Sander, Schism (Eng. trans.), p. 141.

Modern Brit. Mart.

THE NINTH DAY.

At Everingham, *in Yorkshire, the deposition of* ST. EVERILDIS, *Virgin.*

St. Everildis, Virgin, A.D. 700 c. After the conversion of Cynegils, King of Wessex, by the ministry of St. Birinus, the Christian Faith began to spread in his territory, and among the converts were persons of noble birth. In the course of time one of these illustrious families was blessed with a daughter of singular merit and holiness, whose name was EVERILDIS. While she was still young her fame was spread abroad in the province; but it was her purpose to withdraw from the world, and shun the praises of men, and accordingly she received in secret the monastic veil, and resolved to leave her people and her father's house. Setting out on her journey, the holy Virgin, on her knees, implored the divine guidance in her arduous undertaking, and had scarce finished her prayer when she was joined by two other

Virgins, Bega and Wulfreda, who entertained a like design, and gladly associated themselves with her. The three journeyed on till they reached the spot, which the providence of God intended for the place of their settlement. It belonged to the Bishop of York, and was then called the Bishop's farm; but the great St. Wilfrid, who then ruled that See, approving of the project of the little band of Virgins, freely bestowed it upon them, and the place began to be called Everildisham.

The sanctity of the three strangers soon attracted a number of pious souls around them, and it was not long before a monastery was well established. In the lifetime of the Saint the community sometimes consisted of eighty, and sometimes even more. She persevered in her good work till her course was run, when her Divine Spouse, by means of a short and slight attack of fever, called her from the midst of her sisters to enter the joy of her Lord.

The Bollandists give the lessons of the *York Breviary*, but without knowing whence they were taken. They question their authority, on the supposition that they represent St. Oswald and St. Wilfrid as contemporaries, which in fact they do *not*.

Cals. 2, 17, 23. *Leg.* Challoner; York Brev.
Marts. M, Q. *Hist.* Boll., vol. xxviii., p. 713.

THE TENTH DAY.

On Tower Hill, *London, the martyrdom of the Venerable* ADRIAN FORTESCUE *and the Venerable* THOMAS DINGLEY, *both Knights of the Order of St. John of Jerusalem.*

V. Adrian Fortescue, M.; V. Thomas Dingley, M., A.D. 1539.

Sir ADRIAN FORTESCUE was attainted in Parliament in the reign of Henry VIII., for denying the King's spiritual supremacy, and was put to death on Tower Hill, together with Sir THOMAS DINGLEY, another Knight of the same Order, who suffered for the like cause.

Hist. Wilson's Catalogue. Stowe, p. 577.
Modern Brit. Mart.

THE ELEVENTH DAY.

At Lincoln, *the passion of the Venerable* THOMAS SPROTT *and the Venerable* THOMAS HUNT, *Priests and Martyrs, who suffered for the Faith under Elizabeth.*

V. Thomas Sprott, M.; V. Thomas Hunt, M., A.D. 1600.

The Venerable THOMAS SPROTT was born near Kendal, in Westmoreland, and received his ecclesiastical education at the College of Douay. He was ordained and sent on the Mission in 1596. The Venerable THOMAS HUNT was a native of Norfolk, and became a secular priest of the English College at Seville, from which place, on the completion of his course and his ordination, he was sent to England. He had already been once apprehended, and committed to the prison of Wisbeach Castle, but, with five others, had been able to effect his escape. In the month of July, 1610, Sprott and Hunt were together at an inn in Lincoln, when the officers of justice came to search the house in quest of certain malefactors who had recently committed a robbery. Hearing that these two were in the house, unknown to anyone, and living for the most part in their own chamber, their suspicions fell upon them. They were accordingly arrested, and put to an examination, in which they acknowledged that they were Catholics, and did not attend the Protestant Church. As it was the time of the assizes, they were immediately arraigned; and though there was really no proof that they were priests, the judge insisted that the jury should return a verdict of guilty, which they did with obvious repugnance of conscience. The two Martyrs joyfully thanked God for so great a benefit, and freely pardoned their persecutors. The Protestant ministers attempted to carry on a disputation with them, but were so defeated that the magistrates bade them hold their peace. It is not known on what day the execution took place, but it was in the month of July.

Hist. Challoner's Miss. Priests, vol. i. Worthington's Relation of Sixteen Martyrs.

Archiv. Westmon., Champney, p. 990; Catalogues.

THE TWELFTH DAY.

At St. Thomas' Waterings, *the blessed martyrdom of the Venerable* JOHN JONES, *Priest and Friar of the Order of St. Francis.*

V. John Jones, Mart., A.D. 1598.

The Venerable JOHN JONES, otherwise called BUCKLEY, belonged to a gentleman's family of Clenock, in the county of Carnarvon. It is not known where he was educated or when he was ordained; but he is named as a secular priest in a list of prisoners at Wisbeach Castle in 1587. Having escaped, or in some other way obtained his release, he went abroad, and was received into the Franciscan Order. About 1593 the holy man returned to England, and laboured with great success for three years, after which he was again captured, and kept in prison during two years more. In this interval he was able in some measure to continue his mission, as many persons resorted to him, to the great benefit of their souls. To put a stop to this, Topcliffe caused him to be arraigned for high treason. While he repudiated the charge of treason, he owned that he was a priest, and had come to gain to Christ as many souls as he could. When his sentence was pronounced, he fell on his knees and gave thanks to God. Mr. Barnet and Mr. Wiseman were also tried and condemned for assisting him, but were not executed. The Martyr was executed at St. Thomas' Waterings, where, the rope having been forgotten, there was a delay of an hour, which he spent partly in prayer and partly in speaking to the people assembled. He was allowed to hang till he was dead, but afterwards quartered in the usual manner, and the quarters sent to different places, the head being exposed in Southwark. These relics were afterwards removed by certain Catholics, not without great peril to themselves. One of the quarters was preserved in the Franciscan Monastery at Pontoise, where he had been professed.

Hist. Challoner's Miss. Priests, vol. i. Archiv. Westm.; Catalogues. Stowe.

THE THIRTEENTH DAY.

At Shirburne, *the translation of* ST. JUTHWARE, *Virgin.—At* Minster, *in the Isle of Thanet, the deposition of* ST. MILDRED, *Virgin and Abbess.—At* Norwich, *the passion of the venerable servant of God,* THOMAS TUNSTAL, *Priest, who suffered martyrdom under King James I.*

St. Juthware, Virgin, A.D. 700 c.

ST. JUTHWARE was the sister of St. Sidwell, the Virgin and Martyr, who is honoured at Exeter on the 1st August. Two other sisters, Edware and Willgith, are also venerated as Saints. They are supposed to have been of an ancient British family, and to have flourished about the year 700.

St. Mildred, V., A.D. 725 c.

ST. MILDRED was the second daughter of Merewald, a prince of Mercia, and his wife St. Ermenburga or Domneva, her sisters being St. Milburga and St. Mildgytha. When St. Ermenburga returned to Kent to arrange the foundation of the monastery at Minster in Thanet, which was built in expiation of the murder of her brothers Ethelred and Ethelbert, Mildred either accompanied her or followed soon after. She had early given proofs of a vocation to the religious state; and that she might be more perfectly instructed in its obligations, her pious mother sent her to the Abbey of Chelles, in France, whither other noble English ladies betook themselves at this time for the like purpose. At Chelles the young Virgin had much to endure, and, being still in the secular habit, was so persecuted with the addresses of a certain young nobleman that she was compelled to take flight. Till she could meet with an opportunity of recrossing the sea, she found refuge at a place now called Millam, in French Flanders, where she is still venerated in a chapel dedicated to her memory. Great was the joy of St. Mildred when at length she reached the shore of Kent, and warm the welcome she received from her holy mother. With great solemnity, and according to the prescribed rites, she was received into the community, consisting at that time of seventy virgins, on which occasion St. Theodore was the celebrant. It would appear that before long St. Ermenburga resigned her charge into the hands of her blessed daughter, as in the year 694 St. Mildred attended a council held in Kent under the title of Abbess of Minster. Of St. Mildred's religious life, we are told how great was her humility, how fervent her devotion in psalmody, how frequent her fasts. In the words of the earliest record of her life, it is said: "She was not, as nobly born men now are, filled with presumption, nor with worldly pride, nor malice, nor envy, nor opprobrious words; she was not calumnious nor a wrangler; she was not a deceiver in any of those things which seemed to her good. She was merciful to widows and orphans, and a comforter of all the poor and afflicted, and in all respects of easy temper and tranquil." St. Mildred went to her eternal rest on the 13th July, and was laid beside her mother, St. Ermenburga. After a few years, a new monastery and church, dedicated to St. Peter and St. Paul, were built by her successor, St. Edburga, and thither were translated the sacred relics. In the year 1030, a second translation took place, from Minster to St. Augustine's, at Canterbury, through the influence of King Canute. The new shrine of the Saint became the resort of many pilgrims and the scene of many miracles.

In the course of time, but under what circumstances it is not known, the sacred relics were removed to Daventer in Holland, and there greatly honoured in the same shrine with those of St. Lebuin and St. Marcellinus, English missionaries; but a small convent of St. Mildred having recently been erected a Minster, a portion of this sacred treasure was most happily brought back to her ancient home on the 29th May, 1882. The translation was effected by the priest of the church at Daventer himself, with the sanction of the Archbishop of Utrecht, and a Plenary Indulgence granted by Pope Leo XIII.

V. Thomas Tunstal, M., A.D. 1616.

The Venerable THOMAS TUNSTAL, who was also known by the name of HELMES, was descended from an ancient family of Lancashire, afterwards settled in Yorkshire. He was educated at Douay, and sent on the Mission in the year 1610, but was soon arrested, and spent four or five years in different prisons. At length he made his escape from Wisbeach, by means of a rope, which so grievously wounded his hands as to lead to his immediate identification, when soon afterwards he was found in the house of a friend in Norfolk. At his trial he was condemned on the sole evidence of one perjured witness. When he heard the verdict, he fell on his knees and thanked the Holy Trinity for so great a grace. Having refused the judge's offer of pardon, on condition of his taking the oaths, he was the next day dragged to the place of execution. Throughout these proceedings he showed no sign of fear, even by so much as a change of countenance. He was not allowed to address the people, but prayed fervently for his false accuser, the King, and, the whole nation, and for the conversion of all to the true Faith. Being asked whether he was a Jesuit, he answered that he was a secular priest, but had made a vow to enter the Order of St. Benedict, if it could be done, and therefore petitioned that his head might be placed over St. Bennet's gate, which was accordingly granted. His exclamations were most fervent, and the Most Holy Name of Jesus constantly on his lips, his last words being: "Jesu, Jesu, have mercy on me". The spectators were sensibly moved by his Saint-like death; many shed tears, and all spoke kindly and compassionately of him.

St. Juthware.

Marts. Exeter, L (Withware, V., M., 10 June).

Leg. Tinm., fol. 208*a*; Capgr., fol. 163*a*; Nov. Leg., fol. 203*a*; Whitf. Add.; W. 1 and 2 (23 Dec.); Chal. (21 Dec.).

Hist. Oliver's Monast. Exon., Add. Suppl., p. 38.

St. Mildred.

Cals. 5, 6, 9, 12, 25, 26, 40, 41, 46, 47, 48, 52, 54, 56, 62, 64, 65, 77, 80, 83, 102, 105.

Marts. H, K, L, P, Q, R.

Leg. Tinm., fol. 206*a*; Capgr., fol. 194*a*; Nov. Leg., fol. 232*b*; Whitf. Sar.; W. 1 and 2 (20 Feb. and 13 July); Chal.

Hist. MS. (Cockayne), vol. iii., p. 429; Flor. Genealogies.

Malmesb. Reg., iii., § 76; ii., § 215; Pont., i., § 2.

New Life of St. Mildred, Anon.

Ven. Thomas Tunstal.

Hist. Douay Diaries; Challoner's Miss. Priests, vol. ii.

THE FOURTEENTH DAY.

At Canterbury, *the deposition of* ST. DEUSDEDIT, *Bishop and Confessor.—At* Daventer, *in Holland, the translation of* ST. MARCHELM, *Confessor, by birth an Englishman.—At* Tyburn, *the passion of the Venerable* RICHARD LANGHORNE, *Layman, Martyr, put to death out of hatred to the Catholic religion, but on the false charge of Oates' plot.*

St. Deusdedit, Abp., Conf., A.D. 664.

ST. DEUSDEDIT was the sixth Archbishop of Canterbury. On the death of St Honorius, the last of the companions of St. Augustine, who governed the Church of Canterbury, the Metropolitan See remained vacant for a year and a half, after which time St. Deusdedit was chosen as his successor. He was a native of the kingdom of Wessex, and before his elevation was known by the English name of Frithona. St. Deusdedit received episcopal consecration at the hands of Ithamar, the holy Bishop of Rochester, and presided over the English Church for upwards of nine years and a half. He was called to his everlasting rest in the year of the general pestilence, and expired on the 14th July, the same day as Erconbert, King of Kent.

St. Marchelm, Conf., A.D. 762 c.

ST. MARCHELM, otherwise called MARCELLINUS or MARCULPHUS, was an Englishman, who in early youth went over to Holland and joined his fellow-countrymen who were labouring for the conversion of the pagan people. St. Willibrord was still living when Marchelm arrived, but authentic dates will not allow the supposition that he was one of the Saint's original companions. He and another English youth called Marcwin were confided to the care of the Abbot St. Gregory, disciple of St. Boniface, and his successor in the administration of the diocese of Utrecht. They accompanied their master and St. Boniface to Rome, when the latter went to receive episcopal consecration in 738. St. Ludger, who was a fellow-disciple, while relating this, speaks of Marchelm as a holy and most religious man. In later years, when Gregory was invested with the administration of the diocese, he chose Marchelm as the associate of St. Libuin to preach the Gospel to the mixed races on the river Isal.

Here the two Saints laboured with abundant success in the extirpation of idolatry and the reformation of manners, and it was in the same district at Oldensee that St. Marchelm was called to his heavenly recompense. His sacred remains were afterwards translated to Daventer, and laid in repose beside those of St. Libuin.

In the forged life of St. Suidbert, Marcellinus (the supposed author) is made to call himself one of the eleven original companions of St. Willibrord, but there is no other authority for the assertion, which does not agree with other certain facts.

V. Richard Langhorne, Mart., A.D. 1679.

The Venerable RICHARD LANGHORNE was an eminent counsellor at law, and being well known as a zealous Catholic, as well as an upright, religious man, was among the first whom Oates caused to be arrested on the charge of the plot which he had himself invented. Mr. Langhorne was closely confined in the Old Bailey for eight months, and then brought to trial, at the time when the mad fury against all Catholics was at its height. The consequence was that he was convicted on the most extravagant and incredible evidence of his accusers, but was reprieved for a month, in the hope that he might be induced to make disclosures as to the plot. He spent the interval in writing a speech which he intended to deliver at his execution, and which was afterwards printed, and in composing some pious meditations, to prepare himself for his impending death. To the last he protested his entire innocence, his firm adherence to the Catholic Church, which he said was clearly the motive of the accusation brought against him, his forgiveness of his enemies, and his prayers for the whole nation. His death was most tranquil and pious; he kissed the rope as it was put round his neck, recommended himself to the mercy of God, and fervently exclaimed: "I am desirous to be with my Jesus".

St. Deusdedit.

Marts. H, Q, R.

Leg. Tinm., fol. 208*b*; Capgr. (burnt, but in Cat.); Nov. Leg., fol. 86*b*; Whitf. Sar. (15 July); W. 1 and 2; Chal. (30 June).

Hist. Beda, iii., c. 20; iv., c. 1.

Mabill., Annal, tom. i., lib. xv., c. 40.

St. Marchelm.

Marts. Rom., H.

Leg. W. 1 and 2; Chal.; Utrech Brev. Suppl.

Hist. Mabill., Acta SS. Bened., sæc. iii. (vol. ii., p. 234), Vit. Suidbert.

Mabill., Acta SS. Bened., sæc. iii. (vol. ii., part 2, p. 289), Vit. S. Gregorii.

Ven. T. Langhorne.

Hist. Challoner's Miss. Priests, vol. ii.

Printed Trial; Baker's Chronicle.

THE FIFTEENTH DAY.

At Polesworth, *in Warwickshire, the deposition of* St. Edith, *Abbess.*—*At* Winchester, *the translation of* St. Swithin, *Bishop and Confessor, whose deposition is on the 2nd of July.*—*At* Monkentorp, *in Sweden, the festival of* St. David, *Confessor and Abbot.*—*At* Berg, *near Ruremond, in Holland, the deposition of* St. Plechelm, *Bishop and Confessor.*—*At* Eymoutiers, *in the diocese of Limoges, the festival of* St. Psalmodius, *Confessor and Hermit.*

St. Edith, A.D. Uncertain.

St. Edith was a member of the royal family of Wessex, and was entrusted by her brother, the King of England, to the care of St. Modwenna, to be trained in the ways of religious perfection, according to her holy vocation. The Monastery of Polesworth was built for her reception, and after she had been duly exercised under her saintly mistress, she was chosen Abbess of the same house. There she served God in great holiness of life, and brought up a community of religious women, faithful followers of her example. Her sacred relics were honoured in the church of the same place, which was afterwards dedicated to her name.

It is difficult to determine whether there was one St. Edith of Polesworth, or whether there may not have been two or even three of the same name.

On the one hand, we know that Edith, or Eadgyth, was not an unusual name, and that many of the ancient English princesses embraced the monastic state, and that it is by no means impossible that two or three of the same family in successive generations should have retired to the same house, and that one of royal foundation.

On the other hand, it is, perhaps, more probable that different annalists, finding an uncertainty as to dates, should have supposed different kings to be the father and brother of one and the same Edith. Accordingly, we do not find that any one ancient writer mentions more than one Edith of Polesworth, but that some place her under one reign and others under another.

I. The earliest of the three Ediths of Polesworth is said to be the daughter of Egbert and sister of Ethelwolf, who invited St. Modwenna to England, and placed her under the care of that Saint. This is, perhaps, the most common opinion. It is that of Higden, *Polychr.*, an. 836; of the Ferrers MS. in Dugdale's *Monastic*, vol. ii., p. 362.

II. The second Edith is stated to have been the daughter of Edward the Elder, and sister of Athelstan. According to this opinion, it is conjectured that she may have been the unnamed sister whom the King gave in marriage to Sithric, the Dane, and who became a widow within a year, and may have retired to Polesworth. There is, however, no proof that Athelstan may not have had another unmarried sister called Edith.

III. The third Edith is called the sister of Edgar, which suggests a suspicion that there may be a confusion with Edith of Wilton, the *daughter* of Edgar. Yet Goscelin, in his life of the latter, speaks of the holy example she had in her aunt, Edith of Polesworth; and Sprott, the founder of Burton Abbey, in his will speaks of Edith of Tamworth (who was probably one of the Ediths of Polesworth) as the relative of King Edgar.

Trans. of St. Swithin, Bp., Conf., A.D. 970.

ST. SWITHIN passed from this world to the heavenly kingdom in the year 863. At his own request he had been buried under the open sky, that the rains of heaven might fall upon him, and that he might be trodden under foot by those who passed along the way. In truth, his humble petition seemed to have been fulfilled, and the memory of the holy pastor, of his virtues and his miracles, had almost perished, when, more than a century afterwards, God was pleased to reveal the glory of his good and faithful servant. The Saint appeared to a poor but pious artisan, who lived by the labour of his own hands, and charged him to go to St. Ethelwold, then Bishop of Winchester, and tell him to effect the translation of his relics, which would be a treasure more precious than pearls, by the number of miracles which he would work. He then gave him a sign that the mission was a true one—namely, that he, and none but he, should be able to raise the stone which covered the grave, with ease and without assistance. St. Ethelwold readily obeyed, and the tomb was opened amidst a crowd of spectators, who brought their offerings and commended themselves to the Saint. All obtained their desires, and numbers of miracles were worked, in gratitude for which St. Swithin from that time was called the Pious—that is, the fatherly or compassionate Saint. The translation was solemnly performed by St. Ethelwold, with the assistance of the Abbots of Glastonbury and the new Monastery of Winchester, and the Saint was laid with honour in a fair sepulchre within the church.

The miracles did not cease, and the monks had become almost weary and negligent in attending those who came to seek relief, when they were recalled to their duty by a threatening vision of the Saint himself. This translation took place on Friday, 15th July, 970.

St. Psalmodius, Conf., A.D. 600 c.

According to the tradition of the diocese of Limoges, PSALMODIUS was a native of Great Britain, who lived at the time of St. Gregory the Great, though he is not mentioned in the records of our country.

He was brought up in learning and piety by the holy Abbot St. Brendan; but, desirous of a hidden life, he withdrew to the Continent and fixed his dwelling at Saintes. St. Leontius, the Bishop of that place, greatly honoured him for his piety, and was a witness of the miraculous gifts which he soon began to exercise. The holy man, however, fled from the applause which these wonders excited, and took refuge in the solitude of Eymoutiers, in the diocese of Limoges. The only drawback to his happiness in this retirement was the extraordinary grace of miracles, which attracted so many persons to his cell, and which he earnestly besought God to withdraw from him. It was in the same place that the Saint passed to his eternal rest, and there he still receives the honours due to his holy life. The name of Psalmodius was given to him from his habit of constantly reciting the Psalter, but we are not told by what appellation he was known in the world.

St. David, Conf., A.D. 1050 or 1065 c. ST. DAVID was a native of England, where he became a Benedictine monk; as it is said, of the Congregation of Clugny. He was remarkable for his piety, and one special grace with which he was favoured was a holy longing for martyrdom. It was after hearing how the nephews of St. Sigfrid had been cruelly put to death at Wexiow that he resolved to go to Sweden, in the hope of meeting the same blessed end. He was gladly received by St. Sigfrid, who placed him at Sinenga, since known as Monkentorp. There David established an abbey, over which he presided in great holiness, serving God in a spirit of tender compunction, and favoured with a special gift of tears. But the martyrdom he sought was enjoyed only in desire; he lived to an advanced age, and at length, full of good works, resigned his soul to God in peace.

Miracles are reported of him, as well in life as after death, and the place where his sacred remains were laid was penetrated with the sweet odour of sanctity. In some Calendars his feast is placed on the 25th June, which may be the day of some translation.

St. Plechelm, Bp., Conf., A.D. 710 c. ST. PLECHELM throughout life was the constant friend and associate of St. Wiro, and it may be presumed that he was of the same country, which, according to the testimony of Alcuin, was the North of England. The two Saints travelled together to Rome, when they were obliged by the Pope to receive episcopal consecration, and then sent back to serve God in Britain. For some time they exercised their pastoral function, but in what locality we do not know, or whether it was in distinct dioceses or by one as auxiliary to the other. Their desire for solitude induced them to renounce the charge as soon as possible and take refuge in a strange land. On the Continent they were well received by Pepin of Heristal, who gave them Berg for the place of a religious house. There St. Plechelm remained, in company with St. Wiro and St. Odger, until death separated the friends who had loved one another so tenderly in life. The Saint attained an advanced age and great sanctity of life. He was buried in the church of Berg; and at a later period translated to Ruremond, where his festival has ever been devoutly observed.

Some writers, perhaps misled by the pseudo-Marcellinus, have taken Plechelm to be the same with Pecthelm, Bishop of Candida Casa or Witherne, mentioned by St. Bede. Bollandus, however, shows that such cannot be the case. Plechelm was still governing his church when Bede wrote in 731, and according to Florence died in 735, whereas Plechelm retired to Holland in the time of Pepin of Heristal, who was dead before that date.

St. Edith.

Leg. Tinm. (quoted by Dugdale, vol. ii.); Chal. (15 May, 1st Edith); W. 1 and 2 (15 July, 2nd Edith); W. 1 and 2 (14 May, 3rd Edith); Chal. (16 Sept., 3rd Edith).

Hist. Higden, Polychr., A.D. 836; Boll. (15 July and 16 Sept.); Dugd. Monast., ii., p. 362; viii., Additions.

Trans. St. Swithin.

Cals. 1, 4, 5, 9, 11, 12*a*, *b*, *c*, 15, 18, 24, 39, 54, 56, 65, 67, 102.

Marts. H, I, P, Q, R.

Leg. Whitf. Sar.; W. 1 and 2; Chal.

Hist. Malmesb. Pont., ii., § 75; Simeon Dunelm. (Twysd. Col., 169).

St. Psalmodius.

Leg. Proprium of Limoges Breviary.

St. David.

Leg. W. 1 and 2; Chal.

Hist. Boll. (4th vol. of July), fol. 108; Notes from Vastorius.

St. Plechelm.

Mart. H.

Leg. W. 1 and 2; Chal.

Hist. Boll. (4th vol. of July), p. 50.

THE SIXTEENTH DAY.

In the diocese of St. Pol-de-Léon, *in Brittany, the deposition of* ST. TENENAN, *Bishop and Confessor.—In the* Island of Jersey, *the holy memory of* ST. HELIER, *Martyr and Hermit.—At* Oakham, *in Rutland, the passion of the Venerable* JOHN LION, *Layman, who suffered for the Faith under Elizabeth.—At* Warwick, *the martyrdom of the Venerable* JOHN SUGAR, *Priest, and the Venerable* ROBERT GRISSOLD, *Layman, who were put to death at the same time in defence of the Catholic Faith, under King James I.*

St. Tenenan. Bp., Conf., A.D. 635. ST. TENENAN, also called TININOR, was born of pious parents in Great Britain. He fully corresponded with the care taken in his education, and was distinguished for the innocence and purity of his life, his love of study, his delight in all exercises of piety, his liberal almsgiving, and his spirit of mortification. Tenenan was ordained priest, and soon afterwards began to feel an irresistible longing for a life of solitude. To satisfy this holy passion he bade farewell to all he had in the world, and took refuge in a forest in the diocese of Léon, in Brittany. There he enjoyed much peace for a season ; but after a while his sanctity and his miracles became known and attracted crowds to his cell, in spite of the dense forest, which might have seemed to render the approach impossible. The issue was that when the See of Léon became vacant, the whole people insisted on having the Saint for their Bishop; and that he, after a fruitless resistance, was constrained to yield to their desire. He ruled his flock with that perfection which might be expected from his holy life, until called to his everlasting reward. It is uncertain whether he died at St. Pol-de-Léon or at Ploa-Bennec, a church he had built in the forest, where his relics were long preserved.

St. Helier, Mart., 6th Century.

ST. HELIER was a native of Tongres, and the son of pagan parents; but being converted to the Faith, he was seized with the holy desire of emulating the perfection of the Anchorites, and for this end asked counsel of St. Macoul, an illustrious abbot in Normandy. The Saint advised him to retire to the Isle of Jersey, in which he found only thirty inhabitants, one of whom, who was a paralytic, he healed immediately on his arrival. For his abode Helier chose a cave on the summit of a rock of difficult access, and there devoted himself to a life of rigorous austerity and prayer. After he had been there three years, his master St. Macoul paid him a visit, to the mutual consolation of both. When his holy course was drawing to a close, our Blessed Lord intimated to him that within three days he should receive his crown. At the expiration of that time a band of pirates landed on the island, to whom the holy hermit would have preached the gospel of Jesus Christ; but instead of accepting the good tidings they cruelly put him to death. His death is placed in the sixth century.

V. John Lion, M., A.D. 1599. The Venerable JOHN LION, a layman of Rutland, was condemned to the penalties of high treason for denying the spirtual supremacy of the Queen, and suffered at Oakham. The authentic Acts of his martyrdom, referred to in the ancient catalogues, are supposed to have perished, and no particulars of the circumstances are known.

V. John Sugar, M.; V. Robert Grissold, M., A.D. 1604. The Venerable JOHN SUGAR belonged to a well-known family at Womborn, in Staffordshire, and was brought up a Protestant. After his early studies at home, he was sent to Merton College in Oxford, and was already prepared for the degree of Bachelor of Arts, when difficulties of conscience about the oath of supremacy obliged him to leave the University. Still he was not converted to the Faith, but served some little time as a minister in his own county, and preached against the Catholic religion. Soon, however, God mercifully visited his soul, and brought him to renounce his errors and to true repentance. He went over to Doüay College, and after two years of study was made priest and sent on the Mission in the year 1601. He laboured chiefly amongst the poor Catholics in the midland districts of England, and was remarkable for his great charity, his holy and mortified life, as well as his spirit of prayer. He was arrested on the 8th July, which happened to be Relic Sunday, in the year 1603, and sent to Warwick gaol, together with a young man who was acting as his guide at the time of his seizure. There he was left a whole year, until the summer assizes of 1604, when he was condemned by Judge Kingsmill to suffer the penalties of high treason as a seminary priest. He called upon all to rejoice at his happy lot; and at the scene of execution exhibited the greatest constancy and piety. He forgave all and prayed for the King, and turning towards the people said: "I die willingly, for I shall get a place of joy. I beseech Jesus to receive my soul, and the Angels and Saints to accompany me to that blessed place. I desire to be dissolved and to be with Christ." John Sugar was the first to suffer for the Faith under King James I. He was cut down while yet alive, and the barbarous sentence executed to the letter.

The Venerable ROBERT GRISSOLD was a gentleman's servant, an unmarried man of most irreproachable life, kind to his friends, most devout in his religion, and constant in his profession of the Catholic Faith. It was his delight to devote himself to the service of the missionary priests, and he was actually attending Mr. Sugar in one of his journeys when he was arrested with him. One of the constable's party was a cousin of Grissold's, and gave him the choice of escaping, if he would; but he declined it, hoping that he might be of service to the priest, in the presence of the magistrate, to whom he was known. They were both committed to Warwick gaol, and remained there a year before the trial came on. During this interval Grissold refused all the opportunities of escape which were offered, that he might continue to serve the holy priest. At the assizes the judge repeatedly offered him his freedom, if he would but promise to go to church, and renewed the proposal after his sentence; but nothing could shake his constancy, and he was condemned to death for felony, the charge being that of assisting a priest in his mission. The soul of the holy man was filled with joy, and he invited the Catholics in prison to thank God with him, and to persevere with constancy in their faith. Grissold stood below the gallows while Sugar was undergoing his sentence, and though naturally timorous, was able to thank God that the sight in no way terrified him. The blessed man died most piously, in charity with all, and praying for all. He called all present to witness that he died purely for the cause of religion, and invoking the name of Jesus, gave up his soul to God.

St. Tenenan.
Leg. Proprium of the Diocese of Léon.
Hist. Lobineau, Saints de Bretagne, ii., p. 72.

St. Helier.
Leg. Proprium of Diocese of Coutances.

Ven. John Lion.
Hist. Challoner's Miss. Priests, vol. i. Archiv. Westmon.; Catalogues.

Ven. John Sugar and R. Grissold.
Hist. Wilson's Catalogue (A.D. 1608); Raissius' Catalogue; Challoner's Miss. Priests, vol. ii.

THE SEVENTEENTH DAY.

In England, *according to the modern Calendar, the festival of* ST. OSMUND, *Bishop and Confessor, whose deposition is on the 4th of December, and whose translation took place on the 16th of July.—At the* Abbey of Winchelcomb, *in Gloucestershire, the passion of* ST. KENELM, *King and Martyr.—In* Wales, *the festival of* ST. CYNLLO.

St. Kenelm, King, M., A.D. 821.

ST. KENELM was the son of Kenulph, the excellent and powerful King of Mercia, who in some of the ancient chronicles himself bears the title of Saint. Kenelm was but seven years of age when he succeeded to the throne, and his reign was cut short by the criminal ambition of his sister Quendreda, or Cynethryth. This princess persuaded herself that if the blessed child were removed by death, the sovereignty would fall into her hands, and accordingly she induced his tutor, whose name was Ascobert, to perpetrate the crime. The wretched man led the young Saint into the forest of Clent, under the pretext of seeing a chase, and there unseen by men cruelly put him to death. He was buried under a thorn, and none knew what had become of him, until the guilty secret was revealed by divers prodigies. Among others, it is related that a parchment referring to what had happened was miraculously placed on the altar of St. Peter's at Rome, and that the Pope communicated the intelligence to the kings and prelates of England. Thereupon the sacred relics were discovered, and borne with great honour to Winchelcomb and laid beside the remains of his father Kenulph.

The universal devotion of our ancestors towards this child Martyr is proved by the number of ancient calendars and martyrologies in which his name appears.

St. Osmund.

Cal. (Trans. 16 July), i., 44, 102.

Mart. (Trans. 16 July), K.

St. Kenelm.

Cals. 1, 3, 4, 7, 9, 12, 14, 15, 18, 37, 39, 51, 54, 56, 58, 62, 63, 64, 65, 95.

Marts. H, I, L, P, Q, R.

Leg. Tinm., fol. 209*a*; Capgr., fol. 166*b*; Nov. Leg., fol. 206*b*; Whitf. Sar.; W. 1 and 2; Chal.

Hist. Malmesb. Reg., ii., § 211; Flor.

St. Cynllo.

Cal. 92.

THE EIGHTEENTH DAY.

At Plougrescant, *near Tréguier, in Brittany, the festival of* ST. GONERI, *Confessor and Hermit.* — *At* Aylesbury, *in Buckinghamshire, the deposition of* ST. EDBURGA, *Virgin and Abbess, and the commemoration of her sister,* ST. EDITH, *also Virgin and Abbess.*

St. Goneri, Conf., 6th Century.

ST. GONERI, the hermit, was a native of Great Britain, and a priest, who withdrew to Brittany to seek a life of solitude. His first retreat was near Rohan, in the diocese of Vannes; but his miracles having discovered his sanctity, he quitted the spot and took refuge in the district of Tréguier, where he lived in perfect seclusion till the time of his blessed death.

There is an ancient chapel at Plougrescant built over the place of his burial, and in it are still preserved with veneration considerable portions of his sacred relics.

St. Edburga, V.; St. Edith, V., A.D. 620 c.

The holy sisters, EDBURGA and EDITH, according to the common account, were daughters of Frithwald of Surrey and his wife Wilburga, daughter of King Penda, and consequently sisters of St. Osith, the virgin Martyr of Chich, in Essex.

They both despised the good things of this present life, and fled from the worldly advantages which were offered them, devoting themselves to the monastic state in the Abbey of Aylesbury.

They had for some time the charge of Osith, who would seem to have been their younger sister. In this retirement they served God in the perfection of the religious life, and were held in the highest veneration for their sanctity, both before and after their blessed passage to eternity. The sacred relics of St. Edburga were subsequently translated to a place about a mile from Aylesbury, afterwards called Edburton, and there were held in honour by the people to a late period.

Leland, from a MS. *Life of St. Osith*, calls these sisters the *aunts* of St. Osith, and they were evidently considerably older, as they had the charge of her education. If they were her aunts, they might be either sisters of Frithwald or of his wife Wilburga, daughter of Penda; and it may be noticed that in a document not supposed to be authentic, Weda, or Eva, and Edburga are mentioned as daughters of Penda, and are said to have been successively Abbesses of Dormancaster. Weda is the name given by Malmesbury to Peada, *son* of Penda.

St. Goneri.
Leg. Proprium of Dioceses of Vannes, Trégnier, Quimper.
Hist. Lobineau, Saints de Bretagne, i., p. 195.

SS. Edburga and Edith.
Cal. (Edburga), 15.
Mart. (Edburga), Q.
Leg. W. 1 and 2; Chal.
Hist. Boll., vol. l., p. 36.
Leland, Itin., viii., p. 41; Collect., v., p. 191 Camden.

THE NINETEENTH DAY.

In London, *the passion of the Venerable* ANTONY BROCKBY, *Martyr, Priest of the Holy Order of St. Francis, who, after cruel tortures, was strangled with his own cord, under Henry VIII.—At* West Chester, *the martyrdom of the Venerable* WILLIAM PLESSINGTON, *Priest, who died for the Catholic religion in the reign of Queen Elizabeth.*

V. Antony Brockby, M., A.D. 1537. The Venerable ANTONY BROCKBY, or BRORBEY, priest and friar of the Order of St. Francis, was a learned man and eloquent preacher, and had studied theology in Oxford, and some say had been professor in that University. On one occasion, while preaching in the Church of St. Lawrence, in London, he was led to inveigh in strong terms against the recent measures of Henry VIII. against religion. In consequence of this he was thrown into prison, and racked in the most cruel manner, to induce him to retract his words; but it was all in vain, and his constancy remained unshaken. The torture was so extreme that all his bones were dislocated, and he was unable even to raise his hand to his mouth. In this state he remained for five-and-twenty days, being fed by a poor old woman who charitably came to visit him. At length an executioner was sent by the King, who strangled him in prison with the cord of his own Franciscan habit.

V. William Plessington, Mart., A.D. 1679. The Venerable WILLIAM PLESSINGTON was born near Garstang, in Lancashire, and belonged to the ancient and loyal family of the Plessingtons of Plessington, near Blackburn. He was educated at the English College of Valladolid, and after his ordination sent on the English Mission, his place of residence being generally the house of Mr. Massey, of Puddington, Cheshire. On the evidence of certain informers, Plessington was arrested and condemned, merely on the charge of his priesthood, without any reference to Oates' plot, though it was the time when the popular excitement on that subject was at its height. He was kept in prison nine weeks, and then brought to execution at West Chester. He made a speech to the assembled crowd, in which he professed his religious faith and acknowledged his priesthood, but vehemently denied that there could be anything treasonable in his sacred character. He died most piously, commending his soul to the mercy of Jesus Christ.

Ven. A. Brockby.
Hist. Wilson's Catalogue (A.D. 1608).
Modern Brit. Mart.
Hope's Franciscan Martyrs.

Ven. W. Plessington.
Hist. Challoner's Miss. Priests, vol. ii.
Archiv. Westmon., xxxiv., p. 507.

THE TWENTIETH DAY.

At Winchester, *the deposition of the holy Queen* ETHELWIDA, *Widow.—At* Chard, *in Somersetshire, or at* York, *the passion of the Venerable* JOHN HAMBLEY, *Martyr and Priest, in the persecution of Elizabeth.*

Ethelwida, Widow, A.D. 903. ETHELWIDA, or EALSITHA, the widow of the great King Alfred, was the daughter of the Earl Ethelred and Edburga of Mercia. She began the foundation of the convent for women at Winchester, in conjunction with her husband, and after his death she is said to have retired to it herself. The first Abbess appointed was Etheldreda, who became the mistress of St. Edburga. Ethelwida, however, did not live to see her work completed. She survived Alfred but a few years, which she spent in great holiness of life and the practices of devotion.

V. John Hambley, M., A.D. 1587. The ancient catalogues differ as to whether the Venerable JOHN HAMBLEY the Martyr suffered at Chard, in Somerset, on the 20th July, or at York, on the 9th September, and the account preserved of him is in all respects very scanty. He was a native of the diocese of Exeter, and sent on the Mission from the College of Rheims in 1585. Hambley was apprehended, tried, and condemned on the charge of being a priest and exercising his functions in this country. For this he suffered the penalties of high treason, though his life and a rich benefice were offered to him, if he would conform to the new religion. The constancy, with which he bore his cruel torments, was such as to win the admiration of all beholders.

Ethelwida.
Leg. W. 1 and 2.
Hist. Malmesb. Reg., ii., § 121.
Leland, Collect., i., p. 277 (from Life by Osborn).

V. John Hambley.
Hist. Douay Diaries; Challoner's Miss. Priests, vol. i.
Archiv. Westmon., Champney, p. 845.

THE TWENTY-FIRST DAY.

At Beaumaris, *the passion of the illustrious Martyr, the Venerable* WILLIAM DAVIES, *Priest, in the reign of Elizabeth.*

V. William Davies, M., A.D. 1593. The Venerable WILLIAM DAVIES, Martyr, was born in North Wales, of one of the principal families of the country. He left home and went to the College at Rheims to study for the priesthood. Here he made rapid progress in virtue, and soon became so zealous for souls, that he was eager to return as soon as possible to labour on the Mission. His pious wish was gratified in the year 1585, when he was made priest and departed on his work. He chose his native country for the scene of his exertions, and amidst many difficulties was able to do great service in his Master's cause during several years. At last, in March, 1592, he was arrested on suspicion, in company with four youths whom he was sending to Ireland, that they might proceed from thence to one of the colleges in Spain. The prisoners were submitted to several severe examinations, and Mr. Davies confessed that he was a priest, to help his fellow-Catholics and win Protestants to the Church. He was then separated from his companions and confined alone in a loathsome cell in Beaumaris Castle. After a time his patience so gained upon the gaoler, that he was allowed to go into the court of the prison, and at times to converse with his friends. Nor was it long before they contrived to procure what was necessary for the holy Sacrifice, which Davies celebrated every morning. During this interval his reputation as a holy man brought many persons from a considerable distance to consult him, and others communicated with him by letter ; so that from his prison he was carrying on a most active mission, and holding disputations with the heretical ministers of the place.

At the assizes he was condemned for high treason, and the young men for felony, for being found in his company, whereupon they all began to sing the *Te Deum*, till they were silenced by the officers of the court. The sentence was not immediately carried out, and the Martyr was sent to Ludlow and thence to Bewdley, in which places he had much to suffer, and divers attempts were made to shake his constancy. A number of Catholic gentlemen on more than one occasion had made arrangements to release him by force, but the holy man steadily refused to sanction their proposals, from the desire he had for martyrdom. From Bewdley he was sent back to Beaumaris, and there was allowed to resume his former life, in company with his young friends, whom he formed into a sort of religious community, with regular exercises of piety and hours devoted to study. When the judges returned for the summer assizes, it was decided that Davies must needs suffer death as a priest, but that there was no proof that the four youths were aware of his character, when they were found with him, and that they should not be executed as felons, but kept in prison to await the Queen's pleasure. Great was the joy of the holy man when he knew that the longed-for hour was near at hand ; but there was still some delay, as no one in the town or neighbourhood would perform the execution, or consent even to supply the things which were required. When at last some men were brought from a distance for the work, the townspeople, suspecting their business, refused to admit them into their houses. Mr. Davies would have spoken to the people from the platform, but was not permitted to do so; so, mounting the ladder, he put the rope round his neck, with these words: "Thy yoke, O Lord, is sweet, and thy burden light," and with perfect serenity of countenance submitted to the cruel sentence. His companions succeeded in purchasing the clothes dyed in his blood, which they prized as holy relics. It was noticed that many of those concerned in his apprehension and death before long came to a miserable end.

Hist. Challoner's Miss. Priests, vol. i. Douay Diaries; Yepez. Archiv. Westmon., Champney, p. 902.

THE TWENTY-SECOND DAY.

At Cardiff, *in Glamorganshire, the martyrdom of the venerable servants of God*, PHILIP EVANS, *Priest of the Society of Jesus, and* JOHN LLOYD, *Priest, in the time of King Charles II.*

V. Philip Evans, M.; V. John Lloyd, M., A.D. 1679.

The Venerable PHILIP EVANS was born in Monmouthshire, and educated at the College of St. Omers. He entered the Society at the age of twenty, and, having completed his studies and received Holy Orders, was sent on the Mission in 1675. He laboured with great diligence in South Wales during four years, after which he was arrested in the persecution raised by Oates' plot. He was not, however, charged with the supposed conspiracy, but merely with the treason of his priesthood. Fr. Evans was at first confined in an underground dungeon, until at length John Lloyd, a virtuous secular priest, was also seized and allowed to share his cell. It was five months before any evidence could be produced against them; but at last some wretched persons were found to swear that they knew them to be priests. Their execution was so long deferred that it began to be thought that it would never be carried out; and meanwhile the confessors were allowed great liberty, and even to go out of the prison for their recreation. When orders at length were sent for their immediate death, Fr. Evans happened to be outside the walls and actually engaged in some innocent amusement; and on the gaoler's going to summon him back, with the greatest calmness answered: "What haste is there? Let me first play out my game." On his return to prison he gave many signs of the extraordinary joy which filled his soul at the approaching sacrifice of his life.

The Venerable JOHN LLOYD is described as a virtuous priest, and would seem to have been employed in his ministry in the same part of the country as Fr. Evans, but we have no record of his history until the time of his apprehension. In prison the two Martyrs were constant companions, and were able to administer the consolations of religion to one another. They were also tried and executed together. When brought to the gallows they both fell on their knees, and, kissing the tree, exclaimed in the words of St. Andrew: "Welcome, good cross". Their constancy throughout the terrible scene was unshaken and their piety most edifying. By word and deed they showed their perfect charity towards all, and so commended their souls to God.

Hist. Challoner's Miss. Priests, vol. ii. Archiv. Westmon., xxxiv., p. 511.

THE TWENTY-THIRD DAY.

At Bayeux, *in France, the commemoration of the passion o the holy Brothers,* ST. RAVENNUS *and* ST. RASIPHUS, *Martyrs.*

SS. Ravennus and Rasiphus, Martyrs, 5th Cent. c.

These servants of God, according to the tradition of the Church of Bayeux, were natives of Great Britain, driven from this country in consequence of their zeal for the Christian Faith, as it is conjectured, about the middle of the fifth century, at the time of the English invasion. They took refuge in a wood, now called Macé, near Séez, in Normandy, where they led a life of great austerity, clothed in skins, and nourished with wild roots. Their sanctity attracted many persons to their cell, which provoked the jealousy of the pagan governor of Neustria, who sent his satellites and caused them to be put to death. They were privately buried by the Christians in the forest; but after a time, the spot being miraculously discovered, a church was built over their sacred remains. At the period of the Norman invasion the relics were removed to St. Védast, near Bayeux, and there remained until the eleventh century, when, in consequence of a divine revelation, the Bishop Hugh translated them to the Cathedral of Bayeux, where their festival was thenceforth observed with great solemnity. In the year 1562 the shrine was profaned, and the precious relics burned by the Calvinists.

Mart. Molanus (add. to Usuard); Rasiphus, 23 July.

Leg. Proprium Brev. of Bayeux.

Hist. Boll., vol. xxxi. (5th vol. of July), p. 289.

THE TWENTY-FOURTH DAY.

In Flanders, *the deposition of* ST. CHRISTIANA, *Virgin.—At* Stone, *in Staffordshire, the passion of the holy Brothers,* ST. WULFHAD *and* ST. RUFFIN, *cruelly murdered by the pagans for having received holy baptism.—At* Derby, *the martyrdom of three holy Priests and venerable servants of God,* NICHOLAS GARLICK, ROBERT LUDLAM, *and* RICHARD SYMPSON, *who suffered on the same day in the holy cause of religion.—At* Durham, *the martyrdom of the Venerable* JOHN BOST, *Priest, who, after suffering cruel tortures, died with great constancy for the Catholic Faith.*

St. Christiana, Virgin, A.D. 660 c. In the annals of Belgium and the Gallic Martyrology, CHRISTIANA is said to have been the daughter of one of the English kings, who was a pagan. The Virgin was instructed in the Faith by an Angel, who directed her to receive holy baptism. After this she withdrew to the Continent, and took up her abode at Dilkeven, where, after a holy life, she died the death of a Saint.

In the year 1092, on the 2nd September, her sacred remains were translated to Dendermund, and there she was honoured among the chief patrons of the place.

The date of this Saint is uncertain; but Alford remarks that if her father was a pagan English king, it can hardly be put later than 660.

SS. Wulfhad and Ruffin, MM., A.D. Uncertain.

These brothers, two holy youths, were put to death by the pagans, for having embraced the Christian Faith, in the cell of the hermit who had instructed and baptised them. When Christianity was established in that province, they were greatly venerated, and a church erected over their sacred remains. It is said that the head of St. Wulfhad was carried to Rome by one who was sent to solicit their canonization, and on his return left by him to the Church of St. Lawrence at Viterbo.

The account given by an anonymous writer, supposed to be a monk of Peterborough, is that Wulfhad and Ruffin were the sons of Wulfhere of Mercia and St. Ermenilda; and that their father, not yet a Christian, himself ordered their execution, in a fit of rage, on hearing that they had been baptised without his consent. The same writer says that the hermit who received them was St. Chad. For various reasons, it seems impossible to reconcile this narrative with the known facts of history.

V. Nicholas Garlick, M.; V. Robert Ludlam, M.; V. Richard Sympson, M., A.D. 1588.

The venerable servants of God, NICHOLAS GARLICK, ROBERT LUDLAM, and RICHARD SYMPSON, priests, suffered for the Catholic Faith on the same day and at the same place. The Venerable Nicholas Garlick was a native of Derbyshire, and for several years a schoolmaster at Tideswell, in the same county. He was remarkable for his watchful care over his pupils, three of whom became priests, one being the Martyr Christopher Buxton. Garlick himself went over to Rheims, was made priest, and sent on the Mission in January, 1583. It is not known how long he laboured before his apprehension, but he was one of the many priests who were forced into banishment in 1585. After paying a short visit to his college, the zealous missioner again made his way into England in the October of the same year. The scene of his mission was his native county, and there he was again seized in the house of Mr. John Fitzherbert, together with Robert Ludlam, his future companion in martyrdom. At the summer assizes he was tried and condemned, solely on the charge of his sacred calling. The holy man displayed the greatest constancy and magnanimity not only at the bar, but during the horrible torments of his execution, boldly professing his priesthood, and rejoicing in it, as a singular favour from God.

The Venerable Robert Ludlam was born near Sheffield, and educated for the priesthood at the College of Rheims. After his ordination, he was sent on the Mission in the year 1582; and one who was acquainted with him wrote, "that for his modesty and good life, and zeal to win souls to God, he was beloved of all that love the Catholic Church". He was apprehended at the same time with Garlick, and condemned on precisely the same charge. He also exhibited the same admirable faith and resolution; and during the execution of his companion, by his smiling countenance, showed how great was the joy of his heart at the immediate prospect of suffering for Christ. As he was about to be flung from the ladder, he raised his eyes to heaven, and uttered the words: "Venite benedicti Dei: Come ye blessed of God," as though he were favoured with a vision of the Angels, as it appeared to the bystanders.

The Venerable Richard Sympson was the third to suffer at the same time and for the same holy cause. He was born either in Yorkshire or Lancashire, and was brought up as a Protestant minister. Being, however, converted to the Catholic Faith, by the course of his life he showed the sincerity and earnestness of his convictions. On account of his reconciliation, he suffered a long imprisonment at York; but being at length released, went to the College at Douay, received Holy Orders, and returned to England as a missioner. Here he was apprehended and banished in 1587, though he soon contrived to return to his labours. It was, however, but for a short time, as he was again seized while journeying from Lancashire into Derbyshire. The Venerable Richard Sympson was tried and condemned at the Lent assizes of

1588; but as he gave some signs of human infirmity, which led the judges to hope for his eventual conformity, he was reprieved till the summer. Happily for him, in the meantime Garlick and Ludlam were cast into the same prison; and by their holy exhortations and example brought him to such contrition for his weakness, that for the short remainder of his life he ceased not to punish himself with fastings, haircloth, and watchings. The persecutors, finding themselves disappointed in their expectation, ordered Sympson to be executed with the other two. He bore his sentence with constancy, but without those extraordinary signs of joy with which the others were favoured. The heads and quarters of the three Martyrs were distributed in several conspicuous spots in the town; but during the night several Catholic gentlemen came in from the country, well armed, and removed what they could from the bridge. The remaining relics also were before long secretly carried away by others.

V. John Bost, Mart., A.D. 1594. The venerable Martyr JOHN BOST belonged to a gentleman's family of Penrith in Cumberland. He was a graduate of one of the English Universities, but gave up all his prospects of advancement for conscience-sake, and went over to Rheims, was reconciled to the Church, and admitted as a student of the college. Bost was ordained priest and sent on the Mission in 1581, and laboured for several years with such zeal and success, that the Earl of Huntingdon, Lord President of the North, and a bitter enemy of Catholics, was more anxious for his apprehension than for that of all the priests within his jurisdiction. At length he was treacherously betrayed, and after his first examination was sent up to London, where he was committed to the Tower and so cruelly tortured on the rack that for the rest of his days he was obliged to walk with his body bent and leaning on a staff. As no information could be elicited from him, he was sent back to Durham for trial. Mr. Bost was a man of learning and extraordinary courage, which was in no way subdued by his sufferings; and Tobie Matthews the elder, who had known him well at the University, is reported to have said on the day of his execution that "it was a pity so much worth should have died on that day". He was not allowed to speak to the people, but suffered with great devotion. He was immediately cut down from the gallows, and the butchery carried out while he was still alive. When his heart was torn out, he exclaimed to the executioner: "Jesus, Jesus, Jesus, forgive thee".

St. Christiana.

Leg. W. 1 and 2; Chal.

Hist. Alford's Annals, A.D. 650.

SS. Wulfhad and Ruffin.

Marts. (Wulfhad) M, Q.
Leg. Whitf. Add.; W. 1 and 2; Chal.

Hist. Leland, Collect., i., p. 1 (Anon. Monk of Peterboro).
Boll., 24 July; same account.

Martyrs.

Hist. Douay Diaries; Challoner's Miss. Priests, vol. i.

Archiv. Westmon., iv., pp. 1, 11.
" " Champney, pp. 855, 909.

THE TWENTY-FIFTH DAY.

At Seaford, *in Sussex, and at* Berg, *in Flanders, the translation of* ST. LEWINA, *Virgin and Martyr.—At* Newcastle-on-Tyne, *the passion of the Venerable* JOHN INGRAM, *Martyr, a priest who suffered for the Catholic Faith under Queen Elizabeth.*

St. Lewina, V., M., Trans., A.D. 1058. We have no acts of the holy Virgin and Martyr, ST. LEWINA, nor any account of the honour rendered to her before the year 1058. At that time her sacred remains reposed in the Abbey Church of St. Andrew, in or near Seaford, in Sussex, and were translated with great solemnity to the Church of St. Winnoc at Berg, in Flanders. Eyewitnesses have left it on record that the progress of the holy relics was accompanied with a succession of innumerable miracles in the towns and villages through which they passed.

It appears that the body of St. Ideburga was translated to the same place at or about the same time, and that this circumstance has led some writers to speak of her as also an English Saint, which does not seem to be the case. We find the day of the translation variously given as the 22nd, 24th, 25th, and 26th of July.

V. John Ingram, M., A.D. 1594. The Venerable JOHN INGRAM was the son of a gentleman of Warwickshire, and was brought up a Protestant, being educated at New College, Oxford. He was, however, reconciled to the Church, and ejected from his college for recusancy. Upon this he went abroad and was received as a student in the College at Rheims, but afterwards went to Rome, where he completed his studies and was made priest. His missionary labours were in the north of England, on the Scottish Border, and there he was arrested and sent to London. While he was a prisoner in the Tower, he was several times submitted to the most cruel torture, under the superintendence of Topcliffe, to constrain him to betray his fellow-Catholics; but all was in vain, as he maintained the most complete silence in all that concerned them. It was decided that his trial should take place near the scene of his labours, and he was accordingly sent back to the North. There remain two letters which he wrote to his fellow-sufferers in the same gaol, giving evidence of great courage and devotion, and exhorting them not to be disheartened by the unhappy fall of two of their companions, who had yielded to the pressure of the persecution. Ingram was tried and condemned at the same time with Bost, and for the same cause, but his execution took place at Newcastle.

St. Lewina.
Leg. W. 1 and 2; Chal.
Hist. Mabill., Annals, iv., p. 582.

Ven. John Ingram.
Hist. Challoner's Miss. Priests, vol. i.
Archiv. Westmon., Champney, p. 909.
Archiv. Westmon., Catalogues.

THE TWENTY-SIXTH DAY.

At Darlington, *in Durham, the passion of the Venerable* GEORGE SWALLOWELL, *Layman, Martyr.—At* Lancaster, *the martyrdom of the venerable servants of God,* ROBERT NUTTER *and* EDWARD THWING, *Priests, all of whom suffered in the persecution of Elizabeth.—At Tyburn, the passion of the Venerable* WILLIAM WEBSTER, *commonly called* WARD, *Priest, who died for the Faith under Charles I.*

V. George Swallowell, Mart., A.D. 1594.

The Venerable GEORGE SWALLOWELL was born in the bishopric of Durham, and educated as a Protestant minister. For some time he exercised this office, as well as that of schoolmaster, at Houghton-le-Spring. One day he happened to visit a Catholic gentleman who was suffering imprisonment for his faith, and their conversation turning on the religious controversy, after many arguments, he was so convinced of his errors that he was led to seek reconciliation with the Church. From his pulpit he publicly announced his conversion to the assembled congregation, and was in consequence arrested and sent to Durham gaol. After a year's confinement, he was tried at the same time with the Martyrs Bost and Ingram, and like them condemned to die. For an instant his constancy failed at the prospect of so terrible a death, and he consented to attend the Protestant worship. Upon this Mr. Bost turned his eye towards him, and said: "George Swallowell, what hast thou done?" Hearing those words, he was so penetrated with compunction as immediately to withdraw the concession he had made. Mr. Bost then said: "Hold thee there, Swallowell, and my soul for thine," and then laid his hands on his head. Having boldly professed that his faith was that of the two priests condemned with him, he was ordered to Darlington for execution. From that time his courage never failed, and he died in sentiments of entire faith and true devotion.

V. Robert Nutter, M.; V. Edward Thwing, M., A.D. 1600.

The Venerable ROBERT NUTTER was the brother of the Martyr John Nutter, who suffered in 1584. He was a native of Lancashire, and a student and priest of the College at Rheims, and with several others was sent on the Mission in 1582. Two years later he was a prisoner in the Tower, and for forty-seven days was confined in a miserable dungeon underground, loaded with heavy fetters, and during the interval was twice put to the torture. Towards the end of the year he was again lodged in the same hole for about ten weeks more. In 1585 he was sent into banishment with a number of others, but loudly protested against this forced exile, under the pretext of the Queen's mercy. After a short visit to the College at Rheims he made his way back to England, and was again seized and confined in Wisbeach Castle. From this unhappily notorious prison, Nutter contrived to escape with five companions, and went into Lancashire, but was apprehended for the third time, and brought to trial. He was condemned for his priestly character and executed at Lancaster. A contemporary says of him that "he was a man of strong body, but stronger soul, who despised rather than conquered death, and went to the gallows with as much cheerfulness and joy as if he had been going to a feast, to the astonishment of the spectators".

The Venerable EDWARD THWING, who suffered at the same time, was born of an ancient family at Hurst, near York. He studied at Rheims and then at Rome, but his health obliged him to return to Rheims, from which place he received the priesthood at Laon, being then a master of the Greek and Hebrew tongues and Professor of Rhetoric in his college. One who was well acquainted with him at this time describes him as a man of admirable piety, meekness, patience, and mortification, virtues which made him greatly beloved. He suffered from a tedious infirmity, for which no remedy could be found; but being sent to England, it would seem that in some measure he recovered his health, as he became a zealous missioner and diligent labourer in his Lord's vineyard. His work was however cut short by his arrest and confinement in Lancaster Castle. From his prison he wrote twice to the president of his college, expressing a holy joy at the prospect of his speedy trial and consequent martyrdom, and asking the earnest prayers of his brethren. He was condemned simply for his priestly character, and executed together with Robert Nutter, suffering with perfect constancy.

V. William Ward, M., A.D. 1641.

This distinguished Martyr was known on the Mission by the name of WARD, though he declared after his condemnation that his true name was WEBSTER. He was born of Catholic parents at Thornby, in

Westmoreland, educated at Douay College, and after receiving Holy Orders was sent on the English Mission in 1608. The vessel being driven by a storm to the coast of Scotland, the missioner was compelled to land there, and was immediately arrested on suspicion, and confined in dark dungeons for three years. On his release he made his way to England, where a new imprisonment awaited him; and it is said that so frequently was he arrested in various counties, that he must have spent twenty years out of forty of his priesthood in the different gaols of England, to which must be added that he was several times driven into exile. None of these sufferings could control his zeal. He was much sought after as a confessor, though remarkably plain-spoken to his penitents, and perhaps rather inclined to severity in his direction. His instructions also were greatly valued. To the continued perils to which he was exposed must be added the suffering of two painful maladies borne for years, and his own austerities, which only ceased with his death. When the dangers of Catholics were aggravated by the attitude of the Parliament, the Martyr was urged by a nephew of his, also a priest, to take refuge in the country at a place provided for him; but he refused, and was arrested at a house in London.

At his trial false evidence was produced against him, and on this he was condemned of high treason. Extraordinary was the joy he exhibited on this occasion, and during the few days which elapsed before his execution. He was allowed to see a priest, and on the morning of the day himself celebrated the holy Sacrifice and gave Communion. To those who wept to see him led to the hurdle, he said: "Weep not for my death, I could yet live if I pleased; but it is my joy to die for this cause". To the Protestants who showed sympathy with him he would again and again plainly insist on the necessity of the true Faith and submission to the Catholic Church, in order to salvation. His demeanour was the same to the very last; and at Tyburn, after fervent prayer and alms to the poor, he gladly submitted to the cruel sentence. He suffered on the festival of St. Anne, a Saint towards whom he had always a great devotion, and whose day he had been accustomed to celebrate as solemnly as his circumstances allowed. A foreign nobleman of distinction, and well known in England, Count Egmond (afterwards Duc de Gueldres and Spanish Ambassador), in an extraordinary manner became possessed of the heart of the holy Martyr, which he preserved with the greatest veneration as a most precious relic.

Hist. Challoner's Miss. Priests, vols. i. and ii.; Yepez.
Douay Diaries; Worthington's Relation of 16 Martyrs.
Archiv. Westmon., xxx., p. 45 *et seq.*
,, ,, Champney, p. 990;
Catalogues.

THE TWENTY-SEVENTH DAY.

In the prison of Newgate, *in the city of London, the blessed death of the Venerable* THOMAS CORT, *Priest and Friar of the Order of St. Francis, who, for denying the spiritual supremacy of Henry VIII., was cast into prison, where he perished from starvation and the miseries he had to endure.—At* Stafford, *the martyrdom of the Venerable* ROBERT SUTTON, *Priest, put to death for his priestly character.—At* Newcastle-on-Tyne, *the passion of* JOSEPH LAMPTON, *who in like manner gave his life in the cause of religion.*

V. Thomas Cort, M., A.D. 1538. The Venerable THOMAS CORT, priest and friar of the Order of St. Francis, is said to have been a man of noble lineage, but he was still more honourable for his Christian courage and his eloquence. In a sermon which he delivered in the Church of St. Lawrence, he did not hesitate to condemn the conduct of Henry VIII. in the matter of the divorce, and his profane assumption of the title of Head of the Church. In consequence, he was cast into gaol, with thieves and murderers and the worst of criminals, where the fetid air and the filth and partial starvation brought his life to a close. That his sanctity might be apparent, at the moment of his death the whole prison shone with a miraculous and heavenly light. The King was greatly troubled when this circumstance came to his knowledge, and he ordered him to be decently buried in the Churchyard of St. Sepulchre.

V. Robert Sutton, M., A.D. 1587. The Venerable ROBERT SUTTON, priest and missioner, was born at Burton-on-Trent, and was sent to Oxford to pursue his studies. There he made great progress in learning, but seemed to be completely entangled in the snares of heresy, and in the cares of this world. He had, however, Catholic friends in the College of Douay, who frequently wrote to him and urged him to despise these temporal interests and choose a better course. Through an especial grace of God, the conscience of Sutton was at length touched, and he took the generous resolution of renouncing all to follow Christ. Accordingly, he went to Douay, accompanied by his brother Abraham, whose position was much the same as his own. The two brothers were ordained at the same time, and sent on the Mission in 1578. Robert Sutton's labours were chiefly in his own county of Stafford, where he had the reputation of being a most pious and zealous priest, and bringing many lost sheep to the fold. Both Robert and Abraham were arrested, and, with many others, banished in 1585. Before long, however, they found means to return to England, where Robert soon again fell into the hands of the persecutors. He was condemned to die, as in cases of high treason, for being a priest, and suffered accordingly at Stafford, "preserving," as the record of Molanus says, "a sound soul in a mangled body, and overcoming the cruelty of the executioners by Christian patience". It is uncertain whether the martyrdom took place on this day or some time in March, as stated in some accounts. The relics of Robert Sutton, as an eyewitness attests, were the means of expelling a furious evil spirit from a possessed person.

V. Joseph Lampton, M., A.D. 1593. The Venerable JOSEPH LAMPTON, Martyr for the Faith, was born of a gentleman's family at Malton, in Yorkshire, and began his studies at Rheims, from which place he proceeded to the English College at Rome. His zeal for the salvation of his fellow-countrymen led him to ask leave to abridge his course of theology, that he might hasten his return to England. He was accordingly made priest, and sent on the Mission, but was immediately apprehended, and sent to gaol. He was tried and sentenced to the penalties of high treason, merely for being a priest. A felon from the prison was appointed to perform the execution, as a ransom for his own life; but in the midst of his barbarous task was seized with such a horror at what he was doing, that he refused to proceed at any cost. The sheriff then sent for a butcher from a neighbouring village to complete the cruel deed. During this prolonged torment, the holy Martyr bore his sufferings with the greatest constancy and fortitude.

Hist. Wilson's Catalogue (A.D. 1608).
Hope's Franciscan Martyrs.
Modern Brit. Mart.
Challoner's Miss. Priests, vol. i.
Douay Diaries.
Archiv. Westmon., xi., p. 755; Catalogues.
Archiv. Westmon., Champney, pp. 846, 903.

THE TWENTY-EIGHTH DAY.

At Dôle, *in Brittany, the festival of* ST. SAMSON, *Bishop and Confessor.—At* Ceprano, *on the southern frontier of the Papal States, the deposition of* ST. ARDWYNE, *Confessor and Pilgrim.*

St. Samson, Bp., Conf., A.D. 565 c.

ST. SAMSON was the issue of a family of distinction in South Wales. His parents were Ammon and Anne, who, having no offspring for a length of time after their marriage, at last, by prayers and good deeds, obtained this child of benediction. When only five years of age, he was committed to the care of St. Iltut, and brought up in his monastery. Though he had many fellow-pupils afterwards distinguished for sanctity, none excelled Samson in piety, holy discipline, or in the study of letters. He received the orders of the diaconate and priesthood, at due intervals, from St. Dubritius, and felt himself thereby obliged to increase his austerities, as well as his fervour in prayer. With the approbation of St. Iltut, he retired to another community in the neighbourhood, of which he was eventually made Superior. Having, however, received a visit from some Irish monks, who had just returned from Rome, he was so struck by their superior learning, that he accompanied them to Ireland, and there remained a considerable time; but the gift of miracles, which he already enjoyed, attracted so much admiration, that his humility could no longer support it, and he returned to his own country. Many events are recorded of this period of his life, amongst which was his consecration as Bishop, without appointment to any particular See. But a divine revelation called him abroad, and he accordingly sailed for Brittany, and landed near the place afterwards called Dôle, where land was given him, and he established a monastery.

Business connected with the house obliged him to visit King Childibert at Paris, which in the event led to his nomination as first Bishop of Dôle. Innumerable were the benefits which the Saint rendered to his adopted country, and especially to his own flock, and universal was the reverence paid to him. He had attained the age of eighty-five years, when he was called to receive the reward of the just. It was in or about the year 565; and as his festival is kept in almost all the dioceses of Brittany on the 28th July, that may be supposed to be the day of his deposition. In the time of the Norman incursions his relics were conveyed to Paris, though a portion was afterwards restored to his own church. St. Samson had many illustrious disciples, one of whom, St. Magloire, was his immediate successor in the bishopric.

According to William of Malmesbury, the relics of St. Samson were brought, with many others, from Brittany, and placed in the Abbey of Middleton, in Dorset (*Pont.*, ii., § 85).

St. Ardwyne, Conf.

ST. ARDWYNE was a native of Great Britain, but for the love of God a voluntary exile from his own country, and in the course of his pilgrimage gave up his soul to God in the city of Ceprano. Early records of his life are entirely wanting; but according to the popular tradition of the locality, he was already a priest when he left his home, in company with three pious friends—Gerard, Fulk, and Bernard—to visit the holy places of Palestine. Having satisfied their devotion, as they were returning through Italy they were so captivated with the holy solitude of Mount Gargano, celebrated for the apparition of the Archangel St. Michael, that they took up their abode in certain caves of that mountain, and there dwelt for a length of time, leading a life of marvellous sanctity and austerity.

Feeling, however, that they had a call from God to visit the shrine of the Apostles in Rome, they quitted their beloved retreat; but it was their obedience that was asked, and not the accomplishment of their pilgrimage. They were on their way to Rome, when, one after another, Ardwyne was deprived of his beloved companions. At Gallinaro, Gerard gave up his soul to God. A little farther on the way, at Arpino, Bernard also was called to his rest; and at the place now called Santo Padre, Fulk in like manner bade adieu to his father and spiritual guide. In all these places our saintly fellow-countrymen, almost unknown in their native land, are to this day honoured as the special patrons of those towns to which they have bequeathed their relics, with that fervent devotion, with which those pious Christians are wont to show their veneration for the servants of God. Ardwyne pursued his way in solitude, but it was only for a short while longer. When he arrived at Ceprano he found the place afflicted with a cruel pestilence, and, urged by Christian charity, he at once proceeded to the hospital, where he devoted himself to the service of the sick in all their spiritual and bodily needs. His reward was to die a Martyr of charity. He was himself seized with the terrible malady, and on the 28th July, with admirable tranquillity of soul and tender devotion, passed from this world to a better life. At the time of his death, Ardwyne was regarded as a Saint by those who had witnessed his charity and his holy end; but in the lapse of time his memory was almost forgotten and the place of his burial unknown, until the Saint himself, in a vision vouchsafed to a pious man, made it known, and declared that it was God's will that his relics should be translated with honour. This was accordingly done; the body was placed within the church, an altar erected over it, and before long St. Ardwyne was declared the patron of the city. Both then and since continued miracles have testified how acceptable is the devotion of these good people towards the saintly stranger who reposes within their walls.

A life of St. Ardwyne was published in 1868 by Fr. Michele Tavani, S.J. It comprises also what can be gathered concerning his three companions, but the author is obliged to confess that no early documents on the subject exist. His chief authorities are a book called *Ceprano Ravvivato*, by A. Vitaliani, 1643, and the *Brevi Notizie* of C. Guglielmi, who put together all they could collect from tradition. The epoch at which the Saints lived is altogether uncertain. The common tradition places it at the beginning of the seventh century, and calls them *English*, from among the first converts of St. Augustine. If, however, Silions, which is said to be the place of their birth, on the north coast, near Scotland, is the present Silloth, in Cumberland, and this date is the true one, it would seem that they must have been British Christians, and not English converts, as the Faith had not yet reached the North, and Cumberland, moreover, was not yet conquered. Private information from Naples fully confirms all that has been said of the devotion of the people at the present time. Some would fix the date of all these Saints as late as the beginning of the twelfth century. The present distinguished Archpriest of Rocca d'Arce, Don Angelo Rosselli, in a learned paper which the editor has been courteously permitted to see, argues forcibly in favour of the earlier date, from the fact that none of these Saints were buried within the walls of the church, that being precisely the time when the discipline of the Church forbidding such interments was in full force in Italy.

St. Samson.

Cals. 1, 2, 3, 4, 5, 7, 9, 12, 18, 24, 37, 38, 39, 54, 58, 64, 65, 67.

Marts. Rom., B, E, G, K, L, P, Q, R.

Leg. Tinm., fol. 210*b*; Capgr., fol. 233*b*; Nov. Leg., fol. 276*a*; Whitf. Sar.; W. 1 and 2; Chal.; Brevs. of Brittany.

Hist. Lobineau, Saints de Bretagne, i., p. 202.

St. Ardwyne.

Leg. W. 1 (25 Oct.); W. 2 (16 Dec.); Chal. (25 Oct.).

Hist. Tavani, Vita de S. Ardvino.

THE TWENTY-NINTH DAY.

The blessed memory of the many RELIGIOUS *of the holy Order of St. Francis who perished under the many sufferings they endured for their fidelity to the Catholic religion in the reign of Henry VIII.*

Franciscan Friars, A.D. 1538. The Martyrologies of the Franciscan Order place in the month of July the commemoration of THIRTY-TWO RELIGIOUS who perished about this time, partly from starvation and partly from the hard usage they met with in various prisons to which they had been sent by Henry VIII. for refusing to acknowledge his spiritual supremacy in the Church. But these were by no means all the members of this illustrious Order who sacrificed their lives in the same cause. From the first beginning of the schism, the Franciscans had incurred the special indignation of the King, by their uncompromising firmness in resisting his unholy claims. He began the persecution by a visitation of the Observant Convent of Greenwich, which he suppressed, and continued the same course, until in a short time he declared the whole Order abolished throughout England. In 1534, two hundred friars were thrown into prison at one time and dispersed in various gaols in the country, where they were left to perish. Of these a few only were sent into banishment, but in some instances the release was too late to save their lives, though a certain number took refuge in Scotland and on the Continent, where, by their learning and missionary labours, they rendered great service to the Church. Not long afterwards, it is related that thirty-four, and again twenty-two others, received the same cruel treatment; insomuch that a contemporary writer asserts that the number of Franciscans was immense who suffered either on the scaffold, or by starvation, or through the hardships they endured in prison.

To the praise of God, and the everlasting glory of this holy Order, there is no record, that even a single individual was unfaithful to the grace of his vocation.

Hist. Wilson's Catalogue (A.D. 1608). Hope's Franciscan Martyrs. Modern British Mart.

THE THIRTIETH DAY.

At Canterbury, *the deposition of* ST. TATWIN, *Archbishop and Confessor.—At* Minster-in-Thanet, *the holy memory of* ST. ERMENGYTHA, *Virgin.—In* London, *the memory of the passion* *of the Venerable* JOHN TRAVERS, *Priest and Doctor of Theology, who suffered under Henry VIII.—At* Smithfield, *the martyrdom of three learned Priests and Doctors of Theology, the Blessed* RICHARD FEATHERSTON, *the Blessed* EDWARD POWEL, *and the Blessed* THOMAS ABEL, *who suffered for rejecting the impious pretensions of King Henry VIII.—In the modern Calendar of England, the festival of* ST. GERMAN, *Bishop and Confessor, whose deposition is on the 31st of July.*

St. Tatwin, Bp., Conf., A.D. 734.

ST. TATWIN was the ninth Archbishop of Canterbury, and succeeded St. Brithwald in the year 731. He was a monk of Bredon, in Worcestershire, and a man "distinguished for religion and prudence, and, moreover, eminently furnished with sacred learning". Tatwin did not receive his pallium till the year 733, after which he consecrated two bishops, and the next year was called to the heavenly reward of his labours, after ruling his church little more than three years.

St. Ermengytha, V., A.D. 680 c.

ST. ERMENGYTHA was one of the daughters of Ermenred of Kent, and sister of St. Ermenburga, otherwise called Domneva, the foundress of the Monastery of Minster-in-Thanet. There were two other sisters, who in some of the ancient chronicles are designated as Saints, St. Eormenburh and St. Æthelthryth, but no record of their lives has been found. It is said that St. Ermengytha retired to her sister's convent in Thanet, and there ended her days in great holiness. The 30th July is the day assigned to her memory in the later English martyrologies.

The ancient manuscript, edited by Mr. Cockayne (vol. iii., p. 423), only names two sisters, Domneva and Ermengyth.

V. John Travers, M., A.D. 1539.

The Venerable JOHN TRAVERS, a learned Irish priest and Doctor in Theology, was one of those who resolutely refused to acknowledge the King's spiritual supremacy, and wrote a book to prove that the Pope was the Head of the Church on earth. When asked by the judge whether he had written that work, he held up the three fingers of his right hand, and said: "Those fingers wrote the book, and shall never burn". Several authors mention it as a miraculous circumstance, that when the hand was chopped off and thrown into the fire, those fingers were spared by the flames. One writer, as it would seem by an error, places this martyrdom in Ireland.

On the same day an ancient catalogue places the martyrdom of JOHN HARRIS, who also suffered in defence of the Papal supremacy. It is probable, however, that the precise date of neither of the two is known.

B. Richard Featherston, M.; B. Edward Powel, M.; B. Thomas Abel, M., A.D. 1540.

The Blessed RICHARD FEATHERSTON had been chaplain to Queen Catherine of Aragon, and tutor in the Latin language to the Princess Mary. When the cause of the divorce was brought on, Featherston had a considerable share in the management of the Queen's defence, which alone was enough to bring him under the King's displeasure. Accordingly, when the royal supremacy was established by Parliament, he was required to subscribe or take the oath, which he courageously refused to do. The indictment in which he was condemned of high treason charges him both with rejecting the supremacy and not allowing the divorce.

Blessed EDWARD POWEL was a native of Wales, and a Fellow of Oriel College, in Oxford. He was a learned man, and among other works wrote a treatise against Luther, which was highly esteemed. Powel held various places of preferment in the Church, and was chosen to be one of the three defenders of the Queen, when the cause of the divorce was heard. He also wrote a book to maintain the validity of the marriage of the King and Queen, which gave great offence to the Court. He was accordingly required to submit to the spiritual supremacy of the King, which he steadily refused to do, and was in consequence condemned to the penalties of high treason.

Blessed THOMAS ABEL was a Doctor of the University of

Oxford, and a most accomplished scholar. This led to his introduction to Queen Catherine, who nominated him one of her chaplains. He was also, together with his two companions in martyrdom, one of the chief defenders of the validity of the royal marriage. The first charge brought against him was for supporting the cause of Elizabeth Barton, called the holy maid of Kent, on which he was convicted of misprision of treason. After some time he was again put on his trial, and this time on the capital charge of denying the King's spiritual authority, and maintaining the validity of the marriage of the King and Queen Catherine.

The three holy Martyrs were sentenced to suffer at Smithfield on the same day; and to add to the ignominy with which they were treated, they were dragged to execution coupled with three Zuinglian heretics, whom the King had condemned to the flames.

The respective sentences were carried out, the three Catholics suffering the penalties of high treason, and the unhappy apostates being burned to death.

St. Tatwin.
Cals. 26, 46.
Marts. L, M, Q.
Leg. Whitf. Sar.; W. 1 and 2; Chal.
Hist. Beda, v., c. 33; Simeon Dunelm., de Gest.
Mabill., Annals, tome ii., pp. 87, 101.

St. Ermengytha.
Leg. Chal. and Saxon MS.
Hist. Flor. Genealogies; Thorne (Twysd. Col., 1906).

V. John Travers.
Hist. Wilson's Catalogue (A.D. 1608).
Modern Brit. Mart.

B. Martyrs.
Hist. Sander, Schism (Eng. trans.), p. 150.
Wilson's Catalogue (A.D. 1608); Stowe.
Modern Brit. Mart.

THE THIRTY-FIRST DAY.

At Ravenna, *in Italy, the deposition of* ST. GERMAN, *Confessor, and Bishop of Auxerre, who visited Great Britain and exterminated the Pelagian heresy.—At* Hunstock, *in Cornwall, the deposition of* ST. NEOT, *Confessor and Hermit.—At* Tyburn, *the passion of the Blessed* EVERARD HANSE, *who suffered martyrdom for the Catholic Faith in the persecution of Queen Elizabeth.*

St. German, Bp., Conf., A.D. 448.

St. German was one of the brightest lights of the French Church in the fifth century, being equally distinguished for his gift of prayer, his wonderful austerities, and his pastoral vigilance. Great Britain has a large share of the benefits which this Saint conferred on his fellow-men. At a time when the state of religion was lamentably depressed in the island, the heresy of Pelagius, himself a Briton, began to be widely spread by his disciple Agricola. The British clergy, finding themselves unequal to the contest, asked for help from the Bishops of Gaul, who determined that the Bishop of Auxerre was the fittest man for the work. It would also seem that he was especially approved or nominated by St. Celestine, the Pope. St. German took with him St. Lupus, Bishop of Troyes, and the two were gladly welcomed on their landing. They held a public disputation with the heretics, and by their learning and many miracles soon reduced them to silence. The Britons also acknowledged that their great success in a battle with the Picts and Saxons, known as the Alleluia Victory, was due to the sanctity of St. German. Before leaving the island, St. German paid a visit of devotion to the shrine of St. Alban, and left there precious relics of the Apostles and Martyrs, reverently taking instead a handful of earth stained with the Martyr's blood.

The evil, however, was checked but not eradicated, and after the Saints had returned to their homes, it was again found necessary to recall St. German. The second time he came in company with St. Severus, Bishop of Treves, and on this occasion his success was complete, and the ignorant, wavering people fully confirmed in the Faith by the astounding miracles he wrought. St. German once more returned to his See, but his charity again made him a pilgrim. To obtain the Emperor's pardon for the people of Brittany, who had incurred his displeasure, he journeyed to Ravenna, where he was seized with sickness and gave up his soul to God. He was venerated as a Saint by the Emperor Valentinian and his mother Placidia, as also by St. Peter Chrysologus, the Bishop of that city, who eagerly divided amongst themselves his garments and all that he had about him as precious relics. The sacred remains of St. German were, by the Emperor's order, transported with great devotion and solemn pomp to Auxerre.

St. Neot, Conf., Herm., A.D. 880 c.

ST. NEOT was a monk of Glastonbury Abbey, where he led a holy life, to the edification of all; insomuch that the Bishop of the diocese, overruling his humility, insisted on promoting him to the priesthood. Neot's aspirations were for complete solitude, and accordingly he retired to a hermitage in Cornwall, which had long before been sanctified as the abode of St. Guier, an ancient British Saint. The holy man was nearly related to the royal house of Wessex, and King Alfred, during his enforced concealment in Somersetshire, would visit him from time to time, to seek counsel as to the regulation of his own life, as also as to the public affairs of the kingdom. Among other recommendations, the holy man urged the King, as soon as he should have recovered possession of the throne, to establish public schools for the education of his people, which has earned for him the title of founder or promoter of the Universities.

Before the Saint's death, a small community of monks had gathered round his cell, and these servants of God had the consolation of laying his sacred remains in the place he had chosen for his rest. Ethelred, Earl of Mercia, and his celebrated wife Ethelfleda, the daughter of Alfred, afterwards translated his relics to Eynebury, in Huntingdonshire, which has since been called St. Neot's, and where an abbey was founded in the royal palace. Subsequently the holy body was transferred for a time to Croyland, but afterwards restored to St. Neot's.

B. Everard Hanse, A.D. 1581.

The Blessed EVERARD HANSE was a native of Northamptonshire, and after studying at Cambridge, had been made a Protestant minister and provided with a rich benefice. A dangerous sickness was the means of bringing him to a sense of his peril, and after a conference with a priest, who is said to have been his brother, William Hanse, of Douay College, he was reconciled to the

Church, and instantly quitting his preferment, went over to Rheims. There he followed the course of study for about two years, and became especially well versed in cases of conscience. Having been ordained priest, his great zeal for souls led him to ask to be immediately sent on the Mission. After a short residence in London, Everard Hanse one day went boldly to the Marshalsea Prison to visit some Catholics there, and was arrested on suspicion of being a priest. In his examination before the Recorder, he unhesitatingly acknowledged his character, his belief in the spiritual supremacy of the Pope and his infallibility in matters of faith. Many captious questions were put to him, in order to bring him in guilty of treason as defined by the new laws, and among other things he was asked his opinion of the excommunication of the Queen. His answers were sincere and uncompromising, but could only be made treasonable by gross misrepresentation. Nevertheless, he was condemned and led to Tyburn for execution. In his last moments the Martyr was molested by the ministers, who asked him to pray with them, which he refused to do, while desiring the prayers of all Catholics present. He was cut down from the gallows while yet alive, and the rest of the barbarous sentence carried out. When the hand of the executioner was actually on his heart, the holy man was heard to exclaim: "O happy day". It was currently reported that his heart more than once leaped out of the fire, into which it was repeatedly thrown, in a manner which appeared miraculous.

St. German.

Cals. 1, 2, 3, 4, 5, 7, 9, 11, 13*a*, *b*, *c*, 14, 15, 18, 24, 37, 39, 41, 54, 56, 58, 62, 63, 64, 65, 67, 91, 95, 102.

Mart. Rom.
Leg. Whitf. Sar.; Chal.
Hist. Beda, i., c. 17 *et seq.*

St. Neot.

Cals. 41, 54, 58, 63, 67, 102.
Marts. I, L, Q (on 20 Oct.); M, Q, R.
Leg. Tinm., fol. 212*a*; Capgr., fol. 201*b*; Nov. Leg., fol. 239*b*; Whitf. Sar. (8 July); W. 1 and 2; Chal.

Hist. Higden (Gale), ii., p. 156.
Leland, Collect., iii., p. 13.

B. Everard Hanse.

Hist. Bridgwater, Concertatio, fol. 78.
Challoner's Miss. Priests, vol. i.; Douay Diaries.

Archiv. Westmon., ii., p. 175; Catalogues.
Archiv. Westmon., Champney, p. 756.

AUGUST.

THE FIRST DAY.

At Exeter, *the festival of* ST. SIDWELL, *Virgin and Martyr.—At* Winchester, *the deposition of* ST. ETHELWOLD, *Bishop and Confessor.—At* York, *the passion of the venerable Martyrs*, THOMAS WELBOURNE and JOHN FULTHERING, *who suffered death for their zeal in the Catholic religion*, *under King James I.*

St. Sidwell, V., M., A.D. 700 c. The sacred remains of ST. SIDWELL, Virgin and Martyr, were buried in the church which still bears her name, outside the walls of Exeter. St. Sidwell, also called SATEVOLA and SITHEFULLY, is said to have lived about the year 700, and to have been of an ancient British family. She had three sisters, also venerated as Saints—Juthwara (whose translation was celebrated at Shirburn on the 13th July), Edware, and Willgith.

St. Ethelwold, Bp., Conf., A.D. 984. ST. ETHELWOLD was a native of Winchester, and of distinguished birth. He was much beloved by King Athelstan, and on his recommendation received the clerical tonsure from St. Elphege the Elder, then Bishop of that city. Before long he joined St. Dunstan at Glastonbury, and was made Dean of that Abbey. St. Dunstan was favoured with a dream or vision, in which the future greatness and holiness of his disciple was revealed to him; and the promise at once began to be realised in the benefits which the monastery gained by his administration.

Not only did he advance in piety, but at the same time he made rapid progress in all good learning; so that when King Edred sought for a worthy Superior for the Monastery of Abingdon, which he was restoring, no fitter man could be found than Ethelwold. In the course of the few years during which he held that office, he succeeded in raising the Abbey from its ruins to a condition of great eminence, and bequeathed it a tradition of holy observance, which long continued to be observed. When Edgar had become King of all England, and Dunstan was the Primate, the See of Winchester being vacant, Ethelwold was at once chosen to fill that important position. He received consecration at the hands of his great master and guide, and became his zealous fellow-worker in all his holy enterprises.

Both Church and State were suffering from the fatal consequences of the Danish invasion, and the special duty of the bishops was the reformation of the clergy and the restoration of the monasteries. The zeal of the newly-appointed Bishop of Winchester, and of St. Oswald, Bishop of Worcester, in this arduous work is said even to have surpassed that of their illustrious patron, St. Dunstan. Ethelwold's first duty was towards his own Cathedral Church; and finding the clergy hopelessly relaxed and unmindful of their high calling, he removed them from their charge, and substituted a community of monks. The same was done at the New Monastery, near the Cathedral, which had been founded for St. Grimbald in the time of Alfred. Moreover, he founded or restored a community of religious women in the city, and provided a sufficient maintenance for all these institutions.

This is but a specimen of the benefits he rendered to his own flock, while at the same time his influence was felt in other dioceses. He became possessor of several of the great abbeys in the Eastern counties, which had been left in ruins for near two centuries, among which were Ely and Thorney, where he established noble foundations of monks, enriching their churches with the relics of many Saints, brought together from various places, particularly Northumbria, where they had remained in neglect since the Danish ravages. Peterborough also in a great measure owes its renewal to him, as he was the chief adviser of the Chancellor Adulph, in that great work of reparation. Another of the conspicuous acts of St. Ethelwold must not be passed over in silence. The city of Winchester, or rather the whole land, was indebted to him for the translation of the glorious St. Swithin, which took place, as related, on the 15th July, and was an epoch in the general revival of religion then in progress.

St. Ethelwold ruled his diocese for twenty-five years with unwearied zeal and charity; and so continued was his gift of miracles, that it was a question whether the living pastor or his holy predecessor, Swithin, was the most wonderful in this respect. His devotion to the poor was shown in a season of terrible famine, when, besides other efforts to save the perishing, he caused the sacred vessels of the churches to be broken up and sold on their behalf. One large work which he had greatly desired to complete was the rebuilding or restoration of his church. When this was accomplished, the Master, Whom he had so faithfully served, called him to the reward of his labours, to his own great joy, but to the deep sorrow of those he left behind.

V. Thomas Welbourne, Mart.; V. John Fulthering, Mart., A.D. 1605.

The Venerable THOMAS WELBOURNE was a schoolmaster at Kitenbushel, in Yorkshire, and the Venerable JOHN FULTHERING was another layman, residing in the same county. They were both zealous Catholics, and by their efforts to induce their neighbours to embrace the Faith, became obnoxious to the persecutors. They were accordingly arrested, tried, and condemned on the charge of high treason, and suffered at York.

St. Sidwell.

Cal. 12.
Mart. Q.
Hist. Oliver, Monast. Exon. (Add. Suppl. p. 38).

St. Ethelwold.

Cals. 12, 15, 39, 65, 67.
Marts. Rom., L, P, Q, R.
Leg. Tinm., fol. 213*b*; Capgr., fol. 111*b*; Nov. Leg., fol. 143*b*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. Malmesb. Pont., ii., § 75. Mabill., Acta SS. Bened., sæc. v. (Life by Wolstan).

Martyrs.

Hist. Wilson's Catalogue (for Welbourne only). Challoner's Miss. Priests, vol. ii.

THE SECOND DAY.

At Canterbury, *the commemoration of* ST. PLEGMUND, *Archbishop and Confessor.*

St. Plegmund, Bp., Conf., A.D. 914. PLEGMUND, or PLEIMUND, lived many years as a hermit *in Cestriæ insula*, and was eminent for his learning, as well as solid virtues and religious life. He was one of the preceptors of King Alfred, who willingly saw him promoted to the chief bishopric of his kingdom. Plegmund received consecration from Pope Formosus, who also conferred on him the pallium, and confirmed the metropolitan jurisdiction of Canterbury. Various Sees were vacant at that time, and to provide for the wants of those churches, the Archbishop consecrated on one day no fewer than seven in his Cathedral. It was also he who crowned King Edward the Elder at Kingston, in the year 900. Plegmund enriched his church with liberal donations of land, but especially by the gift of the sacred relics of St. Blaise, which he brought with him from Rome, in consequence of which that holy Martyr received special honours in this country. The saintly prelate died in the year 914, and was succeeded by Athelm.

Mart. K.
Leg. Chal.
Hist. Malmesb. Pont., i., § 14.
Malmesb. Reg., ii., § 129.
Simeon Dunelm. (Twysd., pp. 131, 150).
Radulph di Diceto (Twysd., 451).
Gervase (Twysd., p. 1643).
Chron., August (Twysd., p. 2241).

THE THIRD DAY.

The holy death of the Venerable THOMAS BELCHIAM, *Martyr, Priest of the Order of St. Francis.*

V. Thomas Belchiam, M., A.D. 1537. Though this holy friar only reached the age of twenty-eight years, he was already conspicuous for his learning and his eloquence as a preacher. He was a strenuous opponent of the King's criminal proceedings in matters of religion, and wrote a book, which, however, was never published, on the vices of the Court, to which he added a severe reprehension of the many shortcomings of the bishops and clergy. He was thrown into prison, and there left to die of starvation. When the holy man was reduced to skin and bone, he commended his soul to God with the words: "In Thee, O Lord, have I hoped, I shall not be confounded for ever," and as he expired the prison shook, as from an earthquake. The King was startled to hear of this supernatural manifestation, and ordered the body to be decently buried. He also read the copy of the friar's book, which he had with him in prison, and was so moved as to shed tears, though, unhappily, the good impression too soon passed away.

Hist. Wilson's Catalogue (A.D. 1608). Hope's Franciscan Martyrs.
Certamen Seraphicum. Modern British Mart.

THE FOURTH DAY.

At Tyburn, *the passion of a holy company of Martyrs who suffered under Henry VIII. for their resolute defence of the spiritual authority of the Apostolic See—namely, the Blessed* WILLIAN HORNE, *Carthusian Lay Brother; the Venerable* EDWARD BROMHOLM, *Priest; and the Venerable* CLEMENT PHILPOT, *Layman.*

Martyrs, A.D. 1540. The Blessed WILLIAM HORNE, lay brother of the Charterhouse, had shared the terrible captivity of his nine holy brethren who perished from starvation and misery in 1537; but he survived that fearful peril only to be brought to execution a few years later, on this day, for his constant perseverance in the true Faith.—The Venerable EDWARD BROMHOLM, or BROMLEY, was a priest and chaplain of Lord Lisle, and the Venerable CLEMENT PHILPOT, or PHILIPS, a gentleman of Calais, in the service of the same nobleman, both suffered in the same cause.—Others also shared in their victory on this day. We have the record of the names of THOMAS EMPSON, S.S.B., a monk of Westminster; LAWRENCE COOK, Prior of

Doncaster; GILES HORNE and EDWARD BIRD, gentlemen; and of DARBY GENNING, also a layman.

Hist. Wilson's Catalogue (A.D. 1608); Sander, Schism (Eng. trans.), p. 151; Stowe. Modern Brit. Mart.

THE FIFTH DAY.

On the field of battle, in defence of the Christian cause, the passion of ST. OSWALD, *King and Martyr.*

St. Oswald, King, M., A.D. 642.

ST. OSWALD was the son of Ethelfrid, the great pagan warrior, who had united the two provinces of Northumbria into one kingdom, and extended his conquests over the Welsh, slaughtering the monks of Bangor, according to the prophecy of St. Augustine. Ethelfrid himself met his death in a battle with Redwald, King of East Anglia, and his kingdom was ravaged and given to Edwin; so that his sons were obliged to seek refuge among the Scots. There the three brothers, Eanfrid, Oswald, and Oswy, were instructed in the Faith and baptised by the monks of Hy, or Iona. After a time Eanfrid recovered a portion of his father's territory, but was no sooner on the throne than he renounced the Faith of Christ, as did Osric, who had divided Northumbria with him. Their apostasy soon met with its reward, and within a year both were put to death by the Welsh prince Cadwallon, who tyrannised over the land with the utmost barbarity. It was then that Oswald appeared to rescue his native land. He collected a small force at a place called Denisburne, where he erected a wooden cross, himself supporting it while his men filled in the earth about it. He knelt down before the sign of redemption and commended the cause of his people to God, promising, with the consent of his army, that if victory were granted all would embrace Christianity. His prayer was heard; Cadwallon was slain and his army dispersed, and the place of the battle was thenceforth known as Heavenfield, and marked as a holy spot by a succession of miracles. St. Oswald's chief care was the conversion of his people, and he obtained from Iona that holy man, the Bishop Aidan, to undertake the Apostolic Mission. His See was fixed at Lindisfarne, and from that place he went forth to preach the Gospel to the people of Northumbria, the King giving him all possible assistance, and often serving as interpreter between the Irish pastor and his English flock.

St. Oswald was distinguished for his compassion to the poor and his gift of prayer. One Easter Day, as he sat at table with St. Aidan and others, a silver dish filled with dainties was placed before them, when his steward came to say that there was a multitude of poor at the door crying out for bread. St. Oswald ordered all that was on the dish to be given to them, and the precious metal itself to be broken up and distributed among them. It was then that St. Aidan prayed that that right hand might never perish—a prayer accomplished by its miraculous preservation in the royal castle of Bamburgh. So habitual was his prayer, that St. Oswald was accustomed to sit with his hands on his knees raised in the attitude of supplication. The holy King reigned during eight years, and, with the special blessing of God, became so powerful that all the inhabitants of the island are said to have acknowledged his sway.

Penda, however, the pagan King of Mercia, rose against him, and God permitted that this holy prince should receive the crown of martyrdom at his hands. This took place at Maserfield, generally thought to be near Oswestry, though some suppose it to be Winwick, in Lancashire. The last words of the Saint were a prayer, that God would be merciful to the souls of those who fell in the battle. By order of Penda, the head and arms of St. Oswald were exposed on a stake, but the next year were taken away by his brother and successor, Oswy, the head to Lindisfarne and the arms to Bamburgh Castle. The body of the Saint, which had been buried, was translated by his niece Osthrytha, daughter of Oswy and wife of Ethelred, King of Mercia, to Bardney Abbey, in the province of Lindsey, the tent in which it was laid being marked by a pillar of light reaching to heaven. The sanctity of Oswald was attested by innumerable miracles, not only in England, but in Ireland and Germany, where his name was made known by St. Willibrord and his companions.

Cals. 1, 2, 3, 4, 5, 7, 9, 11, 13*a*, *b*, *c*, 14, 15, 17, 18, 24, 26, 37, 38, 41, 39, 51, 54, 56, 58, 59, 62, 63, 64, 65, 67, 91, 95, 102.
Marts. Rom., E, F, G, K, L, P, Q, R.

Leg. Tinm., fol. 221*a*; Capgr., fol. 210*b*; Nov. Leg., fol. 254*a*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. Beda, iii., c. 1 *et seq.*

THE SIXTH DAY.

At Winchester, *the pious memory of* HENRY OF BLOIS, *the Bishop of that See, greatly venerated for his holy life and services in the cause of religion.*

Henry of Blois, Bp., A.D. 1171.

This illustrious prelate was a monk of the Order of St. Benedict and Abbot of Glastonbury, when, through the influence of his uncle, King Henry I., he was elected Bishop of Winchester. His exalted rank as a member of the royal family, and his influential position as Bishop of one of the chief dioceses, compelled him to take a prominent part in the contest between the Empress Maud and his own brother King Stephen. The natural consequence is, that his character and merits are very differently estimated by those of the opposite parties. It may be said, however, that the general conviction was that he was a holy man as well as a great prelate. HENRY enjoyed the confidence of the Pope, and was made Legate of the Holy See. He was also a friend of the Martyr St. Thomas of Canterbury, conferred on him the episcopal consecration, and never joined the other bishops, who took part against him. He was called to his rest a few months only before the great Martyr won his crown. The name of Henry of Blois has been included in one of our later martyrologies, and is therefore retained here, though it cannot be proved that the honours due to sanctity were ever publicly paid to him.

The Bollandists conclude that there is no proof of *cultus*, and Alford admits that the place of his burial was unknown.

Leg. W. 1 and 2.

Hist. Bolland., 2nd vol. of August, p. 123, inter Prætermiss.

THE SEVENTH DAY.

At Lancaster, *the passion of three glorious Martyrs, the Venerable* EDWARD BAMBER, *Priest; the Venerable* JOHN WOODCOCK, *Priest of the Order of St. Francis; and the Venerable* THOMAS WHITAKER, *Priest, who suffered for the Faith during the civil wars in the reign of Charles I.—At* York, *the martyrdom of the venerable servant of God,* NICHOLAS POSTGATE, *who, after fifty years of faithful service in the Apostolic Mission, was rewarded with this glorious crown, in the time of Charles II.*

V. Edward Bamber, M.; V. John Woodcock, M.; V. Thomas Whitaker, M., A.D. 1646.

The Venerable EDWARD BAMBER was born at the ancient mansion-house of his family, in the Fylde, in Lancashire. After the first rudiments of his education at home, he was sent to the English College at Valladolid, where he remained till he was ordained priest. It is not known in what year he was sent on the Mission, but when in England he made himself conspicuous, even in those days of heroism, for his indefatigable labours among the Catholics, his zeal for the conversion of Protestants, and his intrepidity in encountering the dangers attendant on his calling. After his arrest, he had to remain three years a prisoner in Lancaster Castle, as the civil war prevented the regular course of the assizes. When the trial at length came on, Bamber exhibited a wonderful fortitude and courage in the defence of the truth; but as two fallen Catholics swore that they knew him to be a priest, the judge had only to pass sentence upon him, which the holy man heard without evincing the least trouble or concern. At the place of execution the Martyr had the consolation of reconciling a poor criminal who was to suffer at the same time, and publicly absolved him, to the great displeasure of the ministers who were present.

The Venerable JOHN WOODCOCK was born at Clayton, near Preston, his father being a Protestant, but his mother a Catholic, who contrived to send him to St. Omers, to be educated in the true Faith. He joined the English Franciscans at Douay, and after his profession and ordination remained some time in Flanders as preacher and confessor before he was sent on the Mission. When in England, Fr. Woodcock performed all the duties of a zealous missioner, notwithstanding his frequent infirmities, until his great longing for a conventual life induced him to ask and obtain leave of his superiors to return to the Continent. During his residence at Douay, he gave great edification to his brethren and others by his holy austerities and the admirable patience with which he bore his sufferings. But it cannot have been for long, for no sooner did he hear of the heroic martyrdom of Fr. Paul Heath, who had received him into the Order, than by his holy importunity he obtained permission to return once more to England. Fr. Woodcock landed at Newcastle, and was making his way to Lancashire, when he was seized the very first night, and committed by a magistrate to Lancaster Castle. He had to wait two years for his trial, and suffered greatly from the incommodities of his prison; but when sentence was pronounced (for he had acknowledged himself to be a priest and a friar), he was filled with holy joy, and broke out into acts of thanksgiving.

The Venerable THOMAS WHITAKER was born at Burnley, also in Lancashire. He was the son of a schoolmaster in that place, from whom he received his early education. Through the bounty of the Townley family, he was afterwards sent to the College at Valladolid, completed his studies, and was ordained priest. Whitaker returned to Lancashire in 1638, and laboured five years on the Mission. Once during that time he was arrested, but contrived to escape and resume his duties; but in 1643 he was again seized and secured in Lancaster Castle. His trial could not take place for three years, during which interval the holy man was admired by all for his singular piety and continual prayer, as well as his tender charity towards his fellow-captives. He was, however, by nature of a timid disposition, and when on the way to execution gave evident signs of his perturbation of mind. This caused some anxiety to his fellow-Martyrs, but, happily, by God's grace they were able so to encourage and fortify him, that he met his death in the most perfect dispositions. The execution of these great servants of God, at least of the two former, was performed with great barbarity, doubtless to the increase of the glory of the crown, which they were to receive from the Divine Master.

V. Nicholas ostgate, M., A.D. 1679.

The venerable servant of God, NICHOLAS POSTGATE, was born at Kirkdale House, in the parish of Egton, in Yorkshire. His parents, who were Catholics, and great sufferers for the Faith, placed him at the College at Douay for his education. Having received Holy Orders, he was sent on the Mission to his native county, and there he laboured patiently for the long period of fifty years, to the great profit of souls, many hundreds of whom he reclaimed from error and vice. His residence was on a bleak moor called Blackamoor, about five miles from Whitby, from which he ministered to the spiritual wants of the neighbourhood. At the time of his seizure he was at the house of a Catholic near Whitby, whither he was traced by a notorious enemy of Catholics, and, together with his host, committed to York gaol. Postgate was arraigned on the charge of his priesthood, without any mention of Oates' plot ; and as there were witnesses who attested that they had seen him exercise priestly functions, he was at once declared guilty, and the 7th August fixed for his triumphant exit from this sorrowful world. As he had been all his life learning to die, the sentence was in no way unwelcome to him. Certain pious persons visited him in prison, to whom, in order to console them in their affliction, he made a prophecy, which was remarkably fulfilled shortly afterwards. He said but little at the execution, but declared that he died for the Catholic religion, out of which there is no salvation. He prayed for the King, forgave everyone, asked forgiveness of all, whom he might have offended, and so gave up his soul to God, at the age of more than eighty years. His body was quartered according to the sentence, but the sacred remains were given to his friends for burial. A hand of this illustrious Martyr was preserved with veneration at Douay College.

Hist. Certamen Seraphicum. Douay Diaries.
Challoner's Miss. Priests, vol. ii.

THE EIGHTH DAY.

In St. Paul's Churchyard, *the passion of the Blessed* JOHN FELTON, *Martyr.—At* York, *the martyrdom of the Venerable* JOHN FINGLOW, *Priest and Missioner of the College of Rheims.*

B. John Felton, M., A.D. 1570.

Blessed JOHN FELTON belonged to a family of distinction, and was the father of Thomas Felton, who suffered for the Catholic Faith in the year 1588. So great was the zeal of John Felton, that when a copy of the excommunication pronounced against Elizabeth by Pope St. Pius V. was placed in his hands, he resolved, at whatever risk, to make it public, in the hope that it might be the means of recalling some at least of his fellow-countrymen from their fatal schism. Accordingly, with his own hands, he affixed the document to the gate of the Bishop's palace on the festival of Corpus Christi. There it remained unnoticed by the officers till eight o'clock the next morning, and was read by many passers-by. He was advised by a friend to make his escape out of England, but refused to do so, preferring to leave the issue entirely in the hands of God. When arrested on suspicion, and asked what he thought of the Bull, his answer was, that if it really came from the Pope it must be obeyed, on which he was committed for trial. When brought before the judges, Felton boldly acknowledged his act, to save others from an unfounded suspicion, and was in consequence condemned as guilty of high treason.

The sentence was executed in St. Paul's Churchyard, in front of the Bishop's residence, with the usual barbarity. On approaching the spot, the Martyr was for a moment seized with a natural fear of so horrible a death, but a short and fervent prayer soon brought back his constancy of mind. He could not admit that he had injured the Queen, but humbly begged forgiveness of all whom he had really offended.

V. John Finglow, M., A.D. 1586.

The Venerable JOHN FINGLOW was born at Barneby, in Yorkshire, and educated at the English College then at Rheims. Having been made priest, he was sent on the English Mission on the 24th April, 1581. He was allowed a longer time for his apostolic labours than fell to the lot of many of his fellows, and employed the interval most profitably in the service of souls. At length, however, he was arrested and sent to York gaol. His trial followed, and he was condemned, merely for being a priest and reconciling the Queen's subjects, to all the penalties of high treason, which were rigorously executed. One of the ancient catalogues, that of Molanus, remarks that "he suffered with that generous courage which seems to have been natural to the seminarists from the very beginning, and with an ardent zeal for the confirmation of religion".

B. John Felton.

Hist. Bridgwater's Concertatio, fol. 42.

Sander, Schism (Eng. trans.), p. 316, and note.

Stowe.

V. John Finglow.

Hist. Challoner's Miss. Priests, vol. i.

Douay Diaries.

Archiv. Westmon., Champney, p. 835

Catalogues.

THE NINTH DAY.

At the Abbey of Melrose, *the deposition of* ST. WALTHEOF, *Abbot and Confessor.—At* Durham, *the passion of three venerable servants of God, Martyrs*—THOMAS PALASOR, *Priest*, JOHN NORTON, *and* JOHN TALBOT—*who suffered for the Catholic religion, under Queen Elizabeth.*

St. Waltheof, Ab., Conf., A.D. 1159.

ST. WALTHEOF was the son of Simon de Liz, Earl of Northampton and Huntingdon, and by his mother nearly allied to the Norman Kings of England and the Kings of Scotland, and when he chose the monastic state, abandoned the most brilliant prospects in the world. He was elected second Abbot of Melrose, after its restoration on the new site, which he ruled eleven years, and then passed to a better life on the 9th August, 1159. After some years a more honourable tomb was prepared for him, and on the 22nd May, 1171, in the presence of the Bishop of Glasgow and four abbots, the grave was opened, and the body of the holy man was found entire, even his vestments remaining uninjured.

Solemn Mass was celebrated with great joy, and all exclaimed: "This was indeed a man of God".

The Abbot Waltheof was the son of Simon de Liz, Earl of Northampton and Huntingdon, by his wife Maud, daughter of Waltheof, Earl of Northumberland, by Judith, niece of William the Conqueror. Maud married, secondly, David I., King of Scotland, and was mother of Malcolm IV.

V. Thomas Palasor, Priest; V. John Norton, Layman; V. John Talbot, Layman, Martyrs, A.D. 1600.

The Venerable THOMAS PALASOR was born in the parish of Boulton, in Yorkshire, and went to study first at Rheims, and afterwards at Valladolid. In the latter place he was ordained, and thence sent on the Mission, with a high character for virtue and learning. He was apprehended in the house of the Ven. JOHN NORTON, a gentleman of the family of Norton-Coniers; and together with him were also arrested Mr. and Mrs. Norton, and the Ven. JOHN TALBOT, a Yorkshire gentleman, for being in his company and assisting him. They were all brought to trial at Durham, and condemned to death, Palasor as a priest, and the others for aiding and abetting him. They might have saved their lives by consenting to go to the Protestant Church; but as they generously refused to do this, they all suffered death, with the exception of Mrs. Norton, who was reprieved.

St. Waltheof.
Hist. Henriquez, Monol. Cister. (9 Aug., Walleneus).
Chronicle of Mailrose (Gale, vol. i.), pp. 167-8-71.

Martyrs.
Hist. Challoner's Miss. Priests, vol. i.
Worthington's Relation of 16 Martyrs.
Archiv. Westmon., vol. iv., p. 125.
,, ,, Champney, p. 994; Catalogues.

THE TENTH DAY.

At Stafford *and at* Croyland, *the holy memory of* ST. BETTELIN, *Confessor and Anchorite.*

St. Bettelin, Conf., A.D. 720 c.

ST. BETTELIN, or BERTHELM, as he is sometimes called, was a disciple of St. Guthlac, and lived, as did several others, in a cell near Croyland. This kind of life he continued under Kenulph, the Saint's successor, and ended his days in great sanctity. It is conjectured that his relics, or a considerable portion of them, were translated to Stafford, before the destruction of Croyland by the Danes. However this may be, it was in Stafford and the neighbourhood that St. Bettelin was honoured with especial veneration.

Leg. Nova Leg., fol. 50*b*; W. 1 and 2; Chal. *Hist.* Ingulph (Gale, vol. i., p. 5). Bollandists, 9 September.

THE ELEVENTH DAY.

At Gloucester, *the passion of the Venerable* JOHN SANDYS, *Martyr and Missionary Priest.*

V. John Sandys, M., A.D. 1586.

The Venerable JOHN SANDYS was a native of the diocese of Chester. He studied at the College at Rheims, was ordained priest, and sent on the Mission in 1584. From that time till the day of his arrest he was most diligent in the exercise of his sacred office; but being tried and convicted on the charge of being a priest, in contradiction of the new law, he was condemned to the penalties of high treason, and suffered at Gloucester.

Hist. Challoner's Miss. Priests, vol. i. Douay Diaries. Archiv. Westmon., Champney, p. 834; Catalogues.

THE TWELFTH DAY.

At Canterbury, *the deposition of* ST. JAMBERT, *Archbishop and Confessor.—At* Ruthin, *in North Wales, the martyrdom of the Venerable* CHARLES MAHONY, *Priest and Franciscan Friar, who suffered for his priestly character in the reign of Charles II.*

St. Jambert, Bp., Conf., A.D. 791. JAMBERT was Abbot of St. Augustine's at Canterbury, when he was chosen successor of Bregwin in that See. He exercised his sacred function with great piety and zeal; but it was during his pontificate that the Metropolitan Church was deprived of a great part of its jurisdiction. Offa, the powerful King of Mercia, had been led into various disputes with the kingdom of Kent, and was especially prejudiced against the Archbishop, and accordingly resolved that his subjects should be entirely withdrawn from the province of Canterbury. In pursuance of this a council or conference was convened, in which the bishops present agreed to petition the Holy See for the erection of a new archbishopric. Pope Adrian consented to their request, and conferred the pallium on Adulph, who was the first and only Archbishop of Lichfield and the kingdom of Mercia and its dependencies. This division took place in A.D. 786 or 787, and was not reversed until the time of Jambert's successor. The holy man survived some years longer, and then resigned his soul to God in the year 790. He was buried at St. Augustine's, as all his predecessors had been, with the exception of the last two.

The dates are corrected according to Haddon and Stubbs.

V. Charles Mahony, O.S.F., Priest, A.D. 1679. The Venerable CHARLES MAHONY was an Irishman, who had made his solemn profession in the Order of St. Francis, and had received the priesthood. We have no particulars of his life, and he never exercised his ministry in this country; but as he was returning to Ireland from some place abroad, he was driven by a storm on the English coast. He was making his way across the island to some port in Wales, when he was discovered to be a priest, and sent to Denbigh for trial on the charge of high treason. Fr. Mahony admitted his sacred character, but denied the legality of his sentence, as he had never exercised it in England. The plea, however, was not allowed, and he was sent to Ruthin for execution. He accepted death with great constancy and joy, forgave his persecutors, and prayed for the King and his conversion to the true Faith. The Martyr was cruelly cut down, while yet alive, and quartered according to the iniquitous law.

St. Jambert.	*Hist.* Flor.; Malmesb. Pont., i., § 7.
Cals. 24, 46, 48.	V. Charles Mahony.
Marts. L, M, Q.	*Hist.* Challoner's Miss. Priests, vol. ii.
Leg. Chal.	

THE THIRTEENTH DAY.

At Fritzler, *in Hesse, the deposition of* ST. WIGBERT, *Confessor and Abbot.—At* Warwick, *the passion of the Venerable* WILLIAM FREEMAN, *Priest, who suffered martyrdom in the persecution of Elizabeth.—At* Exeter, *the martyrdom of* JAMES DOUDAL, *Layman, at whose grave miracles were reported to have taken place.*

St. Wigbert, Conf., A.D. 747. There were several holy men named Wigbert, and all of English birth, who flourished about the same time in the eighth century. The Saint who is commemorated on this day must be distinguished from St. Wigbert the companion of St. Egbert, who had attempted to preach the Gospel to the Frisians, but had been compelled by their hostility to abandon the work, afterwards accomplished by St. Willibrord. The holy man of whom we now write was a monk either of Glastonbury or Wimborne, as appears from a letter of his own, and was called to Germany by St. Boniface, to assist him in his heroic undertaking. On his arrival, the great missioner at once appointed him to the government of the Abbey of Fritzler, to reform what was amiss and establish it in the rules of sound discipline. This was effected so thoroughly and so rapidly by WIGBERT, that he was next deputed to bring about the like happy restoration at the Abbey of Ortdorff. There also God blessed his efforts; and in the two communities he had the happiness of training a number of faithful heralds of the Gospel. He obtained the leave of St. Boniface to return to Fritzler, which he regarded as his own monastery; and there, loaded with years and good works, went to receive his heavenly reward. He was buried in a humble grave outside the church, which soon became the scene of many miracles; and so great was the devotion felt towards him, that when an invasion of Saxons was expected, his remains were carried for safety to a neighbouring town, where his powerful protection over his clients was shown by many signs. God, however, made known by a vision to St. Witta or Albinus, Bishop of Buraburg, that the Abbey of Hirsfeldt was to be the final repository of this treasure. The translation was effected about the year 780 by St. Lull, the successor of St. Boniface at Mayence; and to the possession of these relics the celebrity and prosperity of that Abbey is in a great measure due.

V. William Freeman, Priest, Mart., A.D. 1595.

The Venerable WILLIAM FREEMAN, who was sometimes known by the name of MASON, was a native of Yorkshire, and became a student and priest of the College at Rheims. He was sent into England in 1589, but no particulars of his missionary labours have been preserved, except that, hearing that the magistrates of the neighbourhood in which he was staying had resolved to institute a rigorous search after priests, he thought it best to retire to another county, and there at once fell into the hands of the pursuivants. The Martyr was prosecuted and condemned in the usual form on account of his priesthood, chiefly at the instigation of Whitgift, the Protestant Archbishop of Canterbury. On hearing his sentence, he joyfully sang the *Te Deum*, in thanksgiving for so great a grace. On his way to the place of execution he carried a crucifix, and protested that he would gladly lay down many lives for the sake of Him, Who had suffered for him. Certain malefactors were executed at the same time, and Freeman wished to be the first to mount the ladder; but the favour was not granted, in the hope that the sad spectacle might shake his constancy. Quite contrary, however, was the result, and the holy man contented himself with crying out: "As the hart desires the fountains of water, so does my soul after Thee, my God. Oh! when shall I come and appear before Thy face?" His serenity and the joy of his countenance was a source of admiration and edification to all.

V. James Doudal, M., A.D. 1599. The Venerable JAMES DOUDAL was a native of Wexford, in Ireland, and a merchant. He was hanged, bowelled, and quartered, for denying the spiritual supremacy of the Queen. John Mullan, of Cork, writing of him, says that up to that time his burial-place continued to be illustrated with miracles.

St. Wigbert.
Marts. Rom., C.
Leg. W. 1 and 2; Chal.; Mayence Brev. Suppl.
Hist. Mabill., Acta SS. Bened., sæc. iii., p. 1; vol. ii., p. 622.

Martyrs.
Hist. Douay Diaries; Challoner's Miss. Priests, vol. i.
Archiv. Westmon., Champney, pp. 911, 977; Catalogues.
Yepez.

THE FOURTEENTH DAY.

At Elst, *in Batavia, in Holland, the deposition of* ST. WERENFRID, *Confessor.*

St. Werenfrid, Conf., A.D. 760. WERENFRID was one of the numerous Englishmen who devoted themselves to the conversion of the kindred race of the Old Saxons on the Continent. He is usually supposed to have been one of St. Willibrord's first companions, and to have sailed with him from Ireland at the bidding of St. Egbert, but his life leaves it doubtful whether he actually accompanied the great missioner, or followed him some years later. After various employments among the Frisians, Werenfrid was sent by St. Willibrord to the isle of Batavia, which had been given to him by Charles Martel, and established himself at Elst. There he built a church, and exercised a fruitful mission, until, urged by his zeal, he proceeded to Westervoost, near Arnheim, and while labouring there was seized with a fever, which he foretold would be the end of his earthly course. He gave up his soul to God with singular piety, and assisted by the religious men whom he called together.

A heavenly odour pervaded the place of his death and eht neighbourhood, inspiring all with sentiments of devotion and veneration for the servant of God. A dispute arose between the inhabitants of Westervoost and Elst for the honour of possessing his sacred remains, which was terminated by a miracle, through which the Saint clearly indicated that Elst was to be the place of his repose. There his relics were duly honoured, until they were profaned by the heretics in the year 1588; after which sacrilege the ashes and fragments, which could be collected, were reverently preserved by the faithful.

Marts. H, Q, R.
Leg. W. 1 and 2; Chal.; Utrecht Suppl. Brev.

Hist. Boll. (6th vol. of Aug.), 27 Aug.

THE FIFTEENTH DAY.

At the Priory of Catesby, *in Northamptonshire, the pious memory of the holy sisters* MARGARET *and* ALICE, *Virgins, and successively Prioresses of that house.*

Margaret and Alice, Virgins, A.D. 1257 and 1270. No Day.

From the life of St. Edmund, the Archbishop, we learn that when his pious mother on her death-bed committed his two sisters to his guardianship, he ascertained, to his great joy, that both of them desired to embrace the religious state. He lost no time in fulfilling this pious obligation; and before he returned to resume his studies at Paris, had the satisfaction of placing them in the Benedictine Priory of Catesby, which he chose as being at that time small and poor, and best fitted for the high aims of the religious life. These sisters were MARGARET and ALICE, who, as the records of the priory show, became successively Prioresses, Margaret dying in the year 1257, and Alice surviving till 1270. It appears that they led most saintly lives, and that after death their tombs were honoured with miracles.

We have no authority for the miracles but that of Matthew Paris, who says of Margaret that she was "a woman of great holiness, by reason of whose eminent merits miracles shone forth". Of Alice, whose death, by error, he places in the same year, he adds: "A recluse of remarkable holiness and innocence, at whose tomb miracles are reported to be performed". The Bollandists say of Margaret (vol. xxxvi., or 3rd vol. of Aug., p. 200) that they suspend their notice in hopes of more satisfactory information.

Leg. W. 1 and 2; Chal. Dugdale Monast., vol. iv., p. 360.
Hist. Life of St. Edmund. Matt. Paris, Chron. Mag., A.D. 1257.

THE SIXTEENTH DAY.

At Ploermel, *in Brittany, the deposition of* ST. ARMEL, *Confessor and Abbot.*

St. Armel, Abbot, Conf., A.D. 552.

ARMEL was one of the many servants of God who left their native country, Great Britain, in the fifth and sixth centuries, to seek a life of holy solitude in Brittany. In his youth he was remarkable for great piety and for a knowledge of letters, superior to that of his companions; but he felt that God called him to a literal observance of the Gospel counsel to abandon his father's house, his country, and all he possessed for His sake. He embarked with a number of companions, and landed at Ack, in the diocese of Léon, where a community was formed, of which he was chosen Superior. Here the pious strangers led a most holy and edifying life, until the reputation of their virtues reached Childebert, King of France, who called them to his Court. The good solitaries found that this was no place for them, and soon obtained leave to return to their monastery, with the exception of Armel, whom the King insisted on keeping with him, that he might profit by his prudence and advice. It was six years before he could obtain his freedom, and then Childebert presented him with land in the country of Rennes, and sent him thither to found an abbey, that he might have him nearer at hand than in his former residence. There the Saint made new advances in the way of perfection, living in continual union with God, performing many deeds of charity towards his neighbour, converting the pagans still found in the country, and exercising his gift of miracles for the benefit of all. The day of his death was revealed to him long before, and fell on the 16th August, after he had celebrated the Holy Sacrifice of the Altar. His tomb is still shown, and his relics are preserved in the parish church of Ploermel. The shrine was violated in the great Revolution, but the sacred remains were collected by a pious woman, and in better days restored to the veneration of the faithful.

Cals. Various dioceses of Brittany. *Hist.* Lobineau, Saints de Bretagne, i., p. 146.

THE SEVENTEENTH DAY.

At the Abbey of Old Melrose, *the holy memory of the servant of God*, DRITHELM, *Confessor.*

Drithelm, Conf., A.D. 700 c. No Day.

This servant of God was a married man and a householder at a place called Cuningham, in the country of the Northumbrians. He was seized with sickness and died one evening, his wife and kindred remaining to keep watch during the night. In the morning, to the terror of all present, he arose and told his wife that, in truth, he had been dead, but was sent back to the world to lead a new life far different from the past. In the interval he had had a most fearful vision, in which the pains of Purgatory had been most vividly represented to him. After some hours spent in the church, he came to take leave of his family, and forthwith betook himself to the Abbey of Melrose, of which Ethelwold, afterwards Bishop of Lindisfarne, was then Superior. Here he was accepted as a monk, at the instance of King Aldfrid, who had heard his narrative and took pleasure in conversing with him. From this time Drithelm began a course of the most severe penance and self-infliction; it being his custom, among other things, to plunge himself up to the neck in the Tweed, and there remain as long as it was possible, reciting prayers and psalms, and when obliged to come to the bank he would never change his dripping garments. When asked how it was possible to endure such cold, he would answer: "I have seen colder places than that"; and again, when asked how he could support those continued hardships, his answer was: "I have seen harder things than these". Thus he persevered in his longing desire of the good things of heaven, until he was called out of this world, and was by his words and his example the cause of salvation to many.

Leg. Chal. (1 Sept.). *Hist.* Beda, v., c. 12.

THE EIGHTEENTH DAY.

At Rome, *the deposition of* ST. HELEN, *Empress, Widow.*

St. Helen, Empress, Widow, A.D. 328 c.

The writers of English history, at least from the twelfth century downwards, have unanimously regarded ST. HELEN as a native of this island, and of British origin. The conclusion of modern historians is at variance with this, and it appears to be now generally admitted that she was born in the province of Bithynia, in Asia Minor, at a place called Drepanum, which her son Constantine named Helenopolis in her honour. However the truth may lie, a long prescription, and the devotion of our ancestors, who dedicated so many churches in her honour, may well entitle us to the privilege of retaining the name of St. Helen among the Saints of Britain. Helen was brought up in paganism, and was still a pagan when she married the illustrious general Constantius Chlorus, by whom she became the mother of Constantine the Great, the first Christian Emperor. When Constantius was chosen by Maximian Herculeus to be his associate in the empire, he was obliged to repudiate Helen, who was of inferior rank to himself, and marry Theodora, the Emperor's daughter. As soon, however, as Constantine succeeded to the empire, he made it his business to repair the wrong done to a mother, for whom he had the greatest reverence and affection, caused her to be proclaimed Augusta or Empress, and placed the treasures of the world at her disposal.

It was not until after the miraculous conversion of her son that Helen embraced Christianity, when she was already of mature age. But she made it the work of her remaining years to redeem the time, which had been lost in ignorance of the true Faith. At once she appears as a model of all Christian virtues, or rather of the highest perfection. Her piety and alms-deeds were an example, not only to her son, who delighted to second all her holy projects, but to all who were gifted with wealth and worldly influence. Her unlimited resources were employed in building churches, supporting the poor, providing for religious communities, and the splendid maintenance of divine worship. So great was her love of the house of God, that, as St. Gregory the Great reports, she would lay aside all state, and in a plain dress assist among the people at the divine offices.

The great honour reserved by God for this His faithful handmaid was the discovery of the True Cross on which our Blessed Lord suffered for our redemption.

As soon as Constantine became master of the East his thoughts were turned to the holy places of Palestine, and he wrote to Macarius, the Bishop of Jerusalem, about his project of building a magnificent church on Mount Calvary, the holiest spot in the world. St. Helen, though then fourscore years of age, gladly undertook the superintendence of the work, to which she was encouraged by various revelations or heaven-sent visions. She had the consolation of satisfying her devotion by erecting churches on many holy sites, abundantly succouring the poor, establishing a community of holy virgins, and, above all, the supreme happiness of discovering the true and adorable Cross on which our salvation was accomplished. The certainty of the discovery was attested by striking miracles, recorded by contemporary writers, and the memory of the event is annually celebrated by the Church on the 3rd May, the Feast of the Invention of the Holy Cross. The greater part of the precious Wood was left by the Saint, enclosed in a silver case, under care of St. Macarius, the Bishop, to be exposed on certain occasions to the veneration of the faithful; and another large portion was sent to Constantinople to the Emperor, by whom it was received with due devotion and richly enshrined. The sacred Nails were providentially discovered at the same time; and one of them was enclosed by the piety of the Empress in a diadem to be worn by her son, and another in a bridle for his horse, to be his sure protection in all dangers.

When this great work was accomplished, the holy Empress returned to Europe, and after taking an affectionate leave of her son and giving him many wise counsels, at length gave up her soul to God, in or near Rome, where her funeral was celebrated with extraordinary honours, by command of Constantine. The relics of St. Helen were translated from Rome to the Abbey of Hautvilliers, in the diocese of Rheims, where various miracles attested her sanctity.

Mart. Rom.
Leg. Nov. Leg., fol. 173*b*; W. 1 and 2; Chal.

Hist. Ample Materials for Life, in Eusebius, Ruffinus, Socrates, St. Ambrose, &c.

THE NINETEENTH DAY.

At the Abbey of Evesham, *the deposition of* ST. CREDAN, *Confessor and Abbot.—At* Carlisle, *the passion of the Venerable* CHRISTOPHER ROBINSON, *Priest, Martyr under Queen Elizabeth.—At* Dorchester, *in Dorset, the martyrdom of the Venerable* HUGH GREEN, *who shed his blood for the Faith in the reign of Charles I.*

St. Credan, Ab., Conf., A.D. 781 c.

ST. CREDAN was the eighth Abbot of Evesham in succession to St. Egwin. He governed this great monastery in the time of Offa of Mercia, and his name appears in several charters of that powerful King. There is little record of his Acts during his life, but after death he was venerated as a Saint, and an endowment was made to burn a candle before his sepulchre day and night on his annual festival. About the year 1055, the Abbot Manny erected a shrine in his honour; and when, in consequence of some doubt which had arisen, the authenticity of his relics was tested by fire in the year 1077, the flame refused to touch them. This miracle led to their solemn translation, and during the ceremony, they appeared to the beholders to shine like gold. It was also noticed as a prodigy, that when the tower of the church fell A.D. 1207, and ruined almost everything contained within its walls, the shrine of St. Credan, as well as those of St. Egwin and St. Odulph, remained uninjured.

V. Christopher Robinson, M., A.D. 1598. The Venerable CHRISTOPHER ROBINSON was born at Woodside, in Cumberland, and became a student and priest of the English College at Rheims. He was sent to England in 1592, and exercised his mission in his native county. After some years he was apprehended and sent to prison, and during that interval had several conferences with the Protestant Bishop of Carlisle, whose name was also Robinson. This man did all he could by persuasions and promises to induce the Martyr to renounce his faith; but he firmly resisted all these allurements and fair speeches, and was condemned to death for his priestly character. The meekness of his behaviour at the execution, his sweet words and countenance, together with the constancy with which he died, touched the hearts of many and led to numerous conversions.

V. Hugh Green, M., A.D. 1642. The Venerable HUGH GREEN, who was known on the Mission by the name of Ferdinand Brooks, was born in London, and educated as a Protestant at the University of Cambridge. Becoming a convert to the Faith, he went over to Douay, and while a student of the College was ordained priest. After this it was his intention to have entered the Order of St. Francis, among the Capuchins; but, from failure of health or some other reason, he abandoned the project, and was sent on the English Mission. His station was at Chideock, in Dorsetshire, at the residence of Lady Arundell, where he laboured for many years. When Charles I. issued his proclamation, ordering all priests to leave the country within a limited time, Hugh Green intended to avail himself of it, and went to the port of Lyme Regis for that purpose; but having declared himself to be a priest, he was told that the time had elapsed, and that he must submit to an arrest. He was accordingly tried and condemned to death, and on hearing the verdict publicly gave thanks to God. He remained full of courage to the last, and on hearing that two women, who were to be executed at the same time, wished to be reconciled to the Church, did his utmost to obtain access to them, but in vain. They therefore sent to ask for absolution, when they should be at the foot of the gallows, which he had the consolation of imparting to them. He was also privileged to receive this sacrament himself from a Jesuit, who rode up to him at the place of execution. The fervour of the holy Martyr made a deep impression on the bystanders, and the words he addressed to them were most impressive. He was cut down before death, and the butchery perpetrated with unusual barbarity, while he was heard to call upon the sacred Name of Jesus. The sheriff had given the body to Lady Willoughby and other Catholics who were there, but the savage mob would not allow them to approach, and for several hours remained on the ground, playing at football with the venerated head of the Martyr of Christ.

St. Credan.
Cals. 50, 63, 68 (19 Aug.).
Leg. Whitf. Add. (20 Aug.).
Hist. Evesham Chron. (Rolls), pp. 76, 87, 208, 223-4.

Martyrs.
Hist. Douay Diaries; Challoner's Miss. Priests, vols. i. and ii.
Chifflet, Palma Cleri.
Archiv. Westmon., Champney, p. 969; Catalogues.

THE TWENTIETH DAY.

At Gilling, *near Richmond, in Yorkshire, the passion of* ST. OSWIN, *King and Martyr.—At* York, *the deposition of* ST. EDBERT, *Confessor, and sometime King of Northumbria.*

St. Oswin, King, Mart., A.D. 651.

On the death of St. Oswald the Martyr, who had ruled the whole of Northumbria in right of conquest, the province of Deira returned to the family of its ancient princes, then represented by OSWIN, cousin of King Edwin.

St. Oswin was endowed with all the gifts of nature which befit a king. He was tall in person and fair to behold, singularly cheerful in manner and affable to all, bountiful in his favours to all, of whatever degree. It is no wonder that he was universally beloved, and that the most noble persons of all the neighbouring districts flocked to his service. But his supernatural graces were still more remarkable, of which his perfect humility is a sufficient proof. St. Oswin had presented to St. Aidan one of his best horses, with its regal trappings, to serve him in crossing rivers or on other occasions in his apostolic journeys. The Bishop accepted the gift, but soon gave it away to a poor man whom he met, and on whom he had nothing else to bestow. The King was somewhat displeased on hearing this, and gently reproved the Saint for his excess of liberality; but Aidan reminded him that the poor man was the son of God, and that it was little to give a horse to supply his needs. These words reached the heart of the King, and as he stood over the fire waiting for his repast, he suddenly unbuckled his sword and went and knelt before the Bishop, begging him freely to make use of all he had to bestow it on the sons of God. St. Aidan was seized with a holy fear on seeing these fruits of divine grace. He rose, however, and persuaded the King to sit down to table. The King was cheerful, for his soul was at peace; but the tears of St. Aidan began to flow, and turning to his companion, he said, in his native Irish tongue, that he foresaw that Oswin would not long be left in this world, as he had never seen such an instance of humility in a prince. The prediction was soon fulfilled. There was war at the time between Oswin and Oswy of Bernicia, and Oswin, finding himself unable to meet the greater forces of his enemy, disbanded his troops and retired with one attendant to Gilling, the residence of a nobleman, whom he supposed to be faithful. But he was betrayed, and by order of Oswy was put to death, together with Tondher, his faithful companion. Queen Eanfled, the wife of Oswy, with her husband's approbation, afterwards built the Monastery of Gilling, in expiation of the crime, and appointed Trumhere the first Abbot. The tomb of St. Oswin was honoured by many miracles, until, in the time of the Danish wars, the relics were removed to Tynemouth for greater security. In the confusion which followed, the place of their burial was forgotten, until discovered by a divine revelation in the year 1065. These sacred remains were then translated with great honour and reverence on the 11th of March.

St. Edbert, King, Conf., A.D. 768.

On the abdication of St. Ceolwulf, Edbert, his kinsman, became King of Northumbria. He was the son of Eata and brother of Egbert, the illustrious Bishop who recovered for the Church of York the pallium, which had never been granted since the time of St. Paulinus. Edbert was a great prince, ruled his people with ability, and was generally successful in his wars. All the neighbouring princes held him in respect, and Pepin of France gladly made an alliance with him. In the twenty-first year of his reign, and when his prosperity was at its height, he abandoned all for the love of God and embraced the clerical state, though his allies did all they could to induce him to forego his resolution, and offered to cede portions of their territory to him. He abdicated in favour of his son Oswulf, and retired to York, where his brother was Archbishop. During ten years he persevered in his holy vocation, and then happily passed to an everlasting crown. He was buried in the same place with his brother, who had left this world about two years before him.

Simeon of Durham states the exact day and year of his death. He several times speaks of his embracing the *clerical* state, but nowhere of his monastic profession. In the continuation of Bede, it is said that he received the tonsure of St. Peter. Whitford, however (A.D. 1526), calls him "a monk of high perfection".

St. Oswin.

Cals. 13*a*, *b*, *c*, 37, 98.
Mart. Q.
Leg. Tinm., fol. 224*a*; Capgr., fol. 215*b*; Nov. Leg., fol. 256*b*; Whitf. Add.; W. 1 and 2; Chal.
Hist. Beda, iii., c. 14.

St. Edbert.

Leg. Whitf. Add.; W. 1 and 2; Chal.
Hist. Simeon Dunelm., Hist. Eccl. Dun. (Twysd. Col., 11).
Simeon Dunelm., Gest. Reg. (Twysd. Col., 104, 105, 106).

THE TWENTY-FIRST DAY.

At Bredon, *in Leicestershire, the holy memory of* ST. HARDULPH, *Confessor, Patron of the Priory Church of that place.*

St. Hardulph, Conf., Date not known. No Day.

No memorials of ST. HARDULPH are known to be preserved, but we find that the Church of Bredon, dedicated to the Blessed Virgin and St. Hardulph, was made over by Robert Ferrers, Earl of Nottingham, to the Augustinian Monastery of Nostell, in Yorkshire, in the year 1144. Soon afterwards, the community of Nostell established a priory at Bredon, and St. Hardulph became one of their tutelar Saints.

In default of all authentic records, it may be mentioned that Capgrave, in his account of St. Modwenna, relates that a certain holy hermit from Bredon, on the report of her sanctity which reached him, visited St. Modwenna, and presented her with the *Lives of the Saints*. It may seem not an unreasonable conjecture to suppose that this hermit of Bredon was St. Hardulph. *Vide* Alford's *Annals*, A.D. 871, c. 39.

Leg. Chal. (6 Aug.). *Hist.* Dugdale's Monast., vi., p. 96.

THE TWENTY-SECOND DAY.

At Monks' Wearmouth, *the deposition of* ST. SIGFRID, *Confessor and Abbot.—At* Eynesbury, *now called* St. Neot's, *in Huntingdonshire, the commemoration of* ST. ARNULPH, *Confessor and Hermit.—At* York, *the passion of the Blessed* WILLIAM LACY *and the Blessed* RICHARD KIRKEMAN, *Priests and Martyrs, under Queen Elizabeth.—At* Worcester, *the martyrdom of the Venerable* JOHN WALL, *Priest of the Order of St. Francis, who suffered in the reign of Charles II.—Also, on the same day, at* Hereford, *the passion of the Venerable* JOHN KEMBLE, *Priest, who in like manner sacrificed his life in maintenance of the Catholic Faith.*

St. Sigfrid, Ab., Conf., A.D. 688.

On the death of St. Easterwine, which took place while St. Benedict Biscop was absent in Rome, the brethren of Wearmouth, together with

St. Ceolfrid, Abbot of the united Monasteries of Wearmouth and Jarrow, elected the deacon SIGFRID to fill his place. He was a man of holy life, and well versed in the knowledge of the Holy Scriptures. He was, moreover, remarkable for his strict abstinence, but his bodily health did not correspond with the vigour of his soul, as he was already suffering from an incurable disease of the lungs. St. Benedict was greatly comforted to find his community under the government of this holy man; but it was to be only for a short time. The health of the two Abbots began to decline apace. During three years they continued to give to all an admirable example of patience, blessing God for the sufferings He had sent them. At length they found themselves unable to continue the duties of their office, and weakness confined both of them to their separate cells.

Greatly did they long for a final conference on the welfare of the abbey, and for a brotherly leave-taking before they should be called to a better life; and St. Sigfrid, yielding to this pious wish, caused himself to be borne on a litter to the side of his beloved father in Christ. He was laid on the bed of Benedict, and their heads rested on the same pillow. Thus they were able to give one another the last embrace, and make the needful provision for the government of the house. St. Sigfrid survived this interview two months, and then exchanged his life of suffering for one of eternal rest, four months before the precious death of St. Benedict. He was buried at the entrance of the church, but afterwards his venerated relics were translated, with those of St. Easterwine, and placed beside St. Benedict, before the Altar of St. Peter.

St. Arnulph, Conf., A.D. 890 c.

ST. ARNULPH is said to have been greatly venerated, and the place of his sepulture to have been the centre of many miracles, before the devastation of the district by the Danes. We have, however, but very scanty information about his life. He is generally supposed to have been of British origin, and to have led a solitary and very austere life, on the borders of Huntingdonshire and Bedfordshire. On the same day, the 22nd August, an ancient French calendar commemorates St. Arnulph, Bishop, which has induced some writers to conjecture that the Saint of Arnulphsbury, or Eynebury, is the same as the French prelate, whose relics may have been translated to England.

B. William Lacy and B. Richard Kirkeman, Marts., A.D. 1582.

The Blessed WILLIAM LACY was a gentleman of Yorkshire, who at one time enjoyed a place of trust under the Queen's Government; but his fidelity to his religion, while it secured for him an everlasting reward, was an obstacle to his earthly advancement. His house was always open to the priests who arrived from the colleges abroad, and a most cordial welcome was offered to them. Having learned from them that attendance at the heretical worship had been declared unlawful, Mr. Lacy ceased to frequent the Protestant church, and his absence being soon noticed, brought upon him repeated fines and vexations of every kind. He was constrained to leave his home, and could not remain with security in any place for a length of time. On the death of his wife, though then of mature age, he resolved to dedicate himself to the service of the Mission, and became a student of the College at Rheims. He gave great edification by the humility, with which he attended to public schools in company with the youths of the seminary, and after a time, for the completion of his studies, went first to Pont à Mousson, and finally to Rome. After receiving priest's Orders in the latter place, he hastened to his native country to exercise his sacred function. This he was able to do for about two years, to the great benefit of many souls. One of the perilous duties he undertook was that of consoling the confessors in York Castle; and it was on occasion of one of these charitable visits that he was arrested and sent to the Protestant Archbishop for examination. The result was that he was thrown into a solitary dungeon to await his trial. The charge against Lacy was that he had been ordained at Rome, which was proved by his letters of Orders, as well as his own admission;

but besides this, he was questioned as to his opinion on the royal supremacy, to which he answered, that he believed as all Catholics did. On receiving his sentence, he thanked God for the grace bestowed on him, at an age when, by the course of nature, he could not expect to live long. "I rejoice," he said, "at the things which have been said to me, we will go into the house of the Lord, and so we shall be with the Lord for ever." The Martyr was not allowed to speak to the people at the time of his execution, which was carried out as hastily as possible. His constancy and piety never failed to the last moment.

The Blessed RICHARD KIRKEMAN belonged to a gentleman's family in Yorkshire, and was well advanced in his studies, when he went to the College at Douay. Having been ordained priest, he returned to England and laboured in the northern counties for nearly four years before he was arrested. His trial took place at York, when he acknowledged that he had done what he could to bring others to the Catholic Faith, but denied that he had ever withdrawn anyone from his allegiance to Elizabeth. He was condemned on the double charge of being a priest ordained abroad, and of persuading the Queen's subjects to the Catholic religion. The holy Martyr was overcome with joy to think of the blessed lot in store for him, and loudly professed himself unworthy of such a dignity. He was dragged on a hurdle to the place of execution, in company with Mr. Lacy, who suffered before him. The last moments of Kirkeman were spent in fervent prayer, but he was not allowed to address the assembled multitude, as he desired to do.

V. John Wall, M., A.D. 1679.

The Venerable JOHN WALL was born in Lancashire, of a gentleman's family possessing property in that county. His brother William was also a priest, and became a Benedictine monk, and later on was condemned to death for his sacred character, though he was reprieved and survived the persecution. John Wall was educated at Douay College and ordained before he joined the Franciscan Order, which he did in the year 1651, at the age of thirty-two. From the first he was much esteemed for prudence and zeal, and filled several important offices before he was sent on the Mission in 1656.

Fr. Wall exercised his ministry in Worcestershire, and there he was apprehended, about the time of the outburst of Oates' plot. On his refusal to take the oath of supremacy, he was committed by Sir John Packington to Worcester gaol. He suffered much during his imprisonment, but in a letter declared that such hardships were welcome to him. At the trial some witnesses were brought together, who attested his priesthood, and consequently sentence was pronounced in the usual manner. Fr. Wall publicly thanked God, and prayed for the King and the judge, and was able to say that he was troubled with no disturbing thoughts or temptations against anyone. He was afterwards sent to London, to be examined by Oates, Bedloe, and others, who were obliged to own that he was free from any participation in the plot which they had invented. Nevertheless, he was to die for his priesthood, and was sent back to Worcester to suffer there, which was four months after his condemnation.

Fr. William Levison, of his own Order, was able to obtain access to him and to administer the Holy Sacraments, as also to pronounce a last absolution at the scaffold. He gave an admirable account of the dispositions of the holy man, whom he described as "thirsting for nothing more than to shed his blood for the love of his God, which he performed with a courage and cheerfulness becoming a valiant soldier of Christ, to the great edification of all Catholics and the admiration of Protestants". He was the first to suffer at Worcester in the cause of religion, and his body was treated according to the sentence.

Fr. Wall, while preparing for death, wrote a long speech, which he delivered to a friend for publication. In it he declares his firm faith and his charity for all men, and vindicates himself and the Church from any complicity in treason.

The quarters of the Martyr's body were buried in the Churchyard of St. Oswald, at Worcester, and his head was privately conveyed to his own monastery at Douay, where it was preserved with due veneration.

V. John Kemble, M., A.D. 1679.

The great servant of God, the Venerable JOHN KEMBLE, was a native of Herefordshire, and became a student of the College at Douay. Having received Holy Orders, he was sent on the Mission in 1625, the field of his labours being the neighbourhood of the city of Hereford. There he continued in the pious and zealous discharge of his duties during fifty-four years, until he was arrested, as were so many others, in the excitement occasioned by Oates' plot. The holy man was over eighty years of age at the time, and had refused to abscond, as his friends warned him to do, being glad to sacrifice his life for his Master, rather than wear out the short space which nature might allow him in this world. He was taken at Pembridge Castle, in the parish of Welsh Newton, near Monmouth, and sent to Hereford gaol, from whence he was transferred to London, in order to be confronted with Oates and Bedloe.

These wretched men, however, were unable to compromise Kemble in their pretended conspiracy, and he was consequently sent back to Hereford to be tried solely for his priesthood. These long journeys were to him more than a martyrdom, owing to the infirmities of his failing life. His trial followed the usual course, and he was executed on Wigmarsh, by Hereford. He made a short and touching speech to the people, calling them to witness that he died in the cause of his religion, giving thanks for so great a grace, and expressing his forgiveness and charity towards all men. The quarters of his body were begged by his nephew, Captain Richard Kemble, who buried them in the Churchyard of Welsh Newton, and erected a monument over them, which still remains, and is a place of pilgrimage for the Catholics who live in the neighbourhood. His venerated head is preserved at the Catholic Church of Hereford. Several well authenticated miracles took place after the martyrdom of this holy man, both through the application of his relics and by means of prayers at his tomb.

St. Sigfrid.
Leg. Chal.
Hist. Beda, Vit. Alb.
Anon., Vit. Alb. (Stevenson).

St. Arnulph.
Leg. W. 1 and 2; Chal.
Hist. Alford's Annals, vol. iii., p. 189.
Boll., vol. xxxvii., p. 489.

Martyrs.
Hist. Bridgwater's Concertatio, fol. 101; Douay Diaries.
Challoner's Miss. Priests, vols. i. and ii.
Printed Narrative of Fr. Wall.
Archiv. Westm., Champney, p. 774.

THE TWENTY-THIRD DAY.

At Coldingham, *in the ancient kingdom of Northumbria, the commemoration of the passion of* ST. EBBA, *Virgin and Abbess, and her companions, Martyrs.*

St. Ebba, V., and Companions, Martyrs, A.D. 870.

ST. EBBA, called the Younger, to distinguish her from St. Ebba, the foundress, was Abbess of Coldingham at the time of the terrible invasion of the pagan Danes, and presided over a large and fervent community of religious, amongst whom the Benedictine rule was already established. When news reached them that the hostile forces were near at hand, and that they were ruthlessly murdering all ecclesiastics and religious of both sexes, St. Ebba assembled her nuns in Chapter, and exhorted them, above all things, to take measures for the preservation of the precious treasure of their chastity. Saying this, she took a razor and unhesitatingly cut off her own upper lip with the nose, hoping to inspire the barbarians with horror at the sight. Her example was immediately followed with unflinching courage by all the sisters; so that when the Danes arrived, they were seized with a panic at the bloody spectacle, and forthwith began to retreat. Their leaders, Hinguar and Hubba, in their rage and disappointment, then sent some of their followers to set fire to the monastery, and destroy the holy inmates and their possessions in one common ruin.

Though many ancient chronicles record the history of this period, and some mention in general terms the ravages of the Danes in Northumbria, Matthew of Westminster is the first who gives the history of St. Ebba and her companions.

From him Mabillon, Alford, and Boronius have taken their account, as well as English writers in general. The Bollandists (25th August) give only a notice from the Martyrology of de Moustier.

Cals. 7, 13*a*, *b*, *c*.
Marts. (in Scotia) Q.
Leg. W. 1 and 2.; Chal.

Hist. Matt. West., A.D. 870.
Alford's Annals, A.D. 869.
Mabill., Annals, A.D. 870.
Boll. (2 Ap., 23 and 25 Aug.).

THE TWENTY-FOURTH DAY.

At Tyburn, *the martyrdom of the venerable servants of God,* THOMAS HACKSHOT *and* NICHOLAS TICHBURNE, *both Laymen, who suffered for endeavouring to release a priest who had fallen into the hands of the persecutors.*

V. Thomas Hackshot, Mart.; V. Nicholas Tichburne, Mart., A.D. 1601.

The Venerable THOMAS HACKSHOT was born at Mursley, in Buckinghamshire, and being a strong and vigorous young man, undertook to effect the escape of Thomas Tichburne, a priest, who, he understood, was to be conducted by one single constable through a certain street. He accordingly placed himself on the way, and as the prisoner with his keeper came up, gave the latter a blow which threw him on the ground, and gave the priest an opportunity to escape. The man, however, soon rose, and calling out, "Stop the traitor," caused Hackshot to be arrested. In gaol he was afflicted with many torments, which he bore with courage, until at last he was brought to trial, and condemned to die.

The Venerable NICHOLAS TICHBURNE, of Hartley, in Hampshire, a kinsman of the above-named priest, was also apprehended for assisting Hackshot in the rescue, and was condemned and suffered with him.

Hist. Challoner's Miss. Priests, vol. i. Archiv. Westm., Champney, p. 1014.

THE TWENTY-FIFTH DAY.

At the Abbey of Coldingham, *near Berwick-on-Tweed, the deposition of* ST. EBBA *the Elder, Virgin and Abbess.—At*

Canterbury, *the deposition of* ST. BREGWIN, *Archbishop and Confessor.*

St. Ebba, V., Abb., A.D. 683. ST. EBBA, who is called the Elder, to distinguish her from St. Ebba the Martyr, who governed the same monastery at a later period, was the sister of St. Oswald and Oswy, Kings of Northumbria. Early in life she renounced the worldly advantages, which her birth placed within her reach, and resolved to consecrate herself wholly to God. With the help of her brother Oswy, she established a monastery at Ebchester, on the Derwent, and afterwards a more important one at Coldingham, on the coast of her brother's kingdom. She was greatly venerated for the sanctity of her life; but in the course of time serious abuses sprung up among the religious under her care. The holy man St. Adamnan had a vision of the judgment about to fall upon them, and of the future destruction of the monastery by fire; but it was also made known to him that it would not happen during the lifetime of the holy foundress. When St. Ebba heard what threatened them, she used every means to bring her sisters to a better mind and a serious amendment; and for a time she was successful, and had the consolation of seeing a more religious spirit prevail among them. Unhappily, after she was taken from them, they relapsed into their former state of negligence, and the terrible calamity overtook them, as it had been foretold.

When St. Etheldreda retired from the Court of her husband, it was to Coldingham that she first betook herself to learn from St. Ebba the discipline of the religious life, and there she received the monastic veil. St. Cuthbert also was a valued friend of St. Ebba, and at her request was accustomed to visit her Abbey, and instruct her community in the ways of Christian perfection.

St. Bregwin, Bp., Conf., A.D. 765. ST. BREGWIN succeeded the holy prelate Cuthbert in the government of the Church of Canterbury, and is described as a profoundly religious man. The period of his episcopate was but short, not having exceeded three years, after which, according to his own instructions, he was buried near his immediate predecessor in the Metropolitan Church, and not with the earlier Archbishops in the Abbey Church of St. Augustine.

St. Ebba.
Cal. 65.
Leg. Tinm., fol. 227*b*; Capgr., fol. 67*b*; Nov. Leg., fol. 99*a*.
Whitf. Add. (2 Ebbas); W. 1 and 2; Chal.
Hist. Beda, iv., c. 14, 25.

St. Bregwin.
Mart. K.
Leg. Tinm., fol. 229*b*; Capgr., fol. (burnt); Nov. Leg., fol. 43*a*.
Whitf. Add.; W. 2; Chal.
Hist. Simeon Dunelm., de Gest. (Twysd. Col., 106).
R. de Diceto (Twysd. Col., 444).
Date corrected, according to Haddon and Stubbs.

THE TWENTY-SIXTH DAY.

At Eltisley, *in Cambridgeshire, the commemoration of* ST. PANDWYNA, *Virgin.—At the* Abbey of Pontigny, *in France, the deposition of* WILLIAM WYKWANE, *Archbishop of York and a prelate of eminent holiness.*

St. Pandwyna, V., A.D. 904 c.

ST. PANDWYNA, or PANDONIA, was the daughter of a petty prince of Ireland or North Britain, who fled to England to escape the tyranny of her father and the pursuit of those who would have compelled her to abandon her purpose of serving God in the state of holy virginity. She took refuge with a kinswoman of hers, who was prioress of a nunnery at Eltisley in Cambridgeshire. There she led a life of great perfection, and obtained the reputation of eminent sanctity. She was buried near a well, which bears her name, and at a later period her sacred relics were translated to the parish church, which still bears the title of St. Pandonia and St. John the Baptist.

Wilson, in both editions of his Martyrology, places the Saint at Isselbey, in Lincolnshire, an error copied by Alford and the Bollandists. St. Pandwyna's life was written by Richard, the Rector of Eltisley, and seems to have been known to Leland, though not now extant. It is not known when this Richard lived, but it may be supposed to be on his authority that the deposition of the Saint is dated in A.D. 904. The 26th August may be the day of the deposition or the translation. The village of Eltisley is about eight miles from Cambridge and four from St. Neots.

William Wykwane, Bp., A.D. 1285. This eminent servant of God was promoted to the See of York in the year 1279, and received episcopal consecration at the hands of Pope Nicholas III. It was during his episcopate that the solemn translation of his predecessor, St. William, was effected on the Sunday within the Octave of the Epiphany, in the presence of Edward I., his Queen, and eleven Bishops. William was a great benefactor to the churches of his diocese; but after a short administration of five years and a half, he sought to end his days in retirement, resigned his See, and betook himself to the Abbey of Pontigny. He had scarcely arrived there, when he was seized with a painful but short sickness, and in peace gave up his soul to God. The chronicles report that many miracles took place at his tomb, and give him the title of Venerable Father; but it does not appear that by any public recognition he received the honours of a Saint.

St. Pandwyna.

Leg. W. 1 and 2; Chal.; Molanus (ed. of 1573, app., p. 227).

Hist. Boll., vol. xxxviii., p. 761.

Alford, Annals, A.D. 900.

Leland, Itin., vii., p. 92; de Scrip., p. 359.

William Wykwane.

Hist. Stubs, Chron. Pont. Ebor. (Twysd. Col., 1727).

Boll., vol. v. of Aug., p. 763.

Claude Chastelain.

THE TWENTY-SEVENTH DAY.

At St. Decumans, *in Somersetshire, the passion of* ST. DECUMAN, *Martyr and Hermit.—At* Lincoln, *the passion of* ST. HUGH, *Martyr.—At* Leominster, *in Herefordshire, the martyrdom of the Venerable* ROGER CADWALLADOR, *Priest and Martyr, under James I.—At* Usk, *the martyrdom of the Venerable* DAVID LEWIS, *otherwise called* CHARLES BAKER, *Priest of the Society of Jesus, in the reign of Charles II.*

St. Decuman, Hermit, M., A.D. 706 c. DECUMAN, who is also called DECOMBE and DAGAN, belonged to a noble family in Wales; but desirous of a solitary life, forsook his home and crossed the Severn on a hurdle of reeds. He landed on the coast of Somerset, and finding a spot near Dunster which promised to satisfy his longings, established himself there. The place still bears his name, and is attached to a prebendal stall in the Cathedral of Wells, also called St. Decumans. The Saint is venerated as a Martyr, having been put to death by a murderer, in hatred of religion.

St. Hugh, Mart., A.D. 1255.

ST. HUGH was a child but nine years of age, or a little more, when he suffered a cruel martyrdom at the hands of the Jews. At that time there happened to be a large assemblage of that people, collected for some affairs of their own, and they resolved to commemorate it by an act of barbarous cruelty, as an expression of their hatred of the religion of our Lord and Saviour Jesus Christ. For this purpose, one of the chief among them, named Joppin, enticed to their quarter the child Hugh, the son of a poor widow. They kept him in close confinement for seven-and-twenty days, almost starved for want of food and drink, and at length brought him forth, and after inflicting on him unheard-of tortures, at length crucified and put him to death. All the while the blessed child was said to have borne his sufferings without a complaint or a groan, and even to have smiled with inward joy. Meanwhile the distracted mother was making every possible inquiry as to the fate of her lost child ; and, as it appeared that he was last seen near the house of one of the Jews, the suspicions of the people were directed against them.

When men's minds were in this state of agitation, King Henry III. arrived at Lincoln, and ordered a rigorous inquiry to be made into the case, the result of which was that Joppin, in hopes of a pardon, made a full confession of the crime and circumstances attending it. The body of the infant Martyr was found in a well, into which the Jews had cast it, when they knew that their houses would be searched. Immediately on its being raised, a blind woman was restored to sight on invoking the Martyr and touching his sacred remains, and other miracles took place in rapid succession. Upon this the Cathedral Chapter went in solemn procession and bore the holy relics to their church, where they were buried with all honour, and became the object of universal veneration.

Knyghton places the martyrdom on the 1st August. The Burton Annals expressly state that the holy child was stolen on the 31st July, martyred on the 27th August, and translated on the 29th August.

V. Roger Cadwallador, M., A.D. 1610.

The Venerable ROGER CADWALLADOR was the son of a wealthy yeoman of Herefordshire. His early youth was marked by piety and a love of study. He was sent to the College at Rheims, and from thence to Valladolid, where he was ordained priest. He was an eminent Greek scholar, and translated Theodoret's *Lives of the Fathers* of the Syrian desert, and had also a special gift for religious controversy. Cadwallador exercised his mission in his native county, and that with very great success, being remarkable for his unwearied care of those under his charge, particularly the poorer class of people. Thus he spent sixteen years, when he was at last seized and brought before Robert Bennet, the Protestant Bishop of Hereford.

This man, who had long thirsted for his blood, put him through a long and tedious examination, and treated him with great contempt. The imprisonment which followed was attended with many hardships and aggravations, which brought on a severe illness. At his trial Cadwallador was condemned barely for his priestly character and functions, and was repeatedly offered his life, if he would take the new oath proposed by the King, which he declared himself unable to do. He prepared for death with singular devotion and cheerfulness, and on the scaffold declared to the people the true cause of his condemnation, and quoted the words of St. Peter: "If any man suffer as a Christian, let him not be ashamed, but let him glorify God in this name". He forgave all, and expressly the Protestant Bishop, whose share in his death was greater than that of others. The sufferings of the Martyr were unusually prolonged, owing to the unskilfulness of the executioner, but at length he went to his reward, dying in such a manner as to leave an impression of admiration and edification on the beholders.

V. David Lewis, M., A.D. 1679.

The Venerable DAVID LEWIS, otherwise called CHARLES BAKER, Priest of the Society of Jesus, was born of Protestant parents in Monmouthshire, but was converted at the age of nineteen, and sent by his uncle, who was a Jesuit, to the English College in Rome. There he made his studies and was ordained priest, after which he entered the Society. In the year 1648, Fr. Lewis was sent on the Mission of South Wales, where he laboured for thirty-one years, braving many dangers, and always exhibiting great zeal, and such charity towards his neighbours, that he was called the Father of the Poor. He was arrested in the parish of Lantarnam, in Monmouthshire, and closely confined in several prisons, at Abergavenny, Monmouth, and Usk. The trial took place at Monmouth, and there he was condemned to death, merely on the charge of his priesthood; but afterwards he was conveyed to London, to undergo an examination by Oates and his fellows, on the subject of the conspiracy. As nothing could be proved against him, he was sent back to Usk, and there brought to execution on the 27th August. Fr. Lewis addressed the people in a speech of some length, in which he resolutely professed his religion, acknowledged that he was a priest and a Jesuit, but vindicated himself from all treason. He also declared his free forgiveness of his enemies, and his perfect charity toward all men, and so piously resigned his soul into the hands of his Redeemer.

About the same time, at Brecknock, in South Wales, died WILLIAM LLOYD, priest, in prison, and under sentence of death for the Faith. This holy man was born in Carmarthenshire, and is supposed to have been a convert to the Catholic faith. In order to obtain an ecclesiastical education, he went to the English College at Lisbon, where he bore a high character, and was considered a promising student, though continual bad health was a serious drawback to his progress. After his ordination he went for a time to Paris, and thence proceeded to the Mission. Nothing is known of his apostolic labours ; but on the breaking out of Oates' plot, he was arrested and brought to trial at Brecknock. He was found guilty of being a priest and exercising his function, contrary to the statute of the twenty-seventh year of Elizabeth. The day for his execution was fixed, but he expired in prison, six days before the appointed time. W. Lloyd left in writing a speech which he intended to deliver at the scaffold. It abounds in pious sentiments and expressions of loyalty toward his prince.

St. Decuman.
Cal. 18.
Marts. M, Q.
Leg. Nov. Leg., fol. 85*b* ; W. 1 and 2 ; Chal.
Hist. Cressy, lib. xxi., c. 3.
St. Hugh.
Leg. Timm., fol. 216*a* ; Capgr., fol. 148*b* ; Nov. Leg., fol. 182*b*.
Whitf. Add. ; W. 1 and 2 ; Chal.
Hist. Knyghton (Twysd. Col., 2444).
Annals of Burton (Gale, Fell., i., p. 344).
Martyrs.
Hist. Challoner's Miss. Priests, vol. ii.
Douay Diaries ; Foley's Records.
Archiv. Westmon., ix., p. 157 *et seq.* ; x., p. 113 ; xi., p. 55.
Archiv. Westmon., xxxiv., p. 515.

THE TWENTY-EIGHTH DAY.

At Brackley, *in Northamptonshire, the translation of the holy infant,* St. Rumwold, *Confessor.—At* Lincoln's Inn Fields, *the passion of the venerable servants of God,* Robert Morton, *Priest, and* Hugh Moor, *Layman, Martyrs.—At the* Theatre *in London, the martyrdom of the Venerable* William Gunter, *Priest.—At* Clerkenwell, *the martyrdom of the Venerable* Thomas Holford, *Priest.—At* Mile-end Green, *the martyrdom of the Venerable* William Dean, *Priest, and the Venerable* Henry Webley, *Layman.—Near* Hounslow, *the martyrdom of the Venerable* James Claxton, *Priest, and the Venerable* Thomas Felton, *Cleric, the last of the glorious band of seven, who suffered for the Faith in and near London on one and the same day, under the fierce persecution of Elizabeth.—At* Lancaster, *in the reign of Charles I., the blessed passion of* Edmund Arrowsmith, *Priest of the Society of Jesus.*

St. Rumwold, Conf., A.D. 650 c.

ST. RUMWOLD was the son of one of the Kings of Northumbria, generally said to be Alchfrid, son of Oswy, who was associated with his father in the kingdom, though he never reigned alone, by St. Kyneburga, his wife, daughter of Penda. According to this conjecture, Osric, who was eventually King of Northumbria, and St. Rumwold, were brothers; but the parentage of both is doubtful, and it is not clear that Alchfrid and Kyneburga had any issue of their marriage.

A great prodigy is related of St. Rumwold, which led to the devotion with which he was honoured after death. No sooner had the infant been bathed in the regenerating waters of baptism than he at once began to speak, and made a distinct profession of the Christian Faith. He died at Sutthun on the 3rd November, and after a few months his relics were conveyed to Brackley, where his festival was kept on the 28th August. Within three years another translation took place to Buckingham, where he was held in honour till the subversion of the Catholic religion.

Sutthun seems to be King's Sutton, six miles from Brackley. In the parish there is a hamlet called Astrop, where there is a well which bears the name of St. Rumwold.

V. Robert Morton, M.; V. Hugh Moor, M., A.D. 1588.

The Venerable ROBERT MORTON was born in Yorkshire, and studied for the priesthood, partly in Rome and partly in the College at Rheims; but it was from the latter place that he was ordained, and sent on the Mission in 1587. He was apprehended, and sentenced to death on the 26th August, merely on the charge of his priesthood and the exercise of its functions. On the 28th he was drawn from Newgate to the gallows, just set up in Lincoln's Inn Fields, and there hanged, disembowelled, and quartered.

At the same place and time, the Venerable HUGH MOOR, a gentleman of Grantham, also sacrificed his life for the Faith. He had received a Protestant education, but was reconciled to the Church, and went over to Rheims, where he studied for some time. On his return to England, he was arrested and thrown into prison, and in time was tried and condemned for being reconciled, and going abroad to a Catholic seminary.

He absolutely refused to attend the Protestant Church, which would have secured his pardon, choosing rather to die for his fidelity to the truth. The death of these Martyrs is said to have made a strong impression on those who were present, in favour of the ancient religion.

V. William Gunter, M., A.D. 1588.

The servant of God, the Venerable WILLIAM GUNTER, was a native of Raglan, in Monmouthshire, and received Holy Orders, after studying at the College of Rheims. He was sent on the Mission in 1587, and in the course of the next year was apprehended, tried, and condemned, on the bare charge of his priesthood and its exercise. He was dragged from Newgate to the new gallows set up in the spot known as the Theatre. There he suffered all the penalties of high treason; and though, like the rest who were put to death on this memorable day, he was not allowed to speak to the people, his very silence and patience spoke for him, and recommended the religion for which he so willingly died.

V. Thomas Holford, M., A.D. 1588.

The Venerable THOMAS HOLFORD, also called ACTON, was the son of a Protestant minister in Cheshire. He became tutor to the family of Scudamore of Holm Lacy, near Hereford. In that city he had a conference with the priest who has left us the account of his martyrdom. Though Holford did not then declare himself convinced, yet what he heard made such an impression on his mind, that he soon went over to Rheims, where he was reeeived into the Church, and became a student of the College. Having been ordained priest, he returned to England, and was several times arrested, and had as many wonderful escapes from the pursuivants and the prisons, into which he was cast. At length, in the year 1588, being obliged to go to London on some business of his own, he was seen coming out of the house of Mr. Swithin Wells, a known Catholic, and apprehended. He was tried and condemned on the usual charge, and his execution took place at Clerkenwell.

V. William Dean, M.; V. Henry Webley, M., A.D. 1588.

The Venerable WILLIAM DEAN, a native of Yorkshire, was a student and priest of the English College at Rheims, from whence he was sent on the Mission in 1582. He is said to have been remarkable for his gravity of character and learning, but had little time for the employment of his talents. Having fallen into the hands of the persecutors, he was banished with many others in 1585, but soon returned to his missionary labours. He was again apprehended, and in August, 1588, condemned to death for being made priest by Roman authority, and remaining in the realm, contrary to the statute. The persecution at this time, after the failure of the projected Spanish invasion, was so fierce, that, at the instigation of the Earl of Leicester, gallows were erected in six new places in the neighbourhood of London, for the execution of priests and other Catholics, though it was not even attempted to implicate them in any conspiracy with the Queen's enemies, of which, indeed, they were altogether innocent. Mr. Dean was dragged to Mile-end Green, when he would have spoken to the people on the cause of his condemnation, but his mouth was stopped with such violence that he was obliged to keep silence.

Together with Dean, another Martyr suffered, the Venerable HENRY WEBLEY, a layman, whose guilt consisted in aiding and abetting the holy priest.

V. James Claxton, M.; V. Thomas Felton, M., A.D. 1588.

The Venerable JAMES CLAXTON, a native of Yorkshire, was a student of Rheims, and was sent from that College on the Mission in 1582. He was arrested, and in the year 1585 banished with many others. Having returned to his missionary labours, he was again seized, and condemned for being a priest and exercising his functions in the Queen's dominions. The sentence for high treason was carried out near Hounslow, in Middlesex.

The Venerable THOMAS FELTON was born at Bermondsey, in Surrey, and was the son of the Blessed John Felton, who suffered in 1570 for posting up the Bull of St.

Pius V. excommunicating Elizabeth. Thomas was young when he went to study at the College at Rheims, but profited so well by the advantages he had there, that in 1583 he received the clerical tonsure from the Cardinal de Guise, Archbishop of Rheims. He soon manifested a desire to enter the Order of the Minims of St. Francis of Paula, and through the recommendations of Dr. Allen obtained admission. But his bodily strength was not equal to his goodwill, and he was obliged to quit the novitiate and return to England for the recovery of his health. As soon as he was in some measure restored, he attempted to return to the Continent, but was arrested at the port from which he was to embark. He was examined, sent up to London, and committed to the Compter, where he remained two years. His release was then obtained by the influence of some friends, whereupon he again tried to cross over to France, but was stopped and committed to Bridewell. Once more he was set free by means of another friend, and once more he made an effort to pass over to Rheims. But it was in vain, and the good youth found himself again in Bridewell, from which he had but just been delivered. During this last imprisonment Felton was very cruelly treated. For three days and nights he was confined in the cell called Little Ease, in which he could neither stand, nor sit, nor lie down, and fed on bread and water. Afterwards he was put to hard labour and cruelly tortured, to make him declare what priests he knew, beyond the seas or in England. He was also forcibly carried to the Protestant Church, but made such a disturbance that the minister could not be heard. He was tried soon after the defeat of the Spanish Armada, and asked which side he would have taken had the strangers effected a landing, to which he answered, that he would have taken part with God and his country. His condemnation, however, turned on his refusal to admit the spiritual supremacy of the Queen. He was but twenty-one or twenty-two years of age, and suffered near Hounslow at the same time with the priest Claxton. His friends procured a pardon, which he refused to accept, being, as we must suppose, dependent on some condition contrary to his conscience. Thomas Felton was the last of seven Martyrs who on this one day sacrificed their lives for the Catholic Faith in London or its immediate neighbourhood.

V. Edmund Arrowsmith, M., A.D. 1628.

The Venerable EDMUND ARROWSMITH was born at Haydock, in Lancashire, and was the son of a yeoman of that place, though his mother belonged to the distinguished family of the Gerards of Bryn. His parents were great sufferers for the Faith, and had to endure continual searches and fines, and even imprisonments. After the death of his father, the boy was taken in charge by a good priest, who had him instructed in the elements of a sound education. He then went to Douay, completed his course, and was made priest. In the year 1613, he was sent on the Mission, where he laboured chiefly in his own county. He was noted for the sweetness of his disposition and his zeal in the exercise of his duties, and gave abundant evidence of a pure and unspotted conscience.

During this interval he was arrested, examined before the Protestant Bishop of Chester, and sent a prisoner to Lancaster Castle, but was released on pardon with several others. After ten or eleven years of this service, he entered the Society of Jesus, but instead of being sent abroad for his novitiate, he was allowed to spend two or three months in retreat in Essex, after which he returned to his former labours. His final apprehension took place in August, 1628, and as the assizes were beginning, he was tried almost immediately. No tangible evidence of his being a priest could be produced ; but Judge Yelverton showed the greatest ferocity and determination to take away his life, almost obliging the jury to bring a verdict against him. He then ordered him to be kept in rigorous seclusion in a dark cell, and appointed the next day for the execution, lest there should be a chance of pardon or reprieve. On that day, which was the 28th August, Fr. Arrowsmith, according to a preconcerted sign, received absolution from Mr. Southworth, a fellow-priest on reprieve. At the scaffold, as before, the holy man was molested by the Protestant ministers, and offers of his life, if he would take the unlawful oath ; but nothing could shake his constancy. His end was most edifying, and many were his pious prayers, his last words being, "O good Jesus". He was allowed to hang till he was dead, after which the rest of the sentence was carried out, and his head fixed, by the judge's express command, at an unusual height over the castle gate. One of the hands of Fr. Arrowsmith is still religiously preserved at the Catholic church of Ashton in Mackerfield, near the place of his birth. It is visited by many devout persons, and has been honoured by God with numerous miracles, some of which have been carefully examined and attested.

St. Rumwold.

Leg. Timm., fol. 272*a*; Capgr., fol. 231*b*; Nov. Leg., fol. 274*b*.

Whitf. Add. (3 Nov.); W. 1 and 2; Chal.

Hist. Alford's Annals, ii., p. 425; Boll., vol. xxxix., p. 142.

Leland, Itin., iii., p. 48; iv., p. 57; Collect., iv., p. 304.

Martyrs.

Hist. Douay Diaries; Challoner's Miss. Priests, vols. i. and ii.

Yepez; Stowe.

Archiv. Westmon., xxii., pp. 571-3.

,, ,, Champney, p. 851.

Printed Life of Arrowsmith.

Lady Salisbury's Account of her Brother Felton.

THE TWENTY-NINTH DAY.

At the Cathedral of St. Paul, *in London, the deposition of* ST. SEBBI, *King, Confessor, and Monk.—At* Lancaster, *the passion of the Venerable* RICHARD HERST, *Layman, who suffered a glorious martyrdom in the reign of Charles I.*

St. Sebbi, King, Conf., A.D. 694. ST. SEBBI, King of Essex, was ever a devoted servant of God, who resolutely persevered in his Christian profession, when his partner in the kingdom, Sigheri, apostatised from the Faith. Throughout his long reign St. Sebbi never ceased from the practice of good works. He delighted in all the exercises of religion, in continual prayers, and abundant alms bestowed on the poor. It was said that such a man should have been a bishop rather than a king; and, in truth, it was the wish of his heart for many years to lay down his sceptre and embrace the monastic profession. His wife, however, could not be induced to consent; and it was not until he had reigned for thirty years, and was seized with a sickness, which evidently betokened his approaching death, that she reluctantly yielded to his wish. Hereupon the King went immediately to Waldhere, the Bishop of London, carrying with him a liberal benefaction for the poor, but without a thought of reserving anything for his own wants. From this prelate he had the consolation of receiving the religious habit, and then thought only of preparing himself for death. In his humility he feared lest at his last moments he might be betrayed into some want of conformity to the Divine Will, or other imperfection, and asked that no one might be present, save the Bishop himself and two of his own attendants. But his fears were needless, and God was pleased to strengthen him with a most consoling vision, in which he was assured that after three days he should be called to his heavenly reward. The prediction was fulfilled, and on the day named St. Sebbi breathed his last, free from pain and in perfect peace of soul. At the time of his burial it was found that the stone coffin prepared for his venerated remains was considerably too short, when, in the presence of the King's own son, the Bishop, and many other witnesses, it was miraculously extended, to the admiration of all.

St. Sebbi was buried in St. Paul's Cathedral, where his tomb remained till the destruction of the ancient church.

V. Richard Herst, M., A.D. 1628.

The Venerable RICHARD HERST was a farmer in Lancashire. A warrant was issued to bring him before the Bishop of Chester, on the charge of recusancy, for not attending the Protestant Church. The constables who came to take him found him actually holding the plough, and one of them immediately struck him a violent blow on the head. This made the farm-servants suppose that they were going to kill him and hasten to his succour. In consequence of the struggle which ensued, one of the constables fell and broke his leg, and died from the accident not long afterwards. It is almost incredible to say it, but on this was founded a charge of murder against Herst, and on this he was condemned to death by Judge Yelverton; but as pardon was offered if he would take the oath of supremacy, it is clear that he suffered for the Catholic religion.

The execution took place the day after that of Fr. Arrowsmith, and as Herst passed the place where his head was exposed, he said: "I look at the head of that blessed Martyr, whom you have sent before to prepare the way for us". His firmness and serenity were perfect; he gave what he could in alms, recommended himself to the mercy of God and to the intercession of our Blessed Lady and the Saints, and after thrice repeating the names of Jesus and Mary, gave up his soul to God. Herst wrote several letters after his condemnation, and in one of them, to his spiritual father, expresses his extraordinary sentiments of consolation and his desire to be with Christ. He asks for the prayers of his friends, and that some Masses may be said for his soul, and promises to be mindful of them, when God in His mercy should admit him to His Kingdom.

St. Sebbi.
Mart. Rom.
Leg. Whitf. Add. (24 March); W. 1 and 2; Chal.
Hist. Beda, iii., c. 30; iv., c. 11.

V. Richard Herst.
Hist. Challoner's Miss. Priests, vol. ii.
Printed Life.

THE THIRTIETH DAY.

At Tavistock, *in Devon, the commemoration of* ST. RUMON, *Bishop and Confessor.—At* Tyburn, *the passion of six illustrious Martyrs, the venerable servants of God*—RICHARD LEIGH, *Priest;* EDWARD SHELLEY, RICHARD MARTIN, RICHARD FLOWER, JOHN ROCH, *Laymen; and* MARGARET WARD, *Gentlewoman — all of whom suffered in the persecution of Elizabeth.*

St. Rumon, Bp., Conf., A.D. Uncertain.

ST. RUMON, or RUAN, was a native of Ireland, and a Bishop, it is said, who came to Cornwall to end his days in holy solitude. He chose a cell in a certain forest in Cornwall, which then abounded in wild beasts. In this spot he devoted himself to his pious practices, and in God's good time was called to his heavenly reward. About the year 981, when Duke Ordulph had completed the monastery at Tavistock which his father had begun, the relics of St. Rumon were solemnly translated to that church, and were there nobly enshrined. He was regarded with great veneration, as one of the special patrons of that foundation.

St. Ruan in Cornwall is near the Lizard Point, and several churches in the parish or neighbourhood are dedicated in his honour, as also the Church of Romans Leigh, in Worcestershire. Malmesbury saw the shrine of the Saint at Tavistock, but could learn no particulars of his life.

V. Richard Leigh, M.; V. Edward Shelley, M.; V. Richard Martin, M.; V. Richard Flower, M.; V. John Roch, M.; V. Margaret Ward, M., A.D. 1588.

The Venerable RICHARD LEIGH, a native of London, studied first at the College at Rheims, and afterwards at Rome, where he was ordained priest. In 1582 he was sent on the Mission, but was soon apprehended, thrown into prison, and afterwards banished. He returned, however, to his apostolic labours, but was again seized, and became one of the many victims of this year of blood. It is said that he was present at the examination of a Catholic gentleman by Aylmer, the Protestant Bishop of London, and that when the prisoner declined to enter into controversy, Mr. Leigh felt bound to offer to defend the Catholic cause. Upon this the Bishop, with most abusive language, gave him up to the secular courts, that "his mouth might be stopped with a halter". He was accordingly executed at Tyburn, as Stowe says, "for having been made priest beyond the seas, and remaining in this realm, contrary to the statute". At the same time there suffered four laymen, the venerable servants of God—EDWARD SHELLEY, of the family of the Shelleys of Sussex; RICHARD MARTIN, RICHARD FLOWER, and JOHN ROCH—some of them for being reconciled to the Church, and others for aiding and abetting priests, but further particulars respecting them are wanting.

This day is also memorable for the illustrious martyrdom of the Venerable MARGARET WARD. She belonged to a gentleman's family settled at Congleton, in Cheshire, but was resident in London, in the household of a lady of rank. The death was brought about through her heroic and successful efforts to procure the escape of one of the confessors from the gaol of Bridewell. This was Richard Watson, a priest of the College of Rheims, who had a short time before, under the pressure of cruel torments and insupportable labours, yielded to human frailty and consented for once to be present at the Protestant worship. On his compliance, he had been set at liberty, but his remorse was so great, that he could find no rest for his soul, until he had sought out some of his fellow-priests and received sacramental absolution for his sin. Even then he could not be satisfied without endeavouring to make reparation for the scandal, and boldly entering the same Church of Bridewell, in the face of the congregation he loudly declared his detestation of what he had done. He was at once immediately arrested and put into confinement.

It was a most dangerous thing to attempt to visit him under such circumstances, but Margaret Ward courageously undertook the duty, having secured the goodwill of the gaoler's wife. At first the baskets of provisions which she carried with her were carefully searched; but as soon as she perceived that the keepers had become less cautious, she contrived to secrete a cord, by means of which the poor prisoner was able to let himself down from the window. He was seriously hurt by the fall, and was obliged to leave the cord hanging from the window. This led to the conviction of the Martyr, who fearlessly acknowledged before the judge what she had done, saying there was no act of her life of which she was less disposed to repent. She was condemned for felony, but told that if she would ask the Queen's pardon and go to church all would be forgiven. Margaret protested that she had in no way offended her majesty, and that to attend the heretical worship would be grievously against her conscience. For such a cause she would be content to lay down many lives, if she had them. She suffered with such constancy and alacrity that the bystanders were much moved and greatly edified.

St. Rumon.
Cal. 11.
Marts. M, Q.
Leg. W. 2; Chal.
Hist. Malmesb. Pont., ii., § 95.
Leland, Collect., iv., p. 152.

Martyrs.
Hist. Douay Diaries; Yepez.
Challoner's Miss. Priests, vol. i.
Archiv. Westmon., Champney, p. 851.

THE THIRTY-FIRST DAY.

At Folkestone, *in Kent, the deposition of* ST. EANSWIDA, *Virgin and Abbess.—At* Lindisfarne, *the deposition of* ST. AIDAN, *Bishop and Confessor.—At* Wimborne, *in Dorset, the deposition of* ST. CUTHBURGA, *Queen, Virgin, and Abbess, and the holy memory of her sister* ST. QUENBURGA, *Virgin.*

St. Eanswida, V., A.D. 640 c.

ST. EANSWIDA was the daughter of Eadbald, King of Kent, and successor of his father St. Ethelbert, the first Christian prince of the English. Her mother was Emma, daughter of the King of Austrasia. St. Eanswida, with her father's approbation, retired to the newly-founded monastery at Folkestone, of which she became Abbess. There she served God in great sanctity of life, and in that church her sacred body reposed. In the Danish wars the monastery was entirely destroyed, and the church and lands were eventually given to Christ Church, in Canterbury.

St. Aidan, Bp., Conf., A.D. 651.

As soon as St. Oswald was established on the throne of Northumbria, his chief care was to win his pagan subjects to the religion of Christ, and so to renew the work of conversion happily begun by St. Paulinus, but miserably interrupted, and in a great measure ruined, by the wars and other calamities which had intervened.

With this view the holy King sent to beg for help from the Irish Monastery of Hy, or Iona, where he had himself received baptism. The first missioner who was sent in compliance with this request was a man of an austere and unyielding temper, who could not gain the ear or win the heart of the Northumbrians. He returned, therefore, to his monastery to report the ill-success of his preaching, and declared the English to be an obstinate and barbarous people, whom it was hopeless to think of converting. It was then that ST. AIDAN suggested, with all humility, that perhaps the missioner had expected too much, and had put before his hearers the more sublime counsels, instead of beginning with the easier and more necessary precepts, not remembering that, according to the Apostle, children must be fed with milk, before they can be fit for stronger food. In the judgment of the assembly, these words marked Aidan as the man to undertake the work, and he was in consequence consecrated Bishop and sent to St. Oswald. At his own wish, the King granted him the isle of Lindisfarne as his episcopal See, but his diocese reached from the Forth to the Humber, and comprised the whole kingdom.

Aidan's mission was attended with abundant blessings from God. His humble and mortified temper, his spirit of poverty and detachment, and the evident sanctity of his life won to Christ those who had resisted a more imperious exercise of authority. It was his custom to go about the country on foot, accompanied by his clergy, who spent the time of the journey in meditation, in reading the Scriptures, and learning the Psalms. Those whom he met on the way he would stop and speak to, always ready with some words which might be profitable to their salvation. His alms were abundant, and if he was at any time obliged to accept gifts from the great men of the kingdom, they always passed immediately from his hands to those of the poor. The great influence he had with several powerful and good princes was only used by him for the service of God, and all recognised in him every virtue which befitted a pastor of Christ's flock. Many well-authenticated miracles are recorded of him, both when alive and after his death. At length, after ruling his diocese during seventeen years, he was called to his reward when at the King's Villa, near Bamburgh, where he had a church, to which he often resorted for the convenience of his people. In this spot, and within a tent set up for him by the wall of the church, he breathed his soul into the hands of his Creator. St. Cuthbert, then a shepherd boy in the mountains, in vision saw the blessed spirit carried by Angels into heaven, which so impressed his mind that he at once resolved to quit the world for the life of a monk.

SS. Cuthburga and Quenburga, Virgins, A.D. 724 c.

These holy Virgins were the sisters of Ina, King of the West Saxons. CUTHBURGA was espoused to Aldfrid, son of Oswy, King of Northumbria, but with his consent preserved her virginity, and after a short time separated from him to follow a higher vocation. She retired to the Abbey of Barking in Essex, learned the religious discipline under St. Hildelith, the second Abbess, and there made her profession. Cuthburga afterwards undertook the foundation of the Monastery of Wimborne, in which she was assisted and joined by ST. QUENBURGA. The foundation, as was so common in those days, was a double one; but the strictest rules were enforced as to the separation of the houses of the men and those of the women. St. Cuthburga was, indeed, so rigorous in this respect that no men, whether secular or ecclesiastical, not even Bishops, were allowed to enter the enclosure of her nuns. Such was the holy discipline of this house, from which St. Boniface a little later had the consolation of drawing St. Lioba and St. Tecla, as well as other holy women, to assist his apostolic work in Germany.

Before her death St. Cuthburga was careful to show her love for her community by giving them most touching admonitions regarding the perfection of their state. The year of her death cannot be precisely ascertained, but the day is said to be the 31st August. It is also uncertain whether St. Quenburga survived her, or went before to her heavenly reward.

St. Eanswida.

Cals. 24, 46.

Marts. H, L, M, P, Q, R.

Leg. Tinm., fol. 233*a*; Capgr., fol. 65*b*; Nov. Leg., fol. 97*a*; Whitf. Add.; W. 1 and 2; Chal.

Hist. MS. edited by Cockayne (Rolls), vol. iii., p. 423.

Thorn (Twysd., Cols. 1906, 2220, 2224.

St. Aidan.

Cals. 2, 7, 13*a*, *b*, *c*, 37, 39, 63, 64, 95.

Marts. Rom., H, K, L, P, Q, R.

Leg. Tinm., fol. 231*b*; Capgr., fol. 4*b*; Nov. Leg., fol. 4*b*; Whitf. Sar.; W. 1 and 2; Chal.

Hist. Beda, iii., c. 3 *et seq.*, 17, 25.

SS. Cuthburga and Quenburga.

Cals. (Cuthburga) 1, 4, 5, 15, 18, 39.

Marts. H, L, Q.

Leg. Tinm., fol. 234*a*; Capgr. (burnt); Nov. Leg., fol. 79*a*; Whitf. Sar.; W. 1 and 2; Chal.

(Quenburga) W. 1 and 2 (12 and 22 Sept.); Chal.

Hist. Flor., A.D. 718, and Genealogies.

Malmesb. Reg., i., § 35.

Mabill., Acta SS. Bened., sæc. iii., vol. ii., p. 422.

SEPTEMBER.

THE FIRST DAY.

At St. Sulian, *near Aleth, in Brittany, the festival of* ST. SILIN, *Confessor.*

St. Silin, Conf., 6th Cent.

ST. SILIN, who is also called SULIEN, and in Brittany is known as ST. SULIAN, was the son of Brocmail, King of North Wales. At a very early age he followed a company of monks whom he casually met, and associated himself with them. At first his father was greatly incensed; and though he afterwards consented to his vocation, the Superior thought it prudent to conceal his novice, and sent him to the solitude of a little island in the Menai Straits. In time he was recalled, and became Abbot of the community; but the persecution of a wicked woman, who had designs against his virtue, obliged him to withdraw, and take refuge in Brittany. He fixed his abode on the river Rance, and there laboured for the conversion of the pagans, who still remained in the country. He is said to have had fifteen companions, and to have been visited by St. Samson, Bishop of Dôle. On the death of his persecutor, he was invited to return to Wales, but chose rather to end his days where God had guided him. As a token of his love, he sent to his community his book of the Gospels and his staff. His tomb is still pointed out in the church of his monastery. The festival of St. Silin is marked on different days in the Calendars of St. Malo and Léon.

Cal. 91.
Leg. Brev. Supplements of Léon and St. Malo.
Hist. Lobineau, Saints de Bretagne, i., p. 252.

THE SECOND DAY.

At Roschild, *in the Island of Zealand, in Denmark, the deposition of the holy Prelate*, WILLIAM, *Bishop of that See.*

William, Bp., Conf., A.D. 1067.

By the historians of Denmark, WILLIAM is said to have been an Englishman, and a chaplain to King Canute, whom he accompanied on a visit which he paid to his hereditary states. The apostolic spirit of William was so afflicted at witnessing the state of ignorance and superstition in which that people lived, that he stayed behind to preach the Gospel to them. Having laboured with zeal for some time, he was appointed Bishop of Roschild or Roeskilde. In this exalted position he gave proof not only of his charity, but of his apostolic firmness, and on more than one occasion resolutely reproved and even excommunicated King Sweyn for certain excesses into which he had been betrayed. He had, however, the consolation of seeing the sincere repentance of the prince, who became his devoted friend and the supporter of all his good works. William was deeply affected when he heard of the death of the King, and prayed that they might not long be separated; and when the body was brought to Roschild for burial, he prostrated himself in earnest supplication for the rest of his soul, and in that posture himself passed to a better life. The King and the Bishop were accordingly buried together in the Cathedral Church. Our English historians do not mention this William; nor is it clear that he received the honours of a Saint in Denmark, though the holiness of his life was universally acknowledged.

Leg. Chal. (2 Sept.).

Hist. Cressy, Ch. Hist., book xxxiv., c. 21 (taken from the Danish authorities, Saxo Grammaticus, Cantzæus).

THE THIRD DAY.

At Chelles, *in France, the commemoration of* ST. HERESWITHA, *Queen, and afterwards professed Religious of the Abbey of Chelles.*

St. Hereswitha, Widow, Late in 7th Cent. No Day. ST. HERESWITHA was daughter of Ereric, the nephew of St. Edwin, King of Northumbria, and sister of St. Hilda of Whitby. She was married to St. Ethelhere, who succeeded his brother Anna as King of the East Angles, but reigned only one year, being killed in the wars with Oswy in 655. Having thus become a widow, Hereswitha resolved to embrace the religious life, and for this purpose went to Chelles, at that time in the diocese of Paris. There she was professed, and faithfully persevered in her holy state until death. It was the intention of St. Hilda to have joined her sister, but before she would leave England she was recalled by St. Aidan to establish a monastery of Virgins in Northumbria.

Thomas of Ely says that Hereswitha was the wife of Anna, but there are difficulties which seem to make it impossible. Florence and Malmesbury agree that her husband was Ethelhere.

Leg. Claude Chastelain; W. 1 and 2; Chal.
Hist. Beda, iv., c. 23; Florence, Genealogies.
Malmesb. Reg., i., § 97.

THE FOURTH DAY.

In the Isle of Anglesey, *the festival of* ST. RHUDLAD, *to whom the Church of Llanshudlad is dedicated, and whose name appears on this day in an ancient Welsh Calendar.—At* Durham, *the translation of the sacred relics of* ST. CUTHBERT, *Bishop and Confessor, which, after being transported from place to place during many years, to escape the heathen Danes, were on this day, in the year 1004, finally deposited by Bishop Aldune in the newly erected Cathedral of Durham, the holy body being found perfectly incorrupt.—At* York, *the passion of the Venerable* RICHARD HORNER, *Priest, who suffered martyrdom merely for his sacerdotal character.*

V. Richard Horner, M., A.D. 1598. The Venerable Martyr, RICHARD HORNER, was born at Bolton Bridge, in Yorkshire. He was a student of Douay, and was made priest soon after the return of the College to that place from Rheims. He was sent on the Mission in 1595. Like so many others, he fell into the hands of the enemies of the Faith, and was condemned to death merely as a Catholic priest. He had much to suffer in prison, but endured all with courage, and met death with great constancy.

St. Rhudlad.
Cal. 51.
St. Cuthbert.
Cals. 1, 2, 4, 7, 11, 13*a*, *b*, *c*, 14, 18, 37, 63, 65.

Marts. I, K, L, H, P, Q.
Hist. Simeon Dunelm. (Twysd. Col.).
V. Richard Horner.
Hist. Challoner's Miss. Priests, vol. i. Archiv. Westmon., Champney, p. 969; Catalogues.

THE FIFTH DAY.

At Ripon, *the passion of* WILLIAM BROWN, *who suffered a blessed martyrdom for his zeal for the Catholic Faith.*

V. William Brown, M., A.D. 1605.

The Venerable WILLIAM BROWN was a native of Northamptonshire; but it seems to have been in Yorkshire that he was apprehended and tried. The charge against him was his zeal in endeavouring to persuade his neighbours to embrace the Catholic religion. On this accusation he was condemned as guilty of high treason, and executed at Ripon.

Hist. Challoner's Miss. Priests, vol. ii.; Catalogues.

THE SIXTH DAY.

In the Isle of Hy, *or* Iona, *the commemoration of the holy Abbot* ADAMNAN, *whose intimate relations with the English of Northumbria give him a place in our Calendar.*

St. Adamnan, Conf., Abb., A.D. 704. No Day.

ADAMNAN was Abbot of the celebrated Irish Monastery of Hy, or Iona, on the west coast of North Britain; but, although he never resided permanently in our country, or exercised any apostolic mission amongst us, his intimate relation with the monks of Wearmouth and with Aldfrid, King of Northumbria, afford us a claim to reckon him with our Saints. His first coming to England was as ambassador from his own nation to King Aldfrid, and while here he took the opportunity of visiting the neighbouring monasteries, and observing carefully in what respects the usages of the English differed from those in which he had been educated. He was a wise and good man, and deeply versed in the Holy Scriptures, and was fully satisfied by the arguments of the Abbot Ceolfrid, how unfitting it was that a few monks in the extreme corner of the world should persist in practices at variance with those of the rest of the Catholic Church.

On his return to Iona, he endeavoured by gentle persuasion—for he was a lover of peace—to induce his subjects to adopt the proposed reform, but it was without success, and he then crossed over to Ireland, where he was gladly welcomed, and was the means of introducing the Roman computation of Easter and the other changes almost everywhere, except in the communities depending on Iona. He then returned to his abbey, but was still unable to accomplish what he so much desired, and died within the year. The work which he was not permitted to effect was to be achieved some years later through the instrumentality of St. Egbert. St. Adamnan was a distinguished writer, and compiled the authentic life of St. Columba, his predecessor. He also compiled a work on the holy places of Palestine, from materials supplied by a French Bishop named Arculphus, who was driven by a storm to the shores of Britain on his return from his pilgrimage.

Leg. Chal. (3 Sep.). *Hist.* Beda, v., c. 15, 21.

THE SEVENTH DAY.

At Hexham, *in Northumberland, the deposition of* ST. ALCHMUND, *Bishop and Confessor.—At* Tyburn, *the passion of the blessed Martyrs, the Venerable* JOHN DUCKETT, *Priest, and the Venerable* RALPH CORBY, *Priest of the Society of Jesus, who suffered under the Parliamentary Government in the time of the Great Rebellion.*

St. Alchmund, Bp., Conf., A.D. 781. ST. ALCHMUND succeeded Frithebert as Bishop of Hexham in 767, and governed the diocese with a high reputation for holiness of life and vigilance in his pastoral office. He reposed in the Lord in 781, and was buried by the side of St. Acca, one of his holy predecessors. Over 250 years after his death, St. Alchmund appeared to a pious priest of Hexham, and ordered that his body should be translated to a more honourable place in the same church, which was done with great pomp and devotion on the 4th August.

V. John Duckett, M.; V. Ralph Corby, M., A.D. 1644. The Venerable JOHN DUCKETT was the son of a gentleman of ancient family, but reduced estate, and was a kinsman of the Martyr James Duckett, who suffered under Elizabeth. He was born in the parish of Sedberg, in Yorkshire, and studied at Douay. After his ordination he went for further study to Arras College in Paris. While yet a student he was singularly devoted to mental prayer, in which he was greatly favoured, and sometimes spent whole nights in heavenly contemplations; but so sincere were his humility and his fear of delusions, that he conferred on the subject with the most spiritual persons he could meet with, who entirely approved of the sublime course to which he was called. The mission of Duckett was in the bishopric of Durham, and there he laboured for about a year, when he was arrested on the road and taken before the Parliamentary Commission then sitting at Sunderland.

At first he refused to declare whether he was a priest or not; but afterwards, seeing that his silence was likely to compromise other Catholics, who had also been arrested, he thought best to acknowledge it. Upon this he was sent to London for trial, and committed to Newgate, and at the next sessions condemned to death. So great was the joy of the holy man that his friends noticed a total change in his complexion and countenance, which had hitherto been pale, but now became bright and angelical in appearance, and so remained till his death. He was able to say of himself, as he did in several letters, "that ever since he was a priest he did much fear to live, but nothing fear to die". During the short interval before his execution his humility and cheerfulness were shown in many ways. He had a prospect of being released in exchange with an English prisoner abroad, but when the scheme failed it made no change whatever in the tranquillity of the Martyr. He was drawn to Tyburn on the hurdle with Fr. Ralph Corby, and the two smilingly gave their blessing to the many Catholics who asked it, among whom was the Resident of the King of Portugal. Duckett had not the opportunity of saying many words to the people, being almost choked by the rope round his neck. When it was brought to him he kissed it for joy, "that he was thereby so near the end of his time and the beginning of eternity".

The Venerable RALPH CORBY, who was known on the Mission by the name of CARLINGTON, was born near Dublin, but his parents were natives of Durham, who had gone to Ireland in hopes of enjoying greater freedom in the exercise of their religion. They returned to England when Ralph was about five years old, but to a renewal of the vexations and persecutions they had formerly suffered. The piety of these good Christians was proved by the fact that the whole family, father, mother, and the five children, all eventually became religious. Ralph was sent for his education to St. Omers, and from thence to Spain, where he remained till he was ordained priest. He then entered the novitiate of the Jesuits at Watten, and in due time was sent on the English Mission in 1632. He toiled for twelve years, principally among the poor Catholics in Durham, to whose service he entirely devoted himself, and endured many hardships, which greatly injured his health. Martyrdom was the happiness after which he aspired, and the desire of his heart was at length accomplished. The holy man was seized at a private house, whither he had gone to say Mass, and sent to Sunderland, to the Parliamentary Commission then sitting. As he owned himself to be a priest, there was no need of further evidence, and he was sent to London by sea together with Duckett, his fellow-Martyr. They had the consolation of being confined in the same cell, and were able to render one another all spiritual consolation. When there was a prospect of a pardon being obtained for one of the two by exchange for a prisoner abroad, there was a pious and most edifying strife between the two as to who should benefit by it, and in the end Fr. Corby succeeded in inducing Duckett to promise to avail himself of it. The prospect, however, was never realised, and the two blessed men were taken together to Tyburn. Fr. Corby spoke some serious and touching words to the people, and with great piety resigned himself to his sentence. The two Martyrs were allowed to hang till after death before the other penalties were executed. Notwithstanding the precautions ordered by the sheriff, the Catholics succeeded in carrying away various relics.

In the Archives of the See of Westminster there is a most beautiful autograph letter of the Venerable John Duckett, written on the eve of his martyrdom, to the Bishop of Chalcedon, then residing in Paris.

St. Alchmund.

Leg. Whitf. Add. (7 Sep.); Chal. (11 June).

Hist. Simeon Dunelm. (Twysd. Col., 106-10).

Richard of Hexham (Twysd. Col., 289).

Martyrs.

Hist. Douay Diaries; Challoner's Miss. Priests, vol. ii.

Printed Lives; Foley's Records.

Archiv. Westmon., xxx., pp. 189, 191.

THE EIGHTH DAY.

In Rome, *the pious memory of* INA, *King of the West Saxons, and* ETHELBURGA, *his Wife.*

Ina and Ethelburga, A.D. 727 (Ina). No Day.

When Ceadwalla abdicated his kingdom and retired to Rome, he was succeeded by his kinsman INA, who had a long and prosperous reign of 37 years. He was successful in his wars in Kent, East Anglia, and with the Welsh. His wisdom as a legislator is proved by the code of laws which he promulgated, and his piety by the many services he rendered to the Church. In the reign of Ina the diocese of Wessex was divided and the See of Sherborne established, of which St. Aldhelm, the

King's friend and counsellor, was the first titular. He also refounded the ancient Abbey of Glastonbury, and endowed that of Malmesbury, as well as other religious houses.

ETHELBURGA was his faithful fellow-worker in all that was good, and she too was gifted with princely qualities. On one occasion, when the town of Taunton had fallen into the hands of rebels, and the King was engaged elsewhere, she wrested it from them and razed it to the ground. Both the King and Queen, however, found these earthly triumphs unsatisfying, and longed for something better. It was under the influence of Ethelburga that their resolution was at last taken, and they forsook their kingdom to seek for peace in a life of devotion in the holy city of Rome. It is not clear that they formally embraced the monastic life, but they laid aside their royal state and persevered in patient expectation of God's good time. Ina is the reputed founder of the English hospice and school in Rome, now represented by the venerable English College, the nursery of so many Martyrs and Missioners in later times, though some have attributed it to Offa, King of Mercia. Probably Ina was really the founder, and Offa, as well as other later kings, its munificent benefactor.

Ethelburga is said by some authors to have survived her husband, and to have become a professed religious in the Monastery of Barking, in Essex; but there is reason to think that this was not the case, and that Ethelburga the Queen has been confounded with St. Ethelburga the first Abbess of that house, and sister of St. Erkonwald, its founder. Miracles were reported to have taken place at intercession of the pious King and Queen.

It is said that a church in Cardiganshire is dedicated to Ina (Rees' *Welsh Saints*, p. 322).

Leg. (Ina) W. 1 and 2; Chal.
(Ethelburga) W. 1 and 2; Chal.

Hist. Beda, v., c. 7; Flor., A.D. 726.
Malmesb. Reg., i., § 35, 37; v., § 231.
Mabill., Acta SS. Bened., ann. 730, p. 462.

THE NINTH DAY.

At Barking, *in Essex, the festival of* ST. WULFILDA, *Virgin and Abbess.—At* York, *the passion of the Venerable*

GEORGE DOUGLAS, *who suffered martyrdom on the charge of persuading the subjects of Elizabeth to the Catholic religion.*

St. Wulfilda, Virgin, A.D. 980 c.

ST. WULFILDA was of a noble English family, and built and endowed with her own estate the Abbey of Horton, in Dorsetshire. When the Abbey of Barking was reconstituted, after the dilapidations of the Danes, by the zeal of King Edgar, Wulfilda was appointed Abbess. Her rule was so blessed, that under her the house again flourished in its primitive perfection, in observance, and the holy lives of the religious. It appears that the Saint presided at the same time over this monastery and that of Horton.

In the troubles which followed the death of Edgar, she was expelled by Queen Elfthrytha, but was restored, according to her own prediction, by Ethelred. Her venerated remains were buried at Barking; and when translated, thirty years later, were found wholly incorrupt, as though they had only just been interred. So many and so striking were the miracles wrought at her shrine, that St. Wulfilda received equal veneration with her great predecessors, St. Ethelburga and St. Hildelitha.

There is a life of the Saint by Goscelin, with some early details, which suggest a doubt that there may be some confusion between her and St. Wulfrida, the mother of St. Edith. William of Malmesbury places St. Wulfilda a little before the time of Edgar, and knows nothing of her early history or of the foundation of Horton.

V. George Douglas, M., A.D. 1587.

The Venerable GEORGE DOUGLAS was a native of Scotland, and in the Catalogue of Molanus is said to have been a priest of Douay College. He was arrested and tried at York, not precisely on the charge of being a priest, as he was not an English subject, but for persuading the Queen's subjects to the Catholic religion. On this account he was condemned to suffer, as in cases of high treason, and endured his torments with admirable patience.

St. Wulfilda.
Marts. M, Q.
Leg. Tinm., fol. 235*a*; Capgr., fol. 259*a*; Nov. Leg., fol. 336*b*; Whitf. Add.; W. 1 and 2; Chal.
Hist. Malmesb. Pont., ii., § 73.
Leland, Collect., ii., p. 167.

V. George Douglas.
Hist. Challoner's Miss. Priests, vol. i.
Archiv. Westm., Champney, p. 845.

THE TENTH DAY.

At Maghbile, *in Ireland, the deposition of* ST. FINIAN, *or* FINDBAR, *Bishop and Confessor.—At* Berg, *near Ruremond, in Holland, the deposition of* ST. ODGER, *Confessor.—At* Winchester, *the deposition of* ST. FRITHESTANE, *Bishop and Confessor.—At* Lancaster, *the passion of the Venerable* AMBROSE BARLOW, *Priest and Monk of the Order of St. Benedict.*

St. Finian, Bp., Conf., 6th Century.

ST. FINIAN, or FINDBAR, who is also called FINAN, and by the Britons WINNIN, was a native of Ireland, and of noble birth. He received his first education from Colman, a holy Bishop, and afterwards went over to Britain. Like St. Tigernake, he is called a disciple of Monennius, which probably means that he became a scholar of St. Ninian's great monastery at Whithern, in Strathclyde. On his return to Ireland he became Abbot of Maghbile, and is also called a Bishop. He was greatly famed for his sanctity and extraordinary miraculous gifts. Among other prodigies, he is said to have raised four persons to life. He was anciently honoured as the Patron of the Province of Ulster.

St. Odger, Conf., A.D. 7th Cent.

ST. ODGER, the deacon, was the faithful companion of St. Wiro and St. Plechelm. The two Saints had met with him as they were journeying through England on their way to a foreign land, and as Odger was of a kindred spirit with theirs, he at once joined their company; and from that time the three friends became inseparable, and tasted how good and pleasant it was to serve God in brotherly fellowship. When Wiro and Plechelm had resigned their episcopal charge, the holy company established themselves at Berg, near Ruremond, a place generously granted to them by Pepin of Heristal. There they devoted themselves to the attainment of Christian perfection, remaining in the same holy retreat, until one by one God called them to Himself. St. Odger was buried with his friends in the Church of Berg; but in the course of time the relics of the three were translated to Ruremond. The festival of St. Odger has been constantly observed in that part of Holland.

St. Frithestane, Bp., Conf., A.D. 933.

ST. FRITHESTANE is said to have been a disciple of St. Grimbald. His eminent virtues led to his appointment as Bishop of Winchester, and he was one of seven who were consecrated on the same day in the year 909, by Archbishop St. Plegmund, to fill the Sees which were then vacant. He ruled his diocese for the long period of twenty-three years, and is reported to have been a man of great sanctity of life, though no record of his acts has come down to our time. A year before his blessed death he consecrated St. Bristan as his successor, and retired to pass his last days in solitude and prayer.

V. Ambrose Barlow, O.S.B., A.D. 1641.

The Venerable EDWARD BARLOW, who, on his religious profession, took the name of AMBROSE, was the son of an illustrious Confessor of the Faith, and was born at Manchester. After receiving the rudiments of a good and religious education, he went to Douay, and in the course of time entered the Anglo-Benedictine Congregation established in that University. Being duly professed and ordained, he returned to England to labour on the Mission in his own country, where his love of prayer and zeal for souls made him a pattern of all that a religious and missioner ought to be. He was several times thrown into prison, and was just recovering from a severe illness when arrested for the last time. It was on Easter Day, 1641, when the minister of the parish, seeing a large congregation assembled in his church, proposed to them that, instead of their usual service, they should go with him to take up the priest Barlow, whom he knew to be in the neighbourhood.

This they gladly acceded to, and the holy man was seized and sent to Lancaster Castle. He had much to suffer, and could not procure the consolation of a visit from a priest until near the end, when a Jesuit Father contrived to obtain access to him. He was, however, as he himself asserted, comforted by a vision of the Martyr, Fr. Arrowsmith, whom he had been able to assist in the same place many years before, who assured him that he, too, would shortly glorify God by shedding his blood. His trial and condemnation followed in the usual manner; and on hearing the sentence, he devoutly thanked God, and prayed for all who had a hand in his death. On his way to execution he carried in his hands a cross of wood, which he had made for himself, and with this walked thrice round the gallows, reciting the psalm *Miserere*, and then gave himself up to the executioner. Fr. Ambrose refused to dispute with the ministers, who wished to begin a controversy, saying that it was unfair, as he had other things to attend to at that time. He suffered with perfect constancy in the fifty-fifth year of his age, the twenty-fifth of his religious profession, and the twenty-fourth of his priesthood and mission.

St. Finian.
Hist. Lanigan.
St. Odger.
Leg. W. 1 and 2.; Chal.
Hist. Boll. (3rd vol. Sept.), p. 612.

St. Frithestane.
Marts. L, P.
Leg. Whitf. Sar.; W. 1 and 2; Chal.
Hist. Simeon Dunelm. (Twysd. Col., 154).
Malmesb. Pont., ii., § 75; Reg. ii.
Ven. Ambrose Barlow.
Hist. Challoner's Miss. Priests, vol. ii.

THE ELEVENTH DAY.

At Bangor, *in Carnarvonshire, the festival of* ST. DANIEL, *Bishop and Confessor.*

St. Daniel, Bp., Conf., A.D. 545.

ST. DANIEL was the first Bishop of Bangor, and is said to have been consecrated to that See by St. Dubritius in the year 516. He was so renowned for the sanctity of his life that the Cathedral of

Bangor and other churches were dedicated in his honour. The day assigned to his commemoration in the Welsh Calendars is the 11th September. He passed to a better life in the year 545.

Cal. 51. *Leg.* W. 1 and 2; Chal.

THE TWELFTH DAY.

The pious memory of the most religious ANNA, *King of East Anglia, a true servant of God, and the father of a family of Saints.*

King Anna, A.D. 654. No Day. This excellent King succeeded to the throne of East Anglia on the death of Egric, who, together with St. Sigbert, was slain by Penda of Mercia. He showed himself a zealous propagator of the Faith, and among other good deeds added to and endowed St. Fursey's Monastery of Burgh Castle, which his predecessor, St. Sigbert, had founded. It was with ANNA that Coinwalch, King of Wessex, when expelled from his territory by Penda, took refuge; and though he had refused to embrace Christianity when his father Cynigils was baptised, during his exile he was converted, and on recovering his estates proved himself a zealous Christian. There can be no doubt that the influence and bright example of Anna in a great measure contributed to this happy change.

The chief glory, however, of Anna in the history of the Church is that his four daughters are numbered among the most illustrious Saints of the country—Sexburga, Queen of Kent, and afterwards Abbess of Ely; Ethelburga, Abbess of Brie; Withburga of Derham; and, above all, the Virgin Queen and Abbess Etheldreda. To these may be added their half-sister St. Sethryda, the daughter of Anna's wife by a former marriage.

After a long reign of twenty-one years, this virtuous prince became engaged in a fresh war with the same fierce pagan Penda, and, like his predecessors, fell bravely in battle.

Leg. Chal. (9 Dec.). *Hist.* Beda, iii., c. 7, 18, 19.

THE THIRTEENTH DAY.

At Canterbury, *the translation of* ST. AUGUSTINE, *Bishop and Confessor, Apostle of the English—a festival also observed on the 6th September as a fixed day.*

Cals. 10, 26, 41, 46, 48, 102. *Marts.* K, M, Q, R.

THE FOURTEENTH DAY.

At Sherborne, *the pious memory of the learned prelate* ASSER, *Bishop of that See.*

Asser, Bp., A.D. 910. No Day.

Among the pious and learned men whom King Alfred brought together for the restoration of study and the promotion of virtue in his dominions, one of the most conspicuous was ASSER, the historian of his reign. This eminent man was a native of Pembrokeshire, and became a monk of St. David's; but his reputation was not confined to his monastery or his own country, and reached the ears of Alfred. The King induced him to visit his Court, and made him the most liberal offers of promotion if he would settle in his dominions. Asser, however, at first refused, not wishing to leave the place of his religious profession and his ordination, for merely worldly advantages. At length he was persuaded to consent, being convinced that he might be able to render good service to the cause of religion and learning. The King fully maintained the promises he had made, and at length named him for the bishopric of Sherborne. It was with his assistance that Alfred completed his English translation of the *Consolations of Philosophy* of the celebrated Severinus Boethius—the same whose claim to the title of Saint and Martyr was solemnly recognised by Pope Leo XIII., on the 15th December, 1883. Asser survived his great patron, and wrote the life of him which we still have; but the Chronicle attributed to him, and commonly called that of St. Neot's, has been proved not to be his work. His death, according to the Saxon Chronicle took place in 910, though Florence of Worcester, by an obvious mistake, places it many years earlier.

Hist. Malmesb. Pont., ii., § 80.
,, Reg., ii., § 121.
Mabillon, Annals, vol. iii., p. 241.

THE FIFTEENTH DAY.

At Loc-Harn, *in the diocese of Vannes, in Brittany, the holy memory of* ST. HERNIN, *Confessor and Hermit.*

St. Hernin, Hermit, Conf., A.D. 540. No Day.

ST. HERNIN was one of the many Christians of Great Britain who took refuge in Brittany during the sixth century. He led a life of solitude, entirely hidden from the world, but the miracles wrought at his tomb revealed his sanctity, and gained the veneration of the neighbouring population. A church was built over his sepulchre which still remains, and is known as Loc-Harn. Many relics of the Saint are preserved there and held in due reverence.

Hist. Lobineau, Saints de Bretagne, i., p. 135.

THE SIXTEENTH DAY.

At Whithern, *in Galloway, formerly in the British kingdom of Strathclyde, the commemoration of* ST. NINIAN, *Bishop and Confessor.—At* Wilton, *in Wiltshire, the deposition of* ST. EDITH, *Virgin and Abbess, the daughter of King Edgar.—At* Lancaster, *the passion of the Venerable* LAURENCE BAILEY, *Layman, who suffered a glorious martyrdom, on the charge of assisting in the escape of a missionary priest.*

St. Ninian, Bp., Conf., A.D. 412 c.

ST. NINIAN was a native of Britain, but while yet a youth forsook his country and his kindred, and betook himself to Rome. In that city he was thoroughly instructed in the Faith and mysteries of our holy religion, and in course of time consecrated Bishop. Having gained the reputation of a most holy and venerable man, he was sent back to his own country with a special mission to preach to the pagans of the northern parts of the island.

His See was established in Galloway, but his apostolate extended to all the Picts who were settled south of the Grampians. There he built a church of stone—a novel sight to the Britons—and dedicated it to St. Martin. Hence the place was called Candida Casa, or Whithern—the White House.

In this church the sacred remains of St. Ninian were laid together with those of many other holy men, who, according to St. Bede, repose in the same consecrated earth. Some later writers mention ST. PLEBEIUS as a brother of St. Ninian, and it has been conjectured that he also was buried in the Church of St. Martin.

St. Edith, V., A.D. 984.

ST. EDITH was the daughter of King Edgar and Wulfrida. She was still in her tenderest infancy when her mother carried her to the Monastery of Wilton, to which place she herself retired to pass the rest of her days in the holy state of religion. From her first years the blessed child exhibited every token of the divine predilection, by the sweetness of her disposition, her humility, her angelic purity, and her singular charity towards all, especially the sick poor. These virtues increased as she advanced in life, and gained for her extraordinary veneration from all who saw her. The holy Bishop St. Ethelwold of Winchester, however, on one occasion thought fit to reprove her for what he deemed too great attention to the propriety of her dress, to which she replied that the unerring judgment of God was according to the consciences of men, and that pride might be concealed under a soiled dress, or humility under precious attire. Edith built the Church of St. Denis at her own monastery, and the great St. Dunstan came to celebrate the consecration. He was seen to shed tears while at the altar, and afterwards explained that he had had a vision, in which it was revealed to him that within six weeks the spouse of Christ would be called hence to Paradise. The Saint died at the age of twenty-three, and was buried in the church she had built, at a spot marked out by herself. Not long after, St. Dunstan had a vision in which St. Denis appeared to him holding St. Edith by the hand, and demanding that she should receive honours on earth corresponding with those bestowed on her by her Spouse in heaven. The miracles wrought at the tomb of the holy Virgin became so numerous that it was thought fit to translate her remains to a more honorable place in the church, and on that occasion it was discovered that although the greater portion of her body had fallen to dust, one of the parts which remained entire was the thumb of the right hand, with which it had been her pious practice continually to make the sign of the Cross. St. Dunstan had noticed her custom, and had prayed that the same finger might never decay. This translation took place on the 3rd November, but the year has not been recorded.

Wulfrida, the mother of St. Edith, survived her daughter, and lived many years as a religious in the Abbey of Wilton. She too became eminent for holiness of life. In her youth Wulfrida, to escape the unchaste pursuit of King Edgar, whose life at that time was stained with many crimes, had taken refuge in a monastery, but without embracing the religious state. She was, however, dragged from her retreat, and became the mother of the King's most blessed child St. Edith. When his first wife died, it is said that Edgar, then penitent for his misdeeds, offered what reparation he could to Wulfrida, by proposing to make her his Queen. She, however, chose a better part, and withdrew to Wilton, taking the holy infant with her. There she persevered till her death in the exercise of piety and good works. The writers of our ancient chronicles give her the title of Saint, and attest that she was regarded and honoured as such in their time. Her death is placed in the year 987.

V. Laurence Bailey, A.D. 1604.

The Venerable LAURENCE BAILEY, layman, was apprehended on the charge of aiding and assisting a priest who had escaped from the hands of the pursuivants. He was thrown into prison, where he had much to suffer, and bore all with singular patience. At the assizes he was condemned and executed for felony; for such his offence was declared to be by the notorious statute of the twenty-seventh year of Elizabeth.

St. Ninian.

Cals. 4, 7.
Mart. Rom.

Leg. Tinm., fol. 537*b*; Capgr., fol. 203*b*; Nov. Leg., fol. 241*a*; W. 1 and 2; Chal.
Hist. Beda, iii., c. 4.

St. Edith.

Cals. 1, 11, 5, 15, 18, 58, 65.
Marts. Rom., I, L, P, Q, R.
Leg. Tinm., fol. 239*b*; Capgr., fol. 70*a*; Nov. Leg., fol. 102*a*; Whitf. Sar.; W. 1 and 2; Chal.; (Wulfrida) W. 1.

Hist. Malmesb. Reg., ii., § 8; Pont., ii., § 87.
Simeon Dunelm., Ann. Reg., A. D. 964. (Wulfrida) Flor. (Saint).
Malmesb. Pont., ii., § 87; Reg., ii., § 9.

V. L. Bailey.

Hist. Catalogues of Worthington, Molanus, and Wilson.

Challoner's Miss. Priests, vol. ii.

THE SEVENTEENTH DAY.

The passion of ST. STEPHEN *and* ST. SOCRATES, *Martyrs.*

SS. Stephen and Socrates, MM., A.D. 303 c.

All the ancient and modern martyrologies commemorate on this day the martyrdom of Stephen and Socrates, as having taken place in Britain. We have no record of their history, but it is conjectured that they suffered in the persecution of Diocletian, and about the same time with St. Alban, as it is known that many of both sexes then sacrificed their lives for the Faith. The scene of their passion was probably in Monmouthshire or South Wales, as churches were dedicated to them in that district.

Marts. Rom., A, C, D, G, P, Q, R.

Leg. Whitf. Sar.; W. 1 and 2; Chal.

THE EIGHTEENTH DAY.

In the province of Lindsey, *the holy memory of* ST. HYGBALD, *Abbot and Confessor.*

St. Hygbald, Ab., Conf., A.D. 685 c. No Day.

St. Bede relates that HYGBALD was a most holy and mortified man, and Abbot of some place not named in Lindsey, the northern district of Lincolnshire. On one occasion he went over to Ireland and paid a visit to St. Egbert, who was still in his retreat at Rathmelsegi. Their conversation turned on the graces and virtues of St. Chad, who not long before had been taken to a better life, when St. Egbert told his saintly guest, that at the moment of St. Chad's death some one in Ireland, probably meaning himself, had seen the soul of St. Cedd, with a troop of Angels, descend to carry the soul of his brother to the heavenly kingdom. The veneration in which St. Hygbald was held is testified by several churches dedicated in his honour in Lincolnshire.

Leg. W. 1 and 2; Chal. (22 Sept.). *Hist.* Beda, iv., c. 3.

THE NINETEENTH DAY.

At Louth, *in Ireland, the commemoration of* ST. MOCHTEUS, *Confessor, and first Bishop of that See.—At* Canterbury, *the deposition of* ST. THEODORE, *Archbishop and Confessor.*

St. Mochteus, Bp., Conf., A.D. 534. ST. MOCHTEUS was a native of Great Britain, who went over to Ireland to join St. Patrick in his apostolic labours. The Saint, who had foreseen his arrival in a vision, and had been assured of the great help he was to receive at his hands, placed him at Louth, near the place of his landing. Mochteus gloried in calling himself the disciple of Patrick, whose friendship and confidence he enjoyed, till they were parted by death. His life was marked with great sanctity and the gift of prophecy. One of his great works was the foundation of a school, in which many holy bishops and priests were trained for the propagation of the Faith throughout the land.

Lanigan concludes that Mochteus was born in the Scottish or Irish kingdom of Dalraida; but, on the other hand, Adamnan, in the second preface to the *Life of St. Columba*, calls him *Brito*, or a Briton, which he would scarcely do if he were a Scot or a Pict.

St. Theodore, Bp., Conf., A.D. 690. On the death of St. Deusdedit, Archbishop of Canterbury, the Kings Egbert of Kent and Oswy of Northumbria agreed to send to Rome a holy priest, by name Wighard, to receive consecration and the pallium, as his successor. The good man, however, died soon after his arrival, and the Pope St. Vitalian was left to make provision for the vacant See. He first chose the Abbot Adrian, but, on his refusal, decided to send Theodore, who was then living in Rome, with a high reputation for learning and sanctity of life. St. Theodore was a native of Tarsus, the city of St. Paul, and consequently of the Oriental rite; but he received Holy Orders and the episcopate from St. Vitalian according to the ritual of Rome. By the Pope's command, Adrian accompanied the new Archbishop to England, and continued during his life his inseparable companion and faithful adviser. St. Theodore was gladly welcomed on his arrival, and immediately began the great work which has caused him to be considered a second founder of the English Church. He was the first to exercise metropolitan jurisdiction in the various kingdoms of the heptarchy. He travelled throughout the land and held various synods for the correction of abuses and the better organisation of ecclesiastical government. It was his policy to increase as much as possible the number of episcopal sees, and this he was able to effect to a considerable extent; but especially was he careful in the choice of those who were to preside in these dioceses. To him the Church was indebted for some of the most holy prelates who flourished at that time, such as St. Chad, St. John of Beverley, St. Cuthbert, St. Erkonwald, and others. St. Theodore and St. Adrian were both deeply versed in Latin and Greek literature, as well as in ecclesiastical learning, and opened schools to which the youth from all parts of England eagerly flocked. So great was their proficiency that there were many as well acquainted with Greek and Latin as with their native tongue. This great Archbishop was highly venerated by the Christian and powerful princes who then reigned. His counsels were received with the utmost deference, and by his prudent arbitration he was often able to avert the miseries of war. These were, as St. Bede testifies, the happiest days known since the arrival of the English in Britain, and for the Church it was an age of gold.

St. Theodore ruled his diocese for twenty-two years, and gave up his soul to God at the age of eighty-eight years. He was buried with his predecessors in the Abbey Church of St. Peter and St. Paul.

St. Mochteus.

Leg. Whitf. Add. (22 Aug., St. Mogtewe); Chal.
Hist. Lanigan, i., p. 308.
Historians of Scotland, vol. vi., pp. 107 (with note), 248.

St. Theodore.

Cals. 10, 26, 41, 46, 62, 102.
Marts. Rom., K, Q, R (9 Nov.).
Leg. Tinm., fol. 241*a*; Capgr., fol. 238*a*; Nov. Leg., fol. 281*b*; Whitf. Add.; W. 1 and 2; Chal.
Hist. Beda, iv., c. 1 *et seq.*

THE TWENTIETH DAY.

At Canterbury, Minster-in-Thanet, *and other places in Kent, the holy memory of many Martyrs who suffered under pagan Danes.*

Many Martyrs in Kent, A.D. 1011. No Day.

In the year 1011, Kent was cruelly ravaged by the Danes. Canterbury was destroyed by fire, the Martyr St. Elphege taken prisoner, Minster Abbey and other places totally ruined, and a multitude of Martyrs sacrificed their lives for their holy religion, between the festivals of Our Lady's Nativity and that of St. Michael. The inhabitants were submitted to a cruel decimation, and more than 800 put to death. Among those taken were Godwin, Bishop of Rochester, and Lefrona, Abbess of St. Mildred's Monastery at Minster; but whether or not they were actually put to death, the annalists do not say.

Leg. W. 1 and 2 (30 July, 23 Sept.).
Hist. Flor., A.D. 1011.
Simeon Dunelm. (Twysd. Col., 168).
Gervase (Twysd. Col., 1648).
Thorne (Twysd. Col., 1909).

THE TWENTY-FIRST DAY.

At Tadcaster, *in Yorkshire, the memory of* ST. HIEU, *Virgin and Abbess, the true day of whose deposition is not known.*

St. Hieu, V., A.D. 657 c. No Day.

ST. HIEU is said to have been the first woman in the kingdom of Northumbria who consecrated her virginity to God. She received the religious habit from St. Aidan, the Bishop, and established a monastery at Hartlepool. She did not remain there long, but resigned her place to St. Hilda, and retired to Tadcaster, where she formed a new foundation. The village now called Healaugh, which signifies in the ancient English language "Hieu's territory," is considered by some to have been the actual site of her abode, and there, near the church, the foundations of some ancient building have been discovered.

The Bollandists and some other writers suppose Hieu, Begu, and St. Bega, or Bee, to be one and the same person.—*Vid. infra*, 31st October, note.

Leg. W. 1 and 2; Chal. *Hist.* Beda, iv., c. 23.

THE TWENTY-SECOND DAY.

At Hackness, *in Yorkshire, the pious memory of the holy religious*, BEGU, *Virgin.*

Begu, Virgin, A.D. Uncertain. No Day.

BEGU was a professed religious of the Monastery of Hackness, a cell founded by St. Hilda, and dependent on the great Abbey of Whitby. She had lived faithful to her holy vocation for upwards of thirty years, when, as she lay one night in the dormitory of the sisters, she was favoured with a heavenly vision, by which it was made known to her, that their great mother St. Hilda was at that moment borne by Angels to the realms of everlasting light.

Begu is supposed by some to be the same with St. Bega and with Hieu.—*Vid.* note, 31st October.

Leg. Chal. *Hist.* Beda, iv., 23.

THE TWENTY-THIRD DAY.

In ancient Welsh Calendars, the ordination of ST. PATERNUS, *Bishop and Confessor, whose principal festival is on the 16th of April.—In the* Abbey Church of St. Andrew, at *Hexham, the deposition of the holy King* ALFWOLD *of Northumbria.—At* Kingston-on-Thames, *the passion of the Venerable* WILLIAM WAY, *Martyr and Missionary Priest, who suffered for the Faith under Queen Elizabeth.*

Alfwold, King, A.D. 788. On the expulsion of Ethelred, son of Ethelbald Moll, from the kingdom of Northumbria, ALFWOLD, the son of Osulf, of the ancient royal line of Bernicia, succeeded to the throne. He is described as a just, pious, and most glorious prince, and reigned ten years, at the end of which time he was barbarously murdered, in a conspiracy promoted by Siga, one of his nobles. The place of his death was Cithlecester, near the Roman Wall; but his venerated remains were borne with great solemnity, and buried in the Abbey of Hexham. The sanctity of this good King was attested by many miracles which took place at his shrine; and at the spot where he fell a heavenly light was seen to shine by many persons and on frequent occasions, which led the devout people to build a church there, and dedicate it to St. Cuthbert and St. Oswald the Martyr.

V. William Way, M., A.D. 1588. The Venerable WILLIAM WAY, sometimes called FLOWER, a native of Cornwall, and priest of the English College at Rheims, was sent on the Mission in 1586. He was a man of great austerity of life, and had a singular longing for the grace of martyrdom. Speaking of his hopes, he would say: "Oh! I shall never come to it". He was apprehended and condemned for high treason, on the charge of being made priest abroad and coming to England, contrary to the statute. The sentence was carried out in all its rigour at Kingston-on-Thames.

St. Paternus.
Cals. 51, 68.
Marts. G, Q.
Alfwold.
Leg. W. 1 and 2; Chal.
Hist. Malmesb. Reg.
Richard of Hexham (Twysd. Col., 298).
Simeon Dunelm. (Twysd. Col., 11, 108, 110).

Ven. W. Way.
Hist. Challoner's Miss. Priests, vol. i.; Douay Diaries.
Stowe (who calls him Flower).
Fr. Morris's Troubles, 2nd series, p. 235.
Archiv. Westmon., Champney, p. 854; Catalogues.

THE TWENTY-FOURTH DAY.

At York, *the martyrdom of the venerable servants of God,* WILLIAM SPENSER, *Priest, and* ROBERT HARDESTY, *Layman.*

V. William Spenser, M.; V. Robert Hardesty, M., A.D. 1589.

WILLIAM SPENSER was a native of Yorkshire, and a student and priest of the College at Rheims. He was sent to England in 1584; but we have no particulars of his mission or the circumstances of his apprehension. He was condemned on the usual charge of the priesthood and the exercise of its duties. He received his sentence and endured the execution of it with most undaunted courage.

The Venerable ROBERT HARDESTY, who suffered at the same time, was a layman of great probity and piety, and was punished with death solely for harbouring and relieving his fellow-Martyr, knowing him to be a priest.

Hist. Douay Diaries; Challoner's Miss. Priests, vol. i. Archiv. Westmon., iv., p. 68; Champney, p. 876.

THE TWENTY-FIFTH DAY.

In Wales, *the festival of* ST. MEWROG.—*At* Langres, *in France, the deposition of* ST. CEOLFRID, *Confessor, Abbot of Wearmouth and Jarrow.*

St. Ceolfrid, Ab., Conf., A.D. 716.

ST. CEOLFRID, well known as the Master of the Venerable St. Bede and Abbot of Wearmouth and Jarrow, was born of noble parents, and from his early years devoted himself to the study of virtue. At the age of eighteen he entered the Monastery of Gilling, of which his kinsman Tunbert, afterwards Bishop of Hexham, was then Abbot. On the invitation of St. Wilfrid, they both removed to the newly-founded Abbey of Ripon. Having given proof of his religious proficiency, Ceolfrid was ordained priest at the age of twenty-seven, and then resolved to visit Kent, in order to gain a more perfect knowledge of the highest discipline of the monastic life. On his way he visited St. Botulph, and was so captivated with what he witnessed at his holy retreat, that he remained with him, sharing in all the most laborious employments of those servants of God. While there he received a pressing call from St. Benet Biscop to join him in his new foundation at Wearmouth; and instead of going to Canterbury, he retraced his steps to Northumbria. When St. Benet went to France in the interests of his community, he left Ceolfrid in the office of Prior ; but this post of authority ill suited his love of quiet and prayer, and when some of the monks complained of his rigorous discipline, he took the opportunity of withdrawing to his former monastery. St. Benet, however, persuaded him to return, and took him as his companion on his next journey to Rome. When the Abbey of St. Paul at Jarrow was founded, Ceolfrid was appointed to govern it, as was St. Esterwine to that of Wearmouth, both houses remaining under the superior authority of Benet. While St. Benedict was absent on his fifth visit to Rome, a fearful pestilence carried off St. Esterwine and a great part of his community at Wearmouth, and at Jarrow spared only St. Ceolfrid and one little boy, who was educated at the monastery. At first he thought it impossible to continue the whole of the Divine Office, and resolved to omit all but the plain recitation of Matins and Vespers ; but unable to bear this abridgment of the public worship of God, within a week he gave up the plan, and again began the entire Office, which he persevered in singing with his young companion, until God sent him new subjects to fill his empty house. Shortly before his death, St. Benet appointed Ceolfrid to succeed him in the government of both houses, an office which he filled for eight-and-twenty years. Much is related of the sanctity of his life and his zeal for religious observance. He also completed the building of the two monasteries, and added to the library. He caused three copies of the entire Scriptures, according to St. Jerome's version, to be made ; and, lastly, obtained a privilege of exemption from Pope Sergius, confirming that already granted to St. Benet. At length, desirous of being set free from the cares of government, he resolved to end his days in Rome. Having obtained a most reluctant consent from his brethren, he bade them a most tender farewell, and proceeded on his way, accompanied by a large number of monks and others. His strength, however, was unequal to the fatigue, and when he reached Langres, it was plain that he could proceed no farther. Here God called him to his longed-for rest, and he was buried at the Church of the Three Martyred Brothers, at a short distance from the city. Many miracles attested his sanctity. In after years his relics were brought to England, and laid with those of his saintly predecessors, and in the time of the Danish invasion were translated, it is said, to Malmesbury.

Huethbercht, the successor of St. Ceolfrid in the government of the two abbeys, was also a man of eminent sanctity. He was the disciple of St. Sigfrid, and received the Abbatial Benediction from St. Acca. His election gave the greatest consolation to St. Ceolfrid before his departure from England. The year and day of the holy Abbot's death are not found on record.

Of the three copies of the Holy Scriptures mentioned above, St. Ceolfrid gave one to each of his abbeys, and reserved the third as a present for the Pope, having inscribed in it six hexameter lines, which may be seen in the *Ancient Lives of the Abbots*, edited by the Rev. Fr. Stevenson, S.J., from the Harleian MSS. in the museum (see *Opera Bedæ Minora*, Appendix No. xi., p. 318. Harl., No. 3020). When the Saint left England, with the intention of ending his days in Rome, he carried with him the precious MS.; but dying on his way at Langres, he left his disciples charged with the duty of fulfilling his desire. This they did, by presenting the MS. to the Pontiff, who was then St. Gregory II. So recently as the year 1883, a most interesting discovery has been made by the Cavaliere J. B. de Rossi, whose researches have found that the well-known *Codex Amiatinus* in the Mediceo-Laurentian Library of Florence is in fact the very copy of St. Ceolfrid. Tischendorf and other critics, misled by a name occurring on one of the leaves, had dated the *Codex* some 150 years earlier; but de Rossi, apparently unaware of the Rev. Fr. Stevenson's publication, and of the preservation of the identical verses in the *Lives of the Abbots*, discovered that six lines on the back of the first folio were the form of a donation from Ceolfrid to the Pope. The name and country of the donor had been changed, as the volume had passed into other hands, but the erasures and corrections were so obvious as to make it easy to restore the original words.

St. Mewrog.
Cal. 91.
St. Ceolfrid.
Cals. 62, 68.
Marts. H, M, Q.

Leg. Tinm., fol. 241*b*; Capgr., fol. 49 (burnt); Nov. Leg., fol. 60*a*; Whitf. Add.; W. 1 and 2; Chal.
Hist. Beda, Vit. Abb.; Anon., Vit. Abb. (Stevenson).
Malmesb. Reg., i., § 54.
Simeon Dunelm., Reg. (Twysden Col., 95).

THE TWENTY-SIXTH DAY.

At Ruthin, *in Denbighshire, the festival of* ST. MEUGAN.
Cal. 91.

THE TWENTY-SEVENTH DAY.

At Barry Island, *on the coast of Glamorganshire, the festival of* ST. BARRUC, *otherwise called* BARROG *or* BARNOCH.

St. Barruc, Conf., A.D. 700 c. This holy solitary chose for his abode the little island which derives its present name from him. There he served God in a blessed retreat from this world, and, persevering to the end in his holy course, died and was buried in the same place.

Cal. 51. *Leg.* W. 1 and 2; Chal.

THE TWENTY-EIGHTH DAY.

In some places, the festival of ST. GILDAS, *generally observed on the 29th of January.—At the* Abbey of Fulda, *the deposition of* ST. LIOBA, *Virgin and Abbess.—At* Wimborne, *in Dorset, the holy memory of* ST. TETTA, *Virgin and Abbess, the Spiritual Mother of St. Lioba and St. Thecla.*

St. Lioba, V., Abbess, A.D. 772 or 779 c. ST. LIOBA, otherwise called LIOBGYTHA and TRUTHGEBA, was a kinswoman of the Martyr St. Boniface, and the offspring of parents, who had remained childless till the approach of old age. In gratitude for this gift of God, they committed their child in her early infancy to the care of Tetta, the holy Abbess of Wimborne. From the first she began to give proof that a special benediction rested on her head. Such was her humility, her patience, her purity, and her winning innocence, that she gained the hearts of all, and was an example even to her elders. Prayer and reading were her delight, and so apt a scholar was she, that she soon became familiar with the Holy Scriptures, and many writings of the Fathers and ordinances of the Church. Through a remarkable dream, interpreted by a pious religious of the house, it was made known to her, that God destined her for some great work in His service; and the revelation was accomplished, when St. Boniface wrote to the Abbess to request that Lioba might be sent to him in Germany, to take the direction of the monastery for women, which he was founding at Bischoffsheim. Greatly grieved were Tetta and her daughters to lose one whom they loved so tenderly; but recognising the call of God in the demand of the holy prelate, they consented to the sacrifice, and with blessings and prayers bade Lioba good speed in her undertaking.

At Bischoffsheim it was soon seen how God intended to bless her work. She had all the gifts of nature requisite to gain the hearts of her new community—an angelic aspect, sweet and affectionate manners, and a highly cultivated mind; and to these were added the more precious favours of divine grace, unmistakable to all who enjoyed her intercourse. Many graces were granted to individuals and to the community in answer to her prayers, and a remarkable gift of prophecy was noticed in her sayings.

Strict as she was in enforcing the observance of St. Benedict's rule, still she was compassionate with the infirmities of all, and watched them with the eye of a tender mother. Thus, she obliged them to take a little rest after their midday meal, lest the long office of the Church and fatiguing occupations of the morning should be more than their strength could bear. So loving an abbess was gladly obeyed: her word and example were a law, to which all paid a cheerful submission, and the Monastery of Bischoffsheim became a school of religious perfection, from which other communities sought to obtain superiors for themselves. St. Boniface showed his regard for Lioba, by commending her to the special care of St. Lull his successor, when he retired from his diocese, and the like esteem was manifested by other prelates and princes. On one occasion the Queen Hildegardis sent for her to Court, that she might, for a short time, have the consolation of conferring with her on spiritual matters. Towards the close of her life Lioba, with the sanction of St. Lull, withdrew to the retired Monastery of Schonersheim, near Mayence, where she enjoyed the privilege, granted to no other woman, of visiting the tomb of St. Boniface within the Abbey of Fulda. When the day of her reward arrived, she devoutly received the Holy Sacraments from the English priest, who was her chaplain, and with the devotion of a Saint gave up her soul to God. Her precious remains were buried by the side of St. Boniface at Fulda. The day of her deposition has been recorded, but the year is uncertain, some placing it in 772 and others in 771.

St. Tetta, No Day. ST. TETTA, Virgin and Abbess, was the spiritual mother of St. Lioba and St. Thecla, and the friend and correspondent of St. Boniface. This holy virgin governed the double Monastery of Wimborne, in such perfection, that both communities were renowned for their sanctity of life. She was so rigorous in enforcing the enclosure in the women's monastery, that not even prelates were allowed to enter; but while she insisted on the observance of discipline, she was most careful to promote a spirit of true charity among her daughters, who at one time numbered 500, and to encourage study as well as piety. Even during her lifetime many miracles were attributed to her intercession by her devoted children. The day of her death does not seem to be known; but in some calendars her memory is kept on the 12th August, and in others on the 17th December.

St. Gildas.
Cal. 62.

St. Lioba.
Mart. C.
Leg. W. 1 and 2; Chal.
Hist. Mabill., Acta SS. Bened., sæc. iii., part 2, p. 221.

THE TWENTY-NINTH DAY.

At Hampole, *near Doncaster, the deposition of the holy solitary,* RICHARD ROLLE, *greatly venerated for the sanctity of his life and for his spiritual writings.—Throughout* England, *the commemoration of the Restoration of the Ecclesiastical Hierarchy by Pope Pius IX., in the year of our Lord 1850.*

Richard, Hermit, A.D. 1349. RICHARD ROLLE was born at Thornton, near Pickering, and at an early age put to study by his parents. A little later he enjoyed the patronage of Thomas Nevile, Archdeacon of Durham, who sent him to the University of Oxford. There he made great progress in the learning of the schools, and especially in theology and the Holy Scriptures. At the age of nineteen he began to reflect on the uncertainty of life and the dangers to which youth is exposed, and choosing the better part, resolved to quit the world and lead a life of solitude. On his return home he soon put his plan in execution, and having patched up, from some garments begged from his sister, a habit more or less resembling that commonly worn by hermits, he fled from his family, trusting that God would lead him whither he should go. On the eve of the Assumption he arrived at a village church, which he entered to make his prayer; and while he was absorbed in devotion the lady of the manor, the wife of John Dalton, with some of her children and servants, came to assist at the first vespers of the great festival of the morrow. All were struck with the evident fervour of his devotion, and the lady's sons, who had known Richard at Oxford, told her that he was the son of William Rolle, a man much esteemed by their father. The next day at the solemn Mass, the young hermit appeared in choir with the clergy, and when the Gospel had been sung, having asked the blessing of the priest, went to the pulpit and preached a sermon of wonderful efficacy, touching the hearts of his hearers, in a way they had never experienced before. The good John Dalton obliged the youth to go home and dine with his family, and after the repast had a conversation with him, which satisfied him, that he was really called to the kind of life he intended to choose. He therefore persuaded him to occupy a hut in a remote part of his estate, and regarded it as a blessed work to provide him with all he required for his sustenance. Richard now began to devote himself with all the ardour of his soul to the great work he had in view, the acquisition of this perfect love of God in the exercises of a contemplative life. He spared himself no labour, practised the most rigorous austerities, persevered in prayer, and waited patiently till God should grant him his heart's desire, which in due time was abundantly fulfilled. Richard became a great contemplative, and wrote various treatises on the most sublime spiritual subjects, and many which are still preserved in manuscript. Meanwhile he served his neighbour also, and many persons flocked to his cell, for instruction and consolation in their troubles. Nor were they disappointed, as he never failed to address them in the manner best suited to their needs.

On one occasion the lady before-mentioned, with some of her friends, went to visit his hermitage, and having found him busily engaged in writing, begged him to cease for a while and converse with them on heavenly things. The Saint, however, without laying down his pen or discontinuing his writing, addressed them in a long discourse on a subject quite different from that he was writing about, a thing which his hearers justly considered in itself a prodigy. Richard repaid the benefits he had received from the family of Dalton by the assistance he rendered to this good lady on her deathbed. God permitted that at that time she should be grievously tormented by evil spirits, who hovered around her to drive her to despair; nor could they be driven away with holy water or the other usual means.

Richard was then called in, and on his prayer the evil crowd at once dispersed. He was himself at times liable to the same assaults, and his refuge was in the name of JESUS, for which he had a special devotion. On one occasion of especial danger he had cried: "O JESUS, how precious is Thy Blood!" and, making the sign of the cross, found himself free from the temptation. Whether it was to escape the applause of men, which his fame and his miracles excited, or for some other reason, Richard changed his abode, and in his latter years lived at Hampole, near the Cistercian Nunnery, where at length he piously gave up his soul to God and entered on his everlasting rest.

This account is taken from the Office of the Saint, published in the appendix to the *York Breviary*, Surtees Series, vol. lxxv. A *monitum* is prefixed, to the effect that the Office cannot be used in public till the canonization of the Saint, but may serve for private devotion. The MSS. of Richard of Hampole are principally at Lincoln. His English works have been edited by George Perry.

Hierarchy Restored, A.D. 1850. The ancient Hierarchy established in England by Pope Gregory the Great in the year 597, after gloriously ruling the flock of Christ for almost a thousand years, came to an end on the 3rd April, 1585, by the death of Thomas Goldwell, Bishop of St. Asaph, who, after fulfilling for some time the duties of Vicegerent of the Pope's Vicar in Rome, was on that day called to the reward of his labours and sufferings. On the 27th September of the previous year, Thomas Watson, Bishop of Lincoln, the last bishop left in England, had finished his exile in the prison of Wisbeach Castle.

During some forty years the Catholics of England were altogether deprived of pastors of their own, though certainly not excluded from the fold of the Universal Shepherd, who, in the name of his Master, governs the entire flock of Christ. As long as Cardinal Allen survived, the ordering of the Mission and the granting of Faculties were regulated by him, to the satisfaction of all. But when he was taken to his rest, the clergy and many influential laymen became sensible of the need of some direct and present authority to guide them, and of a bishop to administer confirmation and exercise the other functions reserved to the episcopal order.

Hereupon began the long series of petitions, renewed at frequent intervals for a hundred years, that the boon so earnestly desired might be granted them. The Holy See, however, from fear of aggravating the cruel persecutions and other prudential motives, persevered in refusing, or at least delaying, its gracious compliance. The government of the Church was provided for at first by the appointment of a prelate with the title of Archpriest, and then by a Titular Bishop, with the Faculties, though not the name, of a Vicar Apostolic. The second of these Bishops was constrained, by the renewal of the persecution in the time of Charles I., to take refuge in France, and there he remained absent from his charge, till his death about thirty years later. After this event the position of our desolate Church became still more precarious and uncertain, the only authorised jurisdiction being confided to the Apostolic Nuncios at the Courts of Paris and Brussels.

The fair prospects for religion which opened when James II. succeeded to the crown were of short duration, but still long enough to allow the Pope to make a more satisfactory arrangement for the spiritual government of the English Catholics. In that brief reign, first one and then four Vicars Apostolic were appointed with the episcopal character, and ample Faculties, as delegates of the Holy See. In this state things continued throughout the depression of the eighteenth century and first half of the nineteenth. In the year 1840 Gregory XVI. doubled the number of his Vicars, a great benefit, but only a preparation for better things still to come. It was reserved for the great Pontiff Pius IX., of glorious memory, to restore to our country the full privileges of ordinary government of the Church, such as it had been originally established by his predecessor St. Gregory the Great. This was done by the publication of the Apostolic Letters, *Universalis Ecclesiæ*, on this day, the festival of St. Michael the Archangel, in the year of our Lord 1850. The ancient limitation of the dioceses was changed, to meet the altered circumstances; the old titles abrogated, and new ones chosen, for the most part in the large towns, where the greatest Catholic population was to be found. The new Hierarchy consisted of an Archbishop, taking his title from Westminster, and twelve suffragan Bishops, also with territorial titles and jurisdiction, a number which already it has been thought expedient to increase. This day will therefore be for ever memorable in the Calendar of the English Church, and a day of thanksgiving for the innumerable blessings which the good Providence of God has bestowed upon us, through this happy restoration.

Richard of Hampole.
Leg. W. 1 and 2; Chal.

Hierarchy.
Hist. Bp. of Birmingham, Narrative, &c.

THE THIRTIETH DAY.

In Wales, *the festival of* ST. MIDAN.—*At* Canterbury, *the deposition of* ST. HONORIUS, *Archbishop and Confessor.*

St. Honorius, Bp., Conf., A.D. 653. ST. HONORIUS, fifth Archbishop of Canterbury, was one of the first companions of St. Augustine, but was the last of the original Roman Missioners to succeed to the government of the English Church. He was chosen after the death of St. Justus, and received letters from Pope Honorius confirming his appointment and granting the pallium. In the same letters the Pope provided that in consideration of the difficulties of the journey to Rome, the Archbishops of Canterbury and York should have the privilege of consecrating and giving institution to whoever might be duly elected to the other vacant Metropolitan See; and accordingly Honorius went northwards to meet St. Paulinus, the Archbishop of York. He found him at Lincoln, and there received episcopal consecration at his hands. Among the good deeds of Honorius, it is recorded that he sent St. Felix on his mission to East Anglia; that when St. Paulinus and St. Ethelburga were driven from Northumbria he gladly received them in Kent, and entrusted the vacant See of Rochester to the former. It was he also who afterwards appointed St. Ithamar to the same bishopric, and he was one of the early protectors of St. Wilfrid, whom he entertained with fatherly charity when, as a youth, he was going on his first pilgrimage to Rome. St. Honorius is spoken of as a most holy man and well versed in all ecclesiastical sciences. He ruled his church nearly twenty-five years, and was buried with his saintly predecessors.

St. Midan.
Cal. 91.

St. Honorius.
Cals. 26, 41, 48.
Marts. Rom., H, I, P, Q, R.
Leg. Tinm., fol. 244*a*; Capgr., fol. 147*b*; Nov. Leg., fol. 181*b*; Whitf. Add.; W. 1 and 2; Chal.
Hist. Beda, ii., c. 18, &c.; iii., c. 20.

OCTOBER.

THE FIRST DAY.

At Amesbury *in Wiltshire, the festival of* ST. MELORIUS, *Martyr.—At* Canterbury, *the passion of four venerable servants of God and Martyrs,* ROBERT WILCOX, EDWARD CAMPION, *and* CHRISTOPHER BUXTON, *Priests, and* ROBERT WIDMERPOOL, *Layman, who suffered on the same day, in the cause of our holy religion, under Queen Elizabeth.—Also, on the same day, at* Chichester, *the martyrdom of the Venerable* RALPH CROKETT *and the Venerable* EDWARD JAMES, *Priests, who were pronounced traitors, by reason of their priestly character.*

St. Melorius, M., A.D., 411 c.

MELORIUS, whose name is also written MELIORUS, was venerated with great devotion in the Abbey Church of Amesbury. It appears that he was an early Martyr, and of the ancient British race, but we have no authentic record of his Acts. It is said that he was the son of a prince of Cornwall and one of the first converts to the Christian Faith, on which account he was put to a cruel death by his father; that he was buried in Cornwall, and afterwards translated to Amesbury.

William of Malmesbury visited his shrine, but says he could learn nothing certain as to his race or sanctity. In Brittany there was a Saint and Martyr, Meleuc, also called Méloire, and in Latin Melorus. As Great Britain is often confused with Brittany, and Cornwall with Cornouailles, it is conceivable that he may be the same with the Martyr of Amesbury (*Vid.* Lobineau, *Saints de Bretagne*, i., p. 61.).

V. Robert Wilcox, M.; V. Edward Campion, M.; V. Christopher Buxton, M.; V. Robert Widmerpool, M., A.D. 1588.

The Venerable ROBERT WILCOX was born at Chester, and became a student and priest of the College at Rheims, whence he was sent to England in 1586. It seems that his mission lay in Kent, and that there he fell into the hands of the persecutors. All that is known is that he was apprehended and condemned to death on the usual charge of his priesthood, and executed at Canterbury in company with three others, partakers in his victory.

The Venerable EDWARD CAMPION was the son of a gentleman of Kent. He studied and was ordained at Rheims, and came on the English Mission in 1587. The accusation brought against him, and the sentence pronounced, were precisely the same as those of Wilcox, and both suffered with equal courage and cheerfulness.

The Venerable CHRISTOPHER BUXTON was a native of Derbyshire, and had been a pupil of the Martyr Garlick's while he kept a school at Tideswell. With the view of taking Holy Orders, he went over to the College at Rheims and studied there for some time; but it appears that he afterwards went to Rome, and was there made priest. His conviction resembled that of Wilcox and Campion, and he was executed with them. He was the third to suffer, and had to witness the horrible cruelties inflicted on his companions. At the last moment his persecutors, hoping that his constancy might be shaken by the spectacle, offered him his life if he would conform to their religion. To this proposal he only answered that "he would not purchase corruptible life at such a rate, and that if he had a hundred lives he would willing lay them all down in defence of his faith".

With these three priests suffered a lay gentleman, the Venerable ROBERT WIDMERPOOL of Widmerpool, in Nottinghamshire, who had for some time been tutor to the sons of Henry Piercy, Earl of Northumberland. The cause for which he was condemned was the hospitality he showed towards priests, and particularly his having introduced a priest into the house of the Countess of Northumberland. At the place of execution he devoutly kissed the ladder and the rope, as the instruments of his martyrdom. When the cord was round his neck, he began to speak to the people, giving God most hearty thanks "for bringing him to so great a glory as that of dying for his faith and truth in the same place where the glorious Martyr, St. Thomas of Canterbury, had shed his blood for the honour of His divine Majesty". At these words some of the bystanders raised a great clamour and called him traitor. Nothing moved at this disturbance, he calmly looked round and commended himself to the prayers of all Catholics, and thus consummated his sacrifice.

V. Ralph Crokett, C.; V. Edward James, M., A.D. 1588.

The Venerable RALPH CROKETT was a native of Cheshire, and became a student and priest of the College of Rheims, and was sent on the Mission in 1585. No particulars have reached us of his labours in England, nor of his apprehension and trial. All that we know is that he was condemned for high treason, barely on account of his priestly office, and executed at Chichester.

The Venerable EDWARD JAMES, who suffered at the same time and place with the Martyr Crokett, was born at Braiston, in Derbyshire, and studied first at Rheims and afterwards at Rome, where he was made priest. It would seem that he was apprehended very soon after his arrival in England, and condemned simply by reason of his character and office.

The quarters of these holy Martyrs were set on poles over the gates of Chichester. One of these portions accidentally fell, and being seen by a Catholic early in the morning, was by him reverently carried away, and finally sent to the College at Douay.

St. Melorius.
Cal. I.
Mart. Q.
Leg. Tinm., fol. 245; Capgr., fol. 191*a*; Nov. Leg., fol. 229*a*; Whitf. Sar.; W. I and 2; Chal.
Hist. Malmesb. Pont., ii., § 87.

Martyrs.
Hist. Douay Diaries; Challoner's Miss. Priests, vol. i.
Archiv. Westmon., Champney, pp. 853-4.
Archiv. Westmon., Catalogues.

THE SECOND DAY.

At Montefiascone, *in Tuscany, the festival of* ST. THOMAS, *Bishop of Hereford and Confessor, who died at that town on the 25th August, A.D. 1287.*

St. Thomas, Bp., Conf., A.D. 1287.

ST. THOMAS was the son of that great nobleman William of Cantilupe, one of the most strenuous supporters of King Henry III. in the rebellion which troubled his reign. Thomas gave early signs of piety, and was committed to the care of his uncle Walter, the pious Bishop of Worcester. His life was pure and innocent; he showed an aversion for worldly amusement, and a love of study and devout practices. His education was acquired partly at Oxford and partly at Paris, and on his return to the former place he was chosen Chancellor of the University. The King, however, withdrew him from his peaceful studies and made him Chancellor of the kingdom, an office which he exercised with great prudence and justice, and without a suspicion of corruption.

Once more at Oxford, he studied, and then publicly taught, theology in the schools, at which time Robert Kilwardby, the Dominican, just made Archbishop of Canterbury, and afterwards Cardinal, who had known him from childhood, contracted a friendship with him, which led him to form the highest opinion of his abilities, as well as of his holiness, which he knew before, as his spiritual director. Thomas was gifted with extraordinary devotion, evidenced by the abundant tears he shed, particularly in the celebration of the Holy Sacrifice, the reward of his rigorous abstinence, penitential exercises, vigils, and continual prayer. Nevertheless in his outward demeanour he always avoided singularity, as well in dress as in other respects.

On the vacancy of the See of Hereford he was elected Bishop by the Chapter, and received consecration from his friend Archbishop Kilwardby at Canterbury. As might be expected, he proved himself a most vigilant pastor. Though a lover of peace and a forgiver of injuries, he resolutely maintained the rights of his Church against the powerful, and even excommunicated Llewellyn, Prince of Wales, for unjustly occupying some lands of his Church, which he regarded as the patrimony of the poor.

The poor, in truth, were the especial objects of his care, and on them, as well as the sick and afflicted in general, he lavished every attention. As a Bishop he was remarkable for his devotion to the Holy See, and would not allow anyone in his presence to complain even of the agents of the Pope, without reproof.

During his episcopate an unfortunate dissension arose between Archbishop Peckham and several Bishops of the province, of whom St. Thomas was one, respecting the limits of the metropolitan jurisdiction. The Saint found himself obliged to appeal, and for this purpose went in person to Pope Martin IV., who was then at Orvieto. He was received with great consideration, and his cause pronounced to be just. On his way home, St. Thomas had only reached Monte Fiascone, but a few miles from Orvieto, when he was seized with a malady, to which he had been liable all his life, and which soon brought him to the grave. Though suffering the most cruel pains, his constancy never failed. His last words were, "Into Thy hands, O Lord, I commend my spirit," thrice repeated, after which he gave up his soul to God. The bones of the Saint were taken to England and buried in his cathedral; but the flesh, having separated from them, was deposited in the Abbey Church of St. Severus at Orvieto. The miracles of St. Thomas were so numerous that the narrative of them filled whole volumes. Shortly afterwards, the relics were translated, on the 14th September, to a more honourable place in the same church. The process for his canonization was ordered by Clement V., and most copious evidence taken in England, from those who had been intimate with him; but the whole was not completed till the time of John XXII., who published his Bull to that effect, and appointed the 2nd October as the day of his annual festival.

In England it is now observed on the following day, the 3rd of October.

Cals. 1, 2, 3, 10, 13*a*, *b*, 14, 91, 102.
Marts. Rom., K, L, Q.
Leg. Tinm., fol. 247*a*; Capgr., fol. 238*b*; Nov. Leg., fol. 282*b*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. Boll. (1st vol. of Oct.), p. 529. Process of Canoniz.

THE THIRD DAY.

At Cologne *and elsewhere, the commemoration of the two Brothers* HEWALD, *Martyrs and Priests, who died at the hands of the pagans, to whom they came to preach the Gospel of Christ.*

The Brothers Hewald, MM., A.D. 695 c.

These two brothers were priests and Englishmen by birth, though they had lived long in Ireland as voluntary exiles, in order to their spiritual profit. They were known as the Black and White Hewald, from the difference in their hair, but no other names are given to them. They were both distinguished fortheir piety, but the elder is said to have been more learned in the Sacred Writings. These holy priests were attracted by the example of St. Willibrord and his companions; and, urged by a like zeal for souls, set off to preach the Gospel to the Old Saxons on the Continent. They took up their station at some place in Westphalia, and were kindly received in the house of a farmer, and immediately sent a message to ask for an audience of the lord of the district. While they were expecting an answer, they were constant in their prayers and psalmody, and daily offered the Holy Sacrifice on the portable altar, which they had brought with them. This led the inhabitants of the place to suspect that they had come to teach a new religion, and, fearing lest they should be favourably received by their ruler, they at once fell upon them and put them to death. The White Hewald was killed with the blow of a sword, but the other brother was reserved for many torments. The bodies of the Martyrs were then thrown into the Rhine. The murderers soon paid the penalty of their misdeed, as their lord was greatly displeased with their barbarous act, and ordered them all to be put to death.

Miraculous events showed how precious was the death of the two brothers in the sight of God. One of them appeared in a vision to an English monk of the name of Tilman, settled in the neighbouring country, and told him to seek their bodies where a light from heaven should point out the spot. This he accordingly did, and buried the sacred remains with great reverence. Shortly afterwards the great Pepin ordered them to be translated to the city of Cologne, when they were placed in the Church of St. Cuniberht.

Cals. 11, 47, 68.
Marts. Rom., A, C, D, G, K, L, P, R.

Leg. Tinm., fol. 247*b*; Capgr., fol. 144*a*; Nov. Leg., fol. 178*b*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. Beda, v., c. 10.

THE FOURTH DAY.

At Ipswich, the memory of the passion of the Venerable JOHN ROBINSON, *Martyr and Priest, put to a cruel death for his priestly office, in the persecution of Elizabeth.*

V. John Robinson, Priest, Mart., A.D. 1588.

The Venerable JOHN ROBINSON was born at Fernsby, in the North Riding of Yorkshire. He bore the character of a man of extraordinary sincerity and Christian simplicity, and led a holy life in the world, being a married man and having a son, who eventually became a priest. Mr. Robinson was already advanced in years when his wife died; but nevertheless he resolved to embrace the ecclesiastical state, and went over to Rheims, where he studied, was ordained, and then sent on the Mission.

He was arrested immediately on his landing in England, and sent up to London, and after some months' imprisonment condemned to death for his priesthood. He was, however, left for some time in the Clink, until his fellow-captives being sent for execution to different parts of the country, he began to fear and lament lest he should be deprived of his longed-for reward. At length an order came that he should be sent to Ipswich and there put to death. So great was the joy of the holy man that he gave his purse and all his money to the bearer of the tidings, and kneeling down gave God thanks for the grace bestowed on him.

It was a saying of his, that "if he could not dispute for his faith as well as some others, he could die for it as well as the best". This humble confidence in the strength which God gives to His servants was fully justified by his glorious martyrdom, which took place at Ipswich, with all the terrible circumstances attached to the sentence of high treason. The holy Martyr suffered early in October, but the precise day is not known.

Hist. Douay Diaries; Challoner's Missionary Priests, vol. i.

Archiv. Westmon., iv., p. 1; Champney, p. 854.

THE FIFTH DAY.

This day is memorable for the passion of four holy Martyrs, who in that year of fiercest persecution, 1588, in different places in England gladly sacrificed their lives in the cause of their Divine Master. These were—At the Theatre, *in London, the Venerable* WILLIAM HARTLEY, *Priest; at* Mile-end-Green, *near London, the Venerable* JOHN WELDON, or HEWITT, *Priest; at* Holloway, *near London, the Venerable* RICHARD WILLIAMS, *Priest; and at* Clerkenwell, *the Venerable* ROBERT SUTTON, *Layman.*

V. William Hartley, M., A.D. 1588.

The Venerable WILLIAM HARTLEY was a native of the diocese of Lichfield, and a student and priest of the College of Rheims. He was sent to England in 1580, but before he had laboured a twelvemonth was arrested in the house of Lady Stonor, and sent to the Tower. Here and in another prison he remained till 1585, when with many others he was banished and shipped off for the Continent. Hartley paid a visit to his College at Rheims, but before long his zeal for the cause of God forced him back to his mission. He was again apprehended and brought to trial in 1588, and condemned to die, on account of his priestly character.

The Martyr was executed near the Theatre, his own mother looking on the while, and rejoicing that she had brought forth a son, to glorify God by such a death.

V. John Weldon, or Hewitt, A.D. 1588.

The Venerable JOHN WELDON, who suffered on this day at Mile-end Green, is supposed to be the same with John Hewitt, the latter being his true name. Nevertheless several catalogues distinguish the two, and some place the martyrdom of Hewitt at York. John Hewitt first fell into the hands of the adversaries of the Faith when he was only in deacon's Orders, and was banished in 1585. Having returned to Rheims and completed his studies, he was ordained priest and sent on the Mission. Before long he was again arrested and condemned to death, on the charge of his priesthood.

V. Richard Williams, M., A.D. 1588.

The venerable servant of God, RICHARD WILLIAMS, had been ordained priest before the accession of Elizabeth, and the consequent change of religion. The particulars of his history are not known, but it was for some matter connected with his faith that he was condemned and executed at Holloway, either on this day or about this time.

V. Robert Sutton, M., A.D. 1588.

It was purely for religion that this venerable layman, ROBERT SUTTON, suffered, the charge against him being only that he had been reconciled to the Church of Rome. At the place of execution his life was offered him if he would acknowledge the Queen's ecclesiastical supremacy. An eyewitness has left it on record, that if he would have consented to say that she was supreme in *all* causes, the sheriff would have undertaken to procure a pardon. This his conscience would not allow him to do, and accordingly he suffered martyrdom.

Hist. Douay Diaries; Challoner's Miss. Priests, vol. i. Stowe; Newgate Register (for Weldon). Archiv. Westmon., iv., p. 61; Champney, p. 855; Catalogues.

THE SIXTH DAY.

In the kingdom of Mercia, *the holy memory of* ST. CEOLLACH, *Bishop and Confessor.*

St. Ceollach, Bp., Conf., 7th Cent. No Day. ST. CEOLLACH was appointed to succeed St. Diuma as second Bishop of the Mercians and Mid-Angles. Like his predecessor, he was an Irishman, and a monk of St. Columba's Monastery of Iona. He administered his diocese but a short time, and then returned to his beloved retreat at Iona. The latter period of his life was spent in Ireland, where he is honoured among the native Saints of the country.

Hist. Beda, iii., 21.

THE SEVENTH DAY.

At St. Osith's, *formerly called* Chich, *in Essex, the passion of* ST. OSITH, *Virgin and Martyr.*

St. Osith, V., M., A.D. 653 c. ST. OSITH was the daughter of Frithwald, under-king of Surrey, and his wife Wilburga, said to be a daughter of King Penda, though her name does not occur elsewhere in history. She was brought up in the Monastery of Aylesbury, under the care of her sisters, or aunts Edith and Ethelburga, and had herself a firm resolution of embracing the religious state, if indeed she had not already taken a vow to that effect. Her parents however insisted on her accepting the hand of Sighere, King of Essex.

The marriage rite was accordingly performed; but her husband, on hearing of her purpose, piously allowed her to carry it out, and gave her the place called Chich, in Essex, for the establishment of a monastery. It was here that this virgin queen, having received the religious habit from Hecca and Baldwin, the Bishops of East Anglia, established herself and formed a community, which she governed till about the year 653, when some Danish pirates landed and plundered the convent, and, on the firm refusal of

Osith to abjure the Faith, struck off her head, and so added the crown of martyrdom to that of holy virginity. The sacred remains of the Saint were taken by her relatives to Aylesbury for greater security, but were afterwards restored to St. Osith's, in consequence of a heavenly revelation. In the twelfth century, Richard, Bishop of London, established a house of Augustinian Canons at St. Osith's, which continued till the overthrow of the Catholic religion under Henry VIII.

There are grave historical difficulties respecting the events of St. Osith's life, as commonly related. In the first place, it is said that though the daughter of Frithwald, who lived in the seventh century, she was brought up by St. Modwenna and St. Edith at Polesworth, who are thought to have lived in the ninth century, in the reign of Ethelwulf, or even later. Again, it is objected that in the seventh century we read of no invasion of the Danes. This obscurity has led some writers to conjecture that there were two Saints of the same name—the one, daughter of Frithwald, honoured as a Virgin at Aylesbury, and the other, disciple of St. Modwenna, and Martyr in Essex. This is answered by saying that very little is known of St. Modwenna, except that she was an Irishwoman, who came over to England at an uncertain date, and founded monasteries in Staffordshire and Warwickshire, and that her companion Osith was probably a different person from our Saint. As to the Danes, although they had as yet attempted no settlement in England, it is not improbable that there had been piratical attacks in different places, and that the river Colne would bring their vessels within easy reach of St. Osith's.

Cals. 3, 10, 41, 42, 56, 57, 102.
Marts. K, L, M, Q, R.
Leg. Tinm., fol. 248*a*; Capgr., fol. 207*b*; Nov. Leg., fol. 245*a*; Whitf. Sar.; W, 1 and 2; Chal.
Hist. Abbrev. R. de Diceto (Twysd. Col., 438); Boll., vol. l., p. 936.

THE EIGHTH DAY.

At Wilton, *near Salisbury, and at* Lindisfarne, *the festival of* ST. YWY, *Confessor and Deacon.—At* Keynsham, *in Somerset, and at various places in* Wales, *the festival of* ST. KEYNA, *Virgin and Solitary.—At* York, *the martyrdom of the Venerable* ROBERT BICKERDIKE, *Layman, who died for the Faith, under Elizabeth.—At* Tyburn, *the passion of three holy Priests and Martyrs, the venerable servants of God,* JOHN LOWE, JOHN ADAMS, *and* RICHARD DIBDALE, *all of whom suffered on the same day, at the hands of the persecutors of the Catholic religion.*

St. Ywy, Conf., A.D. 700 c.

ST. YWY belonged to a British family, but whether he was a native of Great Britain or of Brittany is uncertain. His early years were devoted to piety and study, and when his parents, who were persons of position in the world, wished him to take up the profession of arms, to put an end to their ambitious views he, without their knowledge, received some of the inferior orders of the Church. When his father and mother were dead, he forsook all, and retired to Lindisfarne to become the disciple of St. Cuthbert. In due time he was ordained deacon by that great Saint, and, it is supposed, professed the monastic life. His sanctity, and the gift of miracles with which he was favoured, attracted the admiration of many, and the French account of his life says that in order to escape this he fled to Brittany, and there died a holy death. After a considerable length of time, his relics were translated, and found a resting-place in the Abbey of Wilton, where they were venerated with great devotion.

Those who brought the relics of St. Ywy to Wilton are called by Goscelin *Pictorum Clerici*. They had intended to take them farther; but they were placed for the night in the Chapel of St. Edith, and when they wished to proceed it was found impossible to move them. It seems to have been in the ninth century, and if they were brought from the north of England, the outrages of the Danes may explain the translation; but if they came from Brittany, no reason can be assigned for their removal to England. St. Ywy, supposed to be the same, was greatly honoured at Cologne, probably on account of some of his relics.

St. Keyna, V., A.D. 490 c.

ST. KEYNA was one of the daughters of Brechan of Brecknock, who, like so many others of her holy family, forsook the world for a life of religious retirement. The place chosen for her seclusion was on the banks of the Avon, in Somerset, and is now called by her name, Keynsham. But after spending a length of time there she returned to Wales, where her admirable holiness gained universal veneration, and merited for her the distinguished appellation of *the Virgin*. It was in her own country that she gave up her soul to God, and there a number of ancient churches were dedicated in her honour.

V. Robert Bickerdike, Mart., A.D. 1685 or 1686.

The Venerable ROBERT BICKERDIKE was born at Lowe Hall, near Knaresborough, but resided in the city of York. He was brought before the magistrates and committed for trial on the charge of having been reconciled to the Church of Rome, and refusing to attend the Protestant worship. He was questioned as to what he would do if the Pope or the King of Spain should invade the kingdom; to which he replied that he "should do as God should put him in mind". This answer was interpreted to be treasonable, but the jury did not admit it to be so, and acquitted Mr. Bickerdike. The judge, however, instead of releasing him, ordered him to be taken to the Castle, and a new indictment to be drawn up, to the same effect as the former one. This was accordingly done, and the second jury brought him in guilty of high treason, the penalties of which were carried out at York.

John Lowe, M.; John Adams, M.; Richard Dibdale, M., A.D. 1586.

The Venerable JOHN LOWE was born in London, and for some time was a Protestant minister. On his conversion he went to the College at Douay, and from thence to Rome, where he was ordained priest. In due time he returned to England and laboured on the Mission, till he was arrested and condemned and executed for high treason, on account of his priestly character and the exercise of its functions.

The Venerable JOHN ADAMS was a native of Dorsetshire, and went to Rheims for his theological studies. He returned to England as a priest in 1581, and after some time was seized and banished, with a number of others, in the year 1585. After a few months' stay at the College, he contrived to return to his labours on the Mission, but was once more apprehended and condemned to death, barely for being a priest. Few particulars are known relative to this Martyr, but it is recorded in one of the catalogues that his constancy was proof against all the artifices and promises, used to divert him from his generous resolution to sacrifice his life for the Faith.

The Venerable RICHARD, or, as he is called in some catalogues, ROBERT DIBDALE, was born in Worcestershire. He became a student, and in due time a priest, of the English College at Rheims. In the year 1584 he was sent on the Mission, which he diligently served for some time. He was however arrested by the persecutors, tried and condemned for high treason, on account of his priestly character and functions. This Martyr, like a number of other missioners of that time, was remarkable for the gift he possessed of exorcising evil spirits. A fellow-missioner has left an account of several wonderful instances of this kind, of which he was himself witness, and others are recorded by Yepez, Bishop of Tarrasona, in his account of the English persecution. These wonderful occurrences were said to be the cause of numerous conversions to the Faith. The three Martyrs, Lowe, Adams, and Dibdale, all suffered at Tyburn on the same day, the 8th October, and on the mere charge of their priesthood, which by the recent statute was declared to be high treason.

St. Ywy.

Cals. 15, 62.

Mart. L.

Leg. Tinm., fol. 250*a*; Capgr., fol. 160*b*; Nov. Leg., fol. 201*a*; Whitf. Sar.; W. 1 and 2; Chal. (16 July, 23 Oct.).

Hist. Boll., vol. l., p. 400; vol. lviii., p. 4.

Lobineau, Saints de Bretagne, ii., p. 185.

St. Keyna.

Leg. Nov. Leg.

Hist. Alford's Annals.

Martyrs.

Hist. Douay Diaries; Challoner's Miss. Priests, vol. i.

Archiv. Westmon., iv., pp. 1, 65, 124, 131.

Archiv. Westmon., Champney, p. 834.

THE NINTH DAY.

At Bridlington, *or* Burlington, *in Yorkshire, the deposition of* ST. JOHN, *Confessor.—At* Lincoln, *the venerated memory of* ROBERT GROSSTESTE, *Bishop of that city.*

St. John, Conf., A.D. 1379.

ST. JOHN, a native of Yorkshire, had the advantage of being trained in the fear of God by pious parents. After receiving the first elements of knowledge, he was sent to pursue his studies at Oxford, where he clearly showed that, without neglecting the proper duties of the place, his chief object was the acquisition of Christian perfection. His devotion in all religious exercises, his purity of life, his meekness even under great provocations, could not escape observation, and won the admiration of all his friends. After two years the holy youth returned to his home, in the neighbourhood of Bridlington, and it was not long before he decided on embracing the religious state, which he did in the Monastery of the Canons Regular of St. Augustine in that town.

John was twenty years of age when he received the habit which he was to wear in ever-increasing sanctity for forty years more. He held several subordinate offices in the community, which he supported in patience, as they did not distract him from his beloved occupation of constant prayer; but when he was chosen Prior, he so earnestly and humbly sued for his release, that his brethren were compelled to assent. It was, however, only for a short time, and the office being again vacant, John was obliged to bear the burden. Thus he found himself constrained to add in a measure the duties of the active life to his best beloved occupation as a contemplative.

By the grace of God, he failed in neither: he provided with watchful care for the wants of his brethren; he found means to render ample assistance to the poor, the sick, and afflicted, to ransom captives, and bring consolation to the hearts of the desolate. Mindful of his primary duty as a Canon, he would instantly quit every occupation, when called to the public offices of the Church. He had frequent ecstasies, had the gift of prophecy and of miracles even during his lifetime, and was favoured with abundant tears of tender devotion, especially at the time of celebrating Mass. But better than all was that wonderful humility which made him consider himself the most unworthy of God's creatures, and unable to bear the slightest words of praise. Nevertheless, the fame of his sanctity was spread abroad, and many persons declared that even when far distant they had recommended themselves to his protection and found immediate succour on occasions of imminent peril. In the year 1379, this great servant of God passed hence to a better life, and was reverently buried in his monastery. The miracles which followed the event were so numerous and so conspicuous as to excite the admiration of all England, and it is said that in consequence of these the Pope ordered the translation of his remains to a most honourable place. This ceremony was solemnly performed in the year 1404, on the 11th March, by the Archbishop of York, assisted by the Bishops of Durham and Carlisle.

Molanus, in his first edition of Usuard's *Martyrology*, says that St. John was canonized by Pope Boniface IX., but it would seem to be an error, as the statement is withdrawn in the later editions, and it is nowhere else to be found. Perhaps the mistake arises from the translation ordered by the Pontiff.

Robert Grossteste, Bp., A.D. 1253.

ROBERT GROSSTESTE, Bishop in Lincoln in the reign of Henry III., was one of the most distinguished prelates of his time. During his life he enjoyed a high reputation for learning, pastoral zeal, and sanctity of life, and after death for many miracles attributed to his intercession. Petitions for his canonization were addressed at different times to the Holy See, and among them we still have one from the Chapter of St. Paul's, bearing most emphatic testimony to his merits.

The vehemence with which Grossteste protested against the Pope's numerous appointments of foreigners to English benefices is well known; but it should be observed that the letter in which these complaints are urged in the least moderate terms is addressed, not, as Matthew Paris says, and as it is commonly supposed, to Pope Innocent, but to Innocent, the Pope's Scriptor, residing in England. This acquits him of what otherwise would be a disrespectful manner of addressing the Sovereign Pontiff. Mr. Luard, the editor of Grossteste's *Letters* in the Rolls Series, remarks (p. 20): "No one can exceed Grossteste in his reverence for the Papal power, and for Innocent IV. in particular, as is shown in several of the other letters in the present volume".

St. John.

Cals. 2 (on 10th), 25, 33.
Marts. Rom., R.
Leg. Nov. Leg., fol. 191*a*; W. 1 and 2; Chal. (on 10th).
Hist. Boll. (5th vol. of Oct.), p. 135 (Life by Prior Hugo).
Walsingham, A.D. 1389 (Rolls Ed., vol. ii.), pp. 189, 262.
Britannia Sancta.

Robert Grossteste.

Hist. Boll. (4th vol. of Oct., into Pratern), p. 566.
Anglia Sacra, ii., p. 343.
Letters, Rolls Edition.

THE TENTH DAY.

At Rochester, *the deposition of* ST. PAULINUS, *Archbishop of York, and afterwards Bishop of Rochester.*

St. Paulinus, Bp., Conf., A.D. 644.

ST. PAULINUS was one of the second company of missioners whom St. Gregory sent to aid St. Augustine in his evangelical labours, all being monks of the Convent of St. Andrew on the Celian. For many years the work of Paulinus was confined to Kent or the neighbouring provinces, and it was not until the year 625 that he was made Bishop and sent to Northumbria, to accompany Ethelburga of Kent, the affianced wife of King Edwin. It was not until long after his arrival at York that Paulinus was able to work effectually for the conversion of the Northumbrians, as the King, though well disposed in favour of Christianity, was slow in resolving to ask for baptism. On the persuasion of the holy Bishop he had consented that his infant daughter Eanfleda should be a Christian ; he had promised himself to submit to the yoke of Christ if a victory over his enemies were granted to him ; he had also ascertained from his assembled nobles that they were of the same mind ; but he still hesitated, until the Saint was enabled, by divine revelation, to remind him of a token which had been given to him in the days of his youthful exile.

Paulinus had then the happiness of receiving this great prince into the bosom of the Church. The conversion of the people followed rapidly, and Paulinus devoted days and days to baptising his neophytes in the rivers Glen and Swale. His mission was chiefly in Deira, the hereditary kingdom of Edwin, and in the conquered territory of Lindsey, south of the Humber, but seems scarcely to have reached the northern province of Bernicia. At York a church of wood had been hastily erected for the baptism of the King, and a stone edifice was begun to take its place, though not completed until the reign of Oswald. Paulinus also built a stone church of beautiful workmanship at Lincoln, and there it was that, at a later period, he was met by St. Honorius of Canterbury, on whom he conferred episcopal consecration and the pallium sent by the Pope. Paulinus had already received the pallium from Pope Honorius, and was, therefore, the first Archbishop of York. The death of Edwin at the battle of Hatfield Chase, in the year 633, was a fatal blow to the cause of religion in Northumbria. Paulinus was constrained to quit his diocese and return to Kent, to place Queen Ethelburga under the protection of her brother King Eadbald. All he could do was to leave his deacon James to keep together as well as might be his scattered flock. At the urgent request of Eadbald and the Archbishop Honorius, St. Paulinus was induced to undertake the administration of the Church of Rochester, which at that time was vacant. In this charge he continued till he gave up his soul to God, on the 10th October, 644.

Cals. 2, 3, 10, 5, 13*a*, *b*, *c*, 14, 15, 24, 26, 37, 39, 41, 48, 54, 56, 62, 65, 67, 95, 102.

Mart. Rom., A, C, D, G, K, L, P, Q, R.

Leg. Tinm., fol. 251*a*; Capgr., fol. 223*b*; Nov. Leg., fol. 264*b*; W. 1 and 2; Chal.

Hist. Beda, i., c. 28; ii., c. 9, 12, 14, 16, 17, 20; iii., c. 14.

THE ELEVENTH DAY.

In Ireland, *the festival of* ST. CANICE, *Confessor and Abbot.—At* Barking, *in Essex, the deposition of* ST. ETHELBURGA, *Virgin and Abbess of that monastery.*

St. Canice, Abb., Conf., A.D. 600. ST. CANICE, or KENNETH, came to Britain from Ireland, his native country, and placed himself under the holy discipline of St. Cadoc in Wales, from whom he learned the ways of Christian perfection, and in a special degree the practice of religious obedience. He afterwards returned to his native land, and departed to our Lord at the age of eighty-four. He is honoured as the Patron of Ossory and Kilkenny, his festival being on this day.

St. Ethelburga, V., A.D. 670 c. This illustrious Saint is said to have been born at Stallington, in Lincolnshire, and her father to have been Offa, a principal nobleman of that county, and a pagan. ST. ETHELBURGA, however, is best known to us as the sister of Erkonwald, Bishop of London, who in his youth had established himself in a monastery in the Isle of Chertsey, in the Thames; and seeing that his sister was inspired with the same desire for perfection as himself, founded a religious house expressly for her at Barking. This institute, as was so common in that age, consisted of two communities, one of men and the other of women, under the rule of the same abbess. Here St. Ethelburga became the spiritual mother of many great servants of God, her chief assistant being St. Hildelitha, said to have been recalled from France for that office.

During this period the Convent of Barking was favoured with many celestial visions and revelations. In the year of the great pestilence, which had already reached the monastery of the monks, the religious were anxiously deliberating on the choice of a cemetery for themselves, when, as they were singing the Office in suffrage for the souls of the brethren deceased, a sheet of light appeared to descend from heaven and rest on the spot they chose. Shortly before the death of the blessed mother, St. Theorigitha, a nun of the house, had a vision of a soul carried up with great glory from this holy house. The year of this happy passage to eternity is not known ; but some time afterwards, St. Hildelitha, who succeeded as Abbess, translated her relics, with those of other holy sisters, to a place in the church, and this translation was followed by many miracles. One of the most remarkable happened to a lady who had completely lost her sight, and was led by her attendants to the tomb. After praying there awhile, to the admiration of all, she was completely restored. A bright light was often seen to shine on this holy shrine, and a fragrant odour proceeded from it and filled the church.

St. Canice.
Marts. Rom., G. (in Scotia).
Leg. W. 1 and 2; Chal.
Hist. Lanigan, i., p. 490.

St. Ethelburga.
Cals. 24, 26, 28, 46, 47, 54, 56, 57, 62, 66, 67.
Marts. I, L, P, Q, R.
Leg. Tinm., fol. 252*b*; Capgr., fol. 107*a*; Nov. Leg., fol. 139*a*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. iv., c. 6 *et seq*.

THE TWELFTH DAY.

At Hatfield Chase, *in Yorkshire, the passion of* ST. EDWIN, *King of Northumbria, and Martyr.—At* Oundle *and at* Ripon, *the deposition of* ST. WILFRID, *Confessor, Bishop of York, and afterwards of Hexham.—At* Tyburn, *the passion of the Venerable* THOMAS BULLAKER, *Priest of the Order of St. Francis, who suffered martyrdom in the reign of Charles I.*

St. Edwin, King, Mart., A.D. 633.

On the defeat of his father Ælla by the victorious Ethelfrith, EDWIN was driven from Deira, his hereditary kingdom, and constrained to seek protection from various princes of the island. At length he found refuge with Redwald of East Anglia, where he was generously entertained for a time, until the King, under the repeated threats and promises of Ethelfrith, at last resolved either to put him to death or deliver him up to his enemy.

Edwin was warned of his danger, but refused to fly; and while he was in this state of trouble, a messenger from heaven was sent to assure him that the peril would pass by, and that he would become a most powerful prince, and at the same time to indicate that it would be his duty to embrace the Christian Faith. And so it was. Redwald, on the remonstrance of his own wife, abandoned his cowardly project, and instead of carrying it out, hastily assembled his forces, and went to meet Ethelfrith. The battle was fought on the banks of the Idle, in Nottinghamshire, and there the great Ethelfrith was slain, and the whole of Northumbria passed under the dominion of Edwin. The young King rapidly increased in power, and in a short time was acknowledged lord paramount as well of the Welsh as the English potentates. Edwin was still a pagan, but a way was opened for his conversion by his second marriage with Ethelburga, the daughter of St. Ethelbert of Kent.

Before the marriage could be permitted, it was stipulated that she and her household should enjoy the free exercise of their religion, and be accompanied by chaplains from Kent. St. Paulinus was chosen for this office, and consecrated Bishop by St. Justus of Canterbury. The King from the first showed himself favourable to Christianity, but was slow in resolving to embrace it himself. He had frequent conferences with Paulinus, and devoted much time to a careful consideration of his arguments. On his escape from a treacherous attempt on his life, he consented to the baptism of his infant daughter Eanfleda, and soon afterwards he was convinced that a splendid victory he had in Wessex was attributable to the God of the Christians. But it was only when Paulinus, by divine illumination, was able to remind him of the vision he had had in East Anglia, that his resolution was finally taken. He then assembled his nobles, and was rejoiced to find that their sentiments agreed with his own, and that the chief priest of the idols offered himself as the first to profane their temple. It was on Easter Day, 627, that Edwin was baptised in a wooden church erected for the purpose at York. Christianity was thus proclaimed in Northumbria, and Edwin devoted himself to promote its advancement. The preaching of Paulinus was now willingly heard, and many thousands received baptism at his hand in the rivers Glen and Swale, as well as in the province of Lindsey, then a conquest of Northumbria. By the influence of Edwin, Eorpwald, son of Redwald, and the people of East Anglia were brought to the Faith, and all promised well for the complete conversion of the English. But God permitted that the fulfilment of these hopes should be delayed; and even before the northern province of Bernicia could be gained, the holy Mission met with a deplorable check. In the year 633, Penda, the pagan Mercian, united his troops with those of the Welsh Cadwallon, and rose in rebellion against Edwin. The armies met at Hatfield Chase, and the noble Edwin was defeated and slain on the 12th October. He fell in a just war against the chief enemies of his faith and his race, and is honoured among the Martyr-Kings who so gloriously distinguish the annals of our early history.

St. Wilfrid, Bp., Conf., A.D. 709.

ST. WILFRID, with his father's consent, entered the Monastery of Lindisfarne when only fourteen years of age. Though he had not yet received the tonsure, he soon learned to practise the virtues proper to the monastic state, and, moreover, gave proof of great natural abilities. He soon perceived the defects of the Scottish tradition in ecclesiastical matters, and, with the consent of the brethren, resolved to visit Rome, the surest source of all such knowledge.

Wilfrid left England in company with Benedict Biscop, but was detained at Lyons by the zealous friendship of the Bishop. At length he reached the Holy City, and studied there for some months under the Archdeacon Boniface. On his return he was again detained at Lyons, and spent three years there, until the death of the Bishop left him at liberty to repair to his own country. In Northumbria he was warmly welcomed by Alchfrid, the son of King Oswy, who gave him the Monastery of Ripon, which he had lately founded. Shortly afterwards, at the instance of the same prince, Wilfrid was ordained priest by Agilbert, who had lately retired from the bishopric of the West Saxons.

He accompanied the same prelate to the celebrated conference of Whitby, where he pleaded successfully for the abolition of the peculiar usages introduced by the missioners from Iona. About a year later died Tuda, Bishop of Lindisfarne, and by universal consent Wilfrid was named to succeed. He chose to go to France for consecration, which he received, when he was only thirty years of age, from the same Agilbert, now Bishop of Paris. Wilfrid's absence was prolonged, and when at last he returned, he found that King Oswy, impatient of the delay, had placed St. Chad in the bishopric of Northumbria. He was therefore unable to take possession until the arrival of St. Theodore, who as Metropolitan investigated the question, and declared Wilfrid to be the rightful occupant.

His See was at first established at York; but he was again and again expelled, and each time restored by the Apostolic See, to which he appealed. He had incurred the hostility of the two powerful kings, Egfrid and his brother Aldfred, and, what was more afflicting, he found himself opposed by men of eminent sanctity, such as St. Theodore, St. John of Beverley, St. Bosa, and others, they considering it more conducive to God's service that the vast diocese should be divided, while he thought it his duty to preserve the integrity and possessions of the Church committed to him. None doubted his personal sanctity, which was proved by many miracles, nor his apostolic zeal, which showed itself in beginning the Mission to the Frisians, which St. Willibrord afterwards carried out, and by the conversion of the people of Sussex and the Isle of Wight. St. Wilfrid was in every sense a great and munificent prelate, such as there are many examples of in later centuries. The edifices erected by him were the most splendid of those times, notably the Churches of York, Ripon, and above all of Hexham. He was most consistent in his devotion to the Holy See, and in promoting all the usages he had learned in Rome. He was also most zealous in establishing the rule of St. Benedict in all its purity in the monasteries subject to him.

The last four years of his life he spent as Bishop of Hexham, having been restored to that portion of his ancient diocese at the Synod of Nidd. His last illness overtook him at Oundle, in Northamptonshire, while visiting a monastery there, which was under his jurisdiction. His sacred remains were carried to Ripon, and there reposed in the church he had built, until in the time of the Danish wars they were translated by St. Odo to Canterbury.

In Sussex St. Wilfrid had found an Irish monk, Deicul or Deicola, settled at Bosenham with a small community. They served God in poverty and holiness of life; but their presence had no effect on the pagan people, and no conversions were made. In some martyrologies this Deicola is styled a Saint.

V. Thomas Bullaker, M., A.D. 1642. The Venerable THOMAS BULLAKER was born at Chichester, and was the son of a well-known Catholic physician, who gave him a religious and liberal education, and sent him, at the age of eighteen, to the College at St. Omers. From thence he passed to Valladolid, and while there received a most marked vocation to the Order of St. Francis, which, after some difficulties, he was enabled to fulfil, and in due time was professed at the celebrated Convent of Abrojo. Bullaker had offered himself to join the missioners who were sent to the West Indies; but his superior pointed out that England had no less need of such a service, and was the natural field for his labours. He accordingly set out, in that absolute state of poverty so dear to St. Francis, and landed at Plymouth, where he was immediately arrested on suspicion and thrown into prison. The hardships he there suffered were such as to affect his health for the rest of his life; but nothing could be proved against him, and at length he was discharged. After this the holy friar laboured during eleven years in the country, when, hearing of the heroic death of William Ward, he was inspired with an ardent desire of martyrdom, and obtained permission to remove to London, as the place most exposed to the perils of the Mission. Having taken up his lodging in the city, he seems to have gone to the very verge of what was lawful, to court the wished-for reward. At length he was taken in his vestments when he was beginning Mass, and, after an examination before the magistrates, was committed for trial. As he openly avowed his priesthood, his condemnation followed inevitably. The holy Martyr forthwith fell on his knees and sang the *Te Deum*, and then, with a cheerful countenance, thanked the judges for the favour they had done him. The short time remaining was spent at Newgate in prayer and conferences, with those who came to speak with him about their souls. On the appointed day he was dragged to Tyburn in the usual manner, and began to preach to the people, but was interrupted by the ministers and soon silenced by the officers. He therefore prayed a while in silence, and rapt, as it seemed, in heavenly contemplation, so continued till the cart was drawn away. He was cut down before death, and then the execution was completed according to the terrible law, and his head was fixed on London Bridge.

St. Edwin.

Leg. Tinm., fol. 254*a*; Capgr., fol. 84*b*; Nov. Leg., fol. 116*b*; Whitf. Add.; W. 1 and 2; Chal. (4 Oct.).

Hist. Beda, ii., c. 9 *et seq.* Letters of Popes Boniface V. and Honorius.

St. Wilfrid.

Cals. 2, 3, 5, 7, 10, 11, 13*a*, *b*, *c*, 15, 17, 24, 26, 39, 41, 48, 54, 65, 67, 95, 102.

Marts. Rom., H, I, K, P, Q, R.

Leg. Whitf. Sar.; W. 1 and 2; Chal.

Hist. v., c. 19 *et alibi.*

V. Thomas Bullaker.

Hist. Certamen Seraphicum.

Challoner's Miss. Priests, vol. ii.

Hope's Franciscan Martyrs.

THE THIRTEENTH DAY.

At Westminster, *the translation of* ST. EDWARD, *King, Confessor, whose deposition is on the 5th January.*

Translation of St. Edward, Conf., A.D. 1163. In the year 1163, nearly a century after his death, the remains of ST. EDWARD were found fresh and entire, and various miracles were worked at his tomb. In consequence of this he was solemnly canonized by Pope Alexander III., and his festival observed on the day of his deposition, the 5th of January. Two years later, St. Thomas the Martyr, Archbishop of Canterbury, solemnly translated his relics to a more honourable shrine within the same Abbey Church, in the presence of King Henry II., and many Bishops and Abbots, who bore witness that not only the body of the Saint, but even his very garments remained uninjured by the lapse of almost a hundred years. In the seventeenth century, Pope Innocent XI. extended the festival of St. Edward to the whole Church, and appointed the day of the translation for the annual festival. Since that time the principal feast in England, as elsewhere, has been observed on this day.

Cals. 1, 2, 3, 4, 5, 18, 26, 37, 39, 41, 48, 54, 56, 58, 63, 98, 95*c*. *Marts.* Rom., K, L, Q.

THE FOURTEENTH DAY.

At Rocca d'Arce, *in the kingdom of Naples, the festival of* ST. BERNARD, *Confessor.*

St. Bernard, Conf. The tradition of the country, in which the remains of this Saint repose, is decidedly that he came from Great Britain, and that he was the companion of St. Ardwyne, St. Gerard, and St. Fulk, in their pilgrimage to the holy places of the East. On their return they spent several years of rigorous solitude and a most austere and holy life on Mount Gargano, and were on their way to Rome, when, one after the other, at different places on the route, they were called to their everlasting rest. Gerard was the first to die at

Gallinaro; and a little while later, when the survivors had reached Arpino, Bernard also was taken from their company. He died the death of a Saint, and was buried by the Chapel of St. John, on the road to Rocca d'Arce. It seems to have been in the twelfth century that the fame of his sanctity became widely spread, that is, from the time of his translation to Rocca d'Arce, which was effected in consequence of a heavenly revelation. Subsequent translations have taken place at later times, the last being on 26th June, 1698, from the old Gothic church to a new chapel erected on purpose. The chief festival is held on the 14th October, which is probably the day of the translation from Arpino to Rocca d'Arce, and the secondary feast on the 26th June, in honour of the latter solemnity.

Boll., vol. liii. (6th of Oct.), p. 628, give hymns and other parts of the proper office of the Saint, as well as Acts in the form of lessons. Nothing is said of the Saint's country or his companions, as they relate principally to the translation of his relics. The Bollandists incline to prefer the eleventh century as the true date. *Vide* note on St. Ardwyne, 28th July.

Mart. Rom.	*Hist.* Bolland. vol. liii, p. 628
Leg. W. 1 and 2; Chal.	Vita di S. Ardovino, by P. Tavani.
	Private letters from Naples.

THE FIFTEENTH DAY.

At the Abbey of Kitzengen, *in Germany, the festival of* ST. THECLA, *Virgin and Abbess.*

St. Thecla, V., Abbess, A.D. 790 c. ST. THECLA was one of the holy religious whom St. Boniface called from England, to establish the rule of St. Benedict, among those of her own sex, in the country which he had recently conquered to the Faith. She was a kinswoman of St. Lioba, and like her a disciple of St. Tetta at Wimborne. It is probable that the two went to Germany at the same time. Thecla, at all events, was at one time an inmate of St. Lioba's Monastery at Bischoffsheim, as is mentioned in the life of the latter Saint. At one time St. Thecla presided over the Abbey of Ochsenfurt, where she may have been placed by St. Boniface himself;

and it was, perhaps, subsequently that she succeeded St. Hadeloga at Kitzengen. It was in this latter abbey that she completed her earthly course, and closed a holy life in a peaceful and saintly death.

Mart. Rom.	*Hist.* Boll. (7th vol. of Oct.), p. 59.
Leg. W. 1 and 2; Chal.	Mabill., Acta SS. Bened. (in life of St. Lioba, by Rudolph).

THE SIXTEENTH DAY.

In the district of Retz, *in France, the deposition of* ST. VITALIS, *Hermit, Confessor.—At the* Abbey of Hirsfeldt, *the deposition of* ST. LULL, *Confessor, and second Archbishop of Mayence.—In* Rome, *the pious memory of* WILLIAM ALLEN, *Cardinal Priest of the Holy Roman Church.*

St. Vitalis, Hermit, Conf., A.D. 740 c.

ST. VITALIS was born in Great Britain, of noble parents, but whether they were of English or Welsh origin does not appear. They took every care of his instruction, and the days of his youth were spent in his father's house. Afterwards, however, feeling the powerful call of divine grace to embrace a more perfect life, and fearing the opposition of his beloved parents, he privately withdrew from his home, and sailed for Brittany.

Vitalis landed on the Isle of Her, at the mouth of the Loire, and on his earnest petition was received into the Abbey of St. Philbert, afterwards generally known as Noirmoutier. After passing some time there, he obtained leave to retire to a hermitage, which he built for himself on Mount Scobret, in the country Retz. The fame of the holy life of the pious solitary soon attracted a crowd of visitors, and Vitalis would gladly have sought some still more retired spot, had not obedience to his Abbot obliged him to stay, and render assistance to those who had recourse to him. Here he gave up his soul to God, and was buried in his own cell; but the number of miracles wrought induced the monks to translate his venerated body to the Monastery of Noirmoutier. Later on, in the time of the Norman incursions, they were compelled to quit their home, and carry the sacred relics, which they regarded as their greatest treasure, along with them. The remains of St. Vitalis found their resting place at the Abbey of Tournus, on the Saône, and there remained, until they were profaned and dispersed by the Calvinists in the sixteenth century. In French St. Vitalis is known as St. Vial or Viau, and there is a parish church dedicated to him in the country of Retz. It is also said that a church in Wales bears his name.

St. Lull, Bp., Conf., A.D. 787.

ST. LULL was but seven years of age when he was sent to the Abbey of Malmesbury, to be trained in all good learning and virtue. He was greatly beloved by the Abbot and the brethren, under whose care he was trained in holiness of life and in mental cultivation. After he was ordained deacon, hearing of the great deeds of St. Boniface, who is thought to have been in some way related to him, Lull resolved, with the approbation of his superiors, to offer to join him in his mission. St. Boniface welcomed him with joy, and, having made him a priest, despatched him on a confidential embassy to Pope St. Zachary in Rome. It was three years after this that St. Boniface, knowing that his own wished for death was near, and desiring to disburden himself of his own particular See to visit other places under his superior jurisdiction, determined to establish Lull as his successor while he was yet alive. Accordingly, with the cordial approbation of King Pepin, as well as of his clergy and people, he conferred upon him episcopal consecration, and instituted him Archbishop of Mayence. He also, before leaving the city, confided to him what he knew by revelation of his own approaching death, and expressed his desire to be buried at the Abbey of Fulda. Lull was a man of learning, took great delight in study, and was consulted as an oracle in cases of difficulty. Many letters remain to show how greatly he was esteemed by bishops and princes, by his fellow-countrymen in England, and his adopted people in Germany, and indeed throughout Christendom. He guided his flock with the zeal and charity of a true shepherd, until, after thirty-two years of faithful service, his health and strength completely failed, and he went to seek a little rest in his Abbey of Hirsfeldt. It was there that he was called by the Supreme Pastor to receive the reward of his stewardship. In the year 852 the relics of St. Lull were translated with honour, and his sanctity declared by various miracles.

The name Lull is rendered in Latin Lulla or Lullus, and sometimes Lullo. At Malmesbury they were accustomed to call him Irtel, used as a term of affection by the Abbot.

William Allen, A.D. 1594.

WILLIAM ALLEN was born, A.D. 1532, at Rossall Hall, in Lancashire, a property held on lease by his family from a priory in the midland counties. At the early age of fifteen he was sent to Oriel College, Oxford, and became a Fellow of that Society in 1550. He soon gained a high reputation for learning and good character, and in 1560 was chosen Principal of St. Mary Hall. He escaped molestation on account of religion in King Edward's time, and in the last year of Mary's short reign was made Canon of York. When however Elizabeth had openly declared her hostility to the Catholic Church, Allen, with several other distinguished members of the University, retired to the Continent, and resumed his studies at Louvain. After a time, his health failing, by the advice of his physician he returned to England, and took up his abode with his family in Lancashire. While there he devoted himself to the interests of religion, confirming wavering Catholics in their fidelity, and especially arguing against the lawfulness of attending the Protestant worship, which many were disposed to do, in order to avoid the severe penalties which recusancy involved. This zeal naturally attracted the attention of the hostile party, and brought his life into imminent danger, which induced him once more to seek refuge in a Catholic land. Mechlin was the place he chose, and there he was employed as a lecturer in theology, while at the same time he prepared himself for the priesthood, being hitherto only in deacon's Orders.

During his residence at Mechlin, Allen found an opportunity of satisfying his desire to visit Rome, which he did in company with Dr. Vendeville, an eminent professor in the University of Douay, and it was on this occasion that he first broached his great scheme for establishing a seminary for the education of English priests, who should return to their country as missioners to preserve the scattered remnant of the faithful and prevent the utter extinction of the Faith, which threatened to be near at hand, as the ancient clergy were rapidly dying out. Dr. Vendeville most highly approved of the project, and, having invited Allen to take up his residence at Douay, used his great influence to promote its execution. A certain number of learned Englishmen were brought together, and in spite of many difficulties from want of means and other causes, the celebrated College was happily founded. Pope Gregory XIII. took it under his patronage, and granted an annual allowance for its support. Allen also obtained a pension as Licentiate in Theology, and a Canonry at Cambray, which enabled him to contribute; and his great courage and confidence in God strengthened him to face obstacles which would have daunted many another man. Some years later he was also instrumental in the foundation of the English College in Rome, or rather in the transformation of the ancient hospice into an ecclesiastical college. Other colleges were afterwards established in other places, and a supply of zealous priests provided, ready at all times to enter on the perilous Mission and sacrifice their lives for the flock of Christ.

This is not the place to speak of their labours or of the number of Martyrs who went forth from them, but only to remark that it is to this great man, under the conduct of Providence, that we owe it that the Catholic Church continued during two centuries to exist in this country, ready to break forth into new life, when the pressure of persecution should be removed. Dr. Allen continued to labour with the illustrious men around him in every way that might benefit his country, by writing, teaching, exhorting, and encouraging, and this notwithstanding his frequent sufferings from a torturing malady.

In 1585 he was invited by the Pope to visit Rome once more, which he did without any intention of fixing his residence there; but circumstances obliged him to delay his return, and in the interval his future course was determined by Sixtus V., who, on the 7th August, created him Cardinal Priest of SS. Silvester and Martin in Montibus. In this exalted position the Cardinal became the natural protector of the afflicted English Catholics, devoted himself entirely to their service, and was the means of assisting them in many ways, and in the courts of Catholic princes. Philip II. nominated him to the Archbishopric of Mechlin, but for some reason or other he was never consecrated, or even preconized in the Consistory. He remained in Rome till his holy death, which took place on the 16th October, 1594, and was buried in the Church of the Venerable English College. Cardinal Allen has left numerous writings, testifying at once his learning and ability, his love of his country, and his zeal for souls.

St. Vitalis.

Hist. Lobineau, Saints de Bretagne, ii., p. 231.

St. Lull.

Mart. Rom.

Leg. Mayence Brev. Supp.; W. 1 and 2; Chal.

Hist. Malmesb. Reg., i., § 84.
Mabill., Acta SS. Bened., sæc. iii., part 2, p. 355.

Cardinal Allen.

Hist. Dodd, vol. ii.; Introduction to Douay Diaries, &c., &c.

THE SEVENTEENTH DAY.

At the Abbey of Ramsey, *in Huntingdonshire, the translation of the Martyrs,* ST. ETHELRED *and* ST. ETHELBERT, *brothers and princes of Kent.—At* Ely, *the translation of* ST. ETHELDREDA, *Queen, Virgin, and Abbess.—At* Canterbury, *the deposition of* ST. NOTHELM, *Confessor, and tenth Archbishop of the See.—At* Wrexham, *in Denbighshire, the passion of the Venerable* RICHARD WHITE, *Layman, Martyr.*

SS. Ethelred and Ethelbert, Marts., A.D. 670 c.

The brothers ST. ETHELRED and ST. ETHELBERT were the sons of Ermenred, the eldest son of Eadbald, King of Kent, and grandson of St. Ethelbert. The throne was occupied in succession by their uncle Erconbert and their cousin Egbert, to whose protection their father, dying when they were of tender age, entrusted them. They were much beloved by King Egbert for their blameless lives and many good qualities, but incurred the jealous hatred of Thunor, his chief counsellor.

This wicked man endeavoured to persuade his master, that the security of his throne was threatened, as the princes were advancing in age, and were of the elder branch of the family. The King again and again refused to listen to these evil suggestions, but at length his opposition seemed to become more feeble, and Thunor chose to interpret it as a consent to his projected crime. He accordingly murdered the good brothers, and secretly buried them in the hall of the royal residence at Eastry, and actually beneath the King's seat. At night a bright light was seen to shine over the palace, which the King himself, going out before dawn, was witness of. He sent for Thunor and obliged him to own his crime.

Great was the remorse of Egbert for his share in the guilt. The facts were made known to St. Theodore, the Archbishop, and a conference held, in which it was determined to invite St. Ermenburga, the sister of the Martyrs, to hasten to Kent and claim what *weregild*, or compensation, she should think fit. This was done, and the result was the foundation of the Abbey of Minster-in-Thanet, the land with which it was endowed being the space round which Ermenburga's tame hind trotted in a single course, in presence of the King and his attendants. It is related that Thunor began to remonstrate with Egbert on the quantity of his best land which he was alienating, when the earth opened and swallowed him up, at a place still called Thunorsleap, or Thunorslow. Meanwhile, it was resolved to bury the Martyrs at Christ Church, Canterbury, but it was found impossible to raise the bodies. The same thing happened when St. Augustine's was proposed. At length the Monastery of Wakering, in Essex, was suggested, and then the transport was effected without the least difficulty, and attended with various miracles. In later times the sacred remains of these holy Martyrs were translated to the celebrated Abbey of Ramsey, that they might receive greater honour from the concourse of the faithful.

Wakering is in Essex, nearly on the north bank of the Thames. The accounts of the translation are various. Some writers say it was from *East Anglia* to Ramsey, and performed out of devotion by the owner of the place in which they lay. Some say his name was Wakering, and others call him Count Egelwin. The date, too, is uncertain.

Translation of St. Etheldreda, Virgin, A.D. 695.

ST. ETHELDREDA was succeeded in the government of the Abbey of Ely by her sister St. Sexburga, widow of Erconbert, King of Kent. Her affection and veneration for the holy foundress inspired her with the desire of removing her sacred relics to an honourable place within the church. It was sixteen years after the death of Etheldreda, when the pious design was carried out; and in order to prepare for it, St. Sexburga sent out some of the brethren to seek for a suitable block of stone for a new coffin. They had not gone far, when, by a special providence, as it seemed, they found near the ruins of Grandchester a beautiful coffin of white marble already made, which they carried home, and found admirably fitted for their object. The sacred body, when raised from the ground, was placed under a tent prepared for the purpose, and thither St. Sexburga, with a few attendants, retired to wash and arrange the venerated bones of the Saint. The community, who waited outside, were soon astonished to hear the Abbess cry out with a loud voice, " Praise be to the name of the Lord," and were overcome with holy joy when they were admitted within the tent, and saw the Virgin Saint laid on a bed as if asleep, and without the least sign of corruption, even the linen in which she was wrapped being undecayed. One witness of this prodigy was Cynifrid, the surgeon, who a few days before her death had made a deep incision in the abscess from which she suffered, and could attest that she was buried with a gaping wound in the neck, which was now perfectly healed, and marked only by a slight scar. The sacred body was honourably attired, and translated with holy triumph into the Abbey Church. By the touch of the linen in which it had been wrapped evil spirits were cast out and other cures wrought. The wood of the coffin in which the Saint was first placed was also the means of recovery to many who were suffering from cruel pains in the eyes.

This first translation took place on the 17th October, and on the same day, in the year 1106, under the Abbot Richard, her sacred remains were again translated, together with those of her sisters Sexburga and Withburga, as also of St. Ermenilda.

St. Nothelm, Bp., Conf., A.D. 740.

NOTHELM was a priest of the Church of London, when chosen to succeed Tatwine as Archbishop of Canterbury. He afforded great assistance to St. Bede in the compilation of his ecclesiastical history, by collecting important traditions relating to St Augustine and his companions, and afterwards, when in Rome, by copying from the Archives of the Holy See various apostolic letters and other documents relating to England, with the sanction of Pope St. Gregory III. He also corresponded with St. Boniface in Germany. Nothelm governed his See till the year 740, when he was called to his rest, and succeeded by Cuthbert.

V. Richard White, M., A.D. 1584.

The Venerable RICHARD WHITE was born in Montgomeryshire and educated at Cambridge. On leaving the University he opened a school in Wales, conforming to the religion of the times, though in his heart a Catholic. The missioners from Douay, whom he often met with, convinced him of the unlawfulness of attending the Protestant worship, and his absence from church caused him to be thrown into prison and committed for trial, but with the promise of release if he would once comply with what was required. At the assizes the judge ordered him to be carried by force to the church, which was accordingly done ; but the good man thought it necessary to show his reluctance by making such a noise, that he was removed and placed in the stocks. After some time, he was arraigned with two others for the same cause, and condemned on the evidence of certain perjured wretches. Of his companions, one was reprieved and the other left in prison, but Richard White was executed according to the sentence for high treason, and butchered in the most frightful manner. He called on the sacred Name of Jesus while the hangman was actually engaged in his barbarous work.

SS. Ethelred and Ethelbert.

Cals. 26, 40, 46, 58.

Marts. L, M, Q.

Leg. Tinm., fol. 257*b*; Capgr., fol. 110*b*; Nov. Leg., fol. 142*b*; Whitf. Add.; W. 1 and 2; Chal.

Hist. MS., ed. by Cockayne (Rolls), vol. iii., p. 425.

Simeon Dunelm. (Twysd. Col., 86).

Thorne (Twysd. Col., 270).

Trans. S. Etheldreda.

Cals. 1, 3, 13*a*, *c*, 14, 24, 37, 56, 58, 62, 65, 67, 95.

Marts. H, L, M, P, Q, R.

Leg. Whitf. Sar.; W. 1 and 2; Chal.

Hist. Beda, iv., chap. 19.

Thomas of Ely (Angl. Sac., tom. i., p. 613).

St. Nothelm.

Cals. 46, 48.

Marts. Q, R.

Leg. Chal.

Hist. Beda (Introduction).

Simeon Dunelm., de Gest.

Mabill., Annals, ii., p. 101.

Ven. Richard White.

Hist. Bridgwater's Concertatio, fol. 177*b*.

Douay Diaries; Challoner's Miss Priests, vol. i.

Archiv. Westmon., iv., p. 65.

THE EIGHTEENTH DAY.

At York, *the commemoration of the servant of God,* JAMES, *Deacon of the Church of York.*

James, Deacon, A.D. 650 c. No Day.

This eminent man, greatly commended for his ecclesiastical spirit and holy life, was the attendant deacon of St. Paulinus, Archbishop of York. When the Saint was obliged to return to Kent, in company with Queen Ethelburga, JAMES was left behind with the Northumbrian neophytes. He remained faithfully at his post throughout the troublous times which followed, and was able to teach and baptise many new converts. So great was the veneration in which his memory was held, that the place of his usual residence was called by his name. He was a steady observer of the disciplinary usages, which he had brought from Kent, and a skilful teacher of the Roman Church chant. James had the consolation of living to witness the restoration of Christianity in his adopted country, and was spared for many years for the service of God and the advantage of the faithful.

Leg. Chal. *Hist.* Beda, ii., 16, 20; iii., 25; iv., 2.

THE NINETEENTH DAY.

In Ireland, *the deposition of* ST. ETHBIN, *Confessor and Hermit.—At* Oxford, *the deposition of* ST. FRIDESWIDE, *Virgin and Abbess.—At the* Tower of London, *and at* Arundel, *the Venerable* PHILIP HOWARD, *Earl of Arundel, who died under the sufferings of a long imprisonment, borne for his faithful confession of the Catholic Faith.*

St. Ethbin, Conf., Her., A.D. 600 c.

ST. ETHBIN was born in Great Britain, and went over to Continental Brittany to place himself under the guidance of his fellow-countryman St. Samson, Bishop of Dôle. There he made great progress in virtue; but having one day heard in the Mass the words of the Gospel, "Everyone of you that doth not renounce all he possesseth cannot be My disciple," he felt himself, like the great St. Antony, called upon to make a complete renunciation of the world. Accordingly, with the prelate's approval, he retired to the Abbey of Tauroc, and lived under the conduct of Guinolé, or Winwaloc the younger. About the year 560, this monastery was devastated by the Franks, and Ethbin took refuge in Ireland, and there built a small cell in a spot known as Necton Wood, where he lived in great sanctity, until, at the age of eighty-three, he was invited to his heavenly reward.

St. Frideswide, Virgin, Abbess, A.D. 735.

ST. FRIDESWIDE was the daughter of Didanus and his wife Safrida. This Didanus is called an under-king, and had some jurisdiction in Oxford where he often resided. The young maiden was given in charge to Algiva, a holy woman, who is supposed to have been an abbess in Winchester, and by her was most piously educated. When age permitted, Frideswide made profession of the religious life; but a certain prince, who is called King Algar, was sacrilegiously bent on making her his wife, and threatened to burn down Oxford if her parents did not deliver her up to him. But his impiety was directly punished by heaven with the loss of his sight, a circumstance which inspired the English kings with such terror, that for several ages they never ventured to enter that city. To escape this persecution, the young virgin fled to a place on the banks of the Isis, which some take to be Benson and others Abingdon. There she remained concealed in a cave for three years, after which she ventured to approach nearer to Oxford, and took up her abode at Binsey, where, at her prayer, a fountain miraculously sprung up; and in later times a chapel was built in her honour, and was much frequented by pilgrims. Didanus, the Saint's father, is said to have built the monastery in Oxford, and made his daughter Abbess; but she for the most part resided in a solitary spot called Thornbury. She was called to her heavenly crown about the year 735; but her convent continued to flourish for several ages, until it was destroyed by fire in the eleventh century. When rebuilt it was given to the Canons Regular of St. Augustine. The relics of the Saint were solemnly translated on the 11th February, A.D. 1180, by Richard, Archbishop of Canterbury, the immediate successor of St. Thomas, King Henry II. himself being present. This priory was one of those which Pope Clement VII. allowed Cardinal Wolsey to suppress for the foundation of his College, and a few years later, during the schism, Henry VIII. made it a Bishop's See, a change which was validated by the legate Cardinal Pole, in the time of Queen Mary. The relics of St. Frideswide were preserved in a beautiful shrine, in the chapel dedicated to her, but, on the change of religion, were horribly profaned, being mingled with other bones and dispersed, that it might be impossible for the faithful to recognise them and pay them due honour.

V. Philip Howard, M., A.D. 1595. The Venerable PHILIP HOWARD was the son of Thomas Howard, fourth Duke of Norfolk, by his first marriage with Mary Fitzalan, daughter and co-heiress of the Earl of Arundel. He was born in the reign of Queen Mary, and at his baptism King Philip himself was his godfather; but, nevertheless, he was brought up as a Protestant. By his father's arrangement, Philip was married, at a very tender age, to Anne Dacre, daughter and co-heiress of Lord Dacre of the North, who, with her sisters, was a ward of the Duke's. The attainder of Duke Thomas prevented his son's accession to the dignities of the house of Norfolk, but he was still young when he became Earl of Arundel, in virtue of his mother's right. For a length of time the Earl enjoyed the special favour of Elizabeth, to whom he was nearly related in blood, and followed the follies and vices of her corrupt Court, to the great injury of his character as well as of his estate, cruelly neglecting his wife, and squandering his fortune. The question of religion was brought home to him by a disputation, at which he was present, between Fr. Campion and other priests and certain Protestant ministers. He soon saw how the truth lay; but not feeling disposed to change his life, he endeavoured to banish the subject from his mind.

At length the grace of God reached his heart, and his resolution was taken, in which his brother William joined him, with the agreement that they should go to Flanders, and there remain till the times were more secure. Suspicions, however, were roused at Court, and the Earl was arrested and severely examined, though, as nothing could be proved, he was in the end released, and took the opportunity of being reconciled to the Church by Fr. Weston, the Jesuit. His manner of life was now totally changed; his conduct was henceforth blameless; he became affectionately attentive to his wife, who had also become a Catholic. He devoted himself to exercises of piety, and the frequent reception of the Sacraments. This reformation was so obvious, that the suspicions of the Court were confirmed, and his enemies resolved to make it the occasion of his ruin. Foreseeing this, the Earl determined to carry out his original plan of retiring to the Continent; but he had scarcely embarked when the vessel was stopped by order of the Council, and he was taken prisoner. This was in the year 1585, and then began that long confinement and series of hardships which ended only with his life, ten years later. He was frequently examined, and the chief charges against him were his attempt to leave the kingdom without the Queen's licence, and his reconciliation with the Church of Rome. The result was that he was fined ten thousand pounds, and sentenced to prison during the Queen's pleasure.

For some time he had considerable liberty within the Tower, and he and other Catholics contrived to have Mass celebrated; and as it was about the time of the Spanish Armada, the Earl persuaded some of the Catholic prisoners to join in prayer for twenty-four hours, to avert the dangers threatening their fellow-Catholics. This was treacherously reported, and interpreted as a prayer for the success of the invasion, especially as he had often spoken with affection of his godfather King Philip. His trial for high treason followed, and, as a matter of course, his condemnation to death. The order, however, for his execution was never given, and he was left to linger in prison, treated with great severity, and never allowed to see his wife, towards whom Elizabeth had a violent dislike. Nothing could be more edifying than his conduct during this interval. His prayer was almost continual, his fasts frequent, his meekness and charity most edifying, and his forgiveness of all was without reserve.

He studied and wrote, translated the Epistle of our Lord to the devout soul by Lanspergius, and wrote several treatises himself, which, however, he was not able to complete. At length the time came when, worn out by the sufferings of his prison, he was to yield up his soul to God, which he did with singular tranquillity and devotion, on the 19th October, 1595. By some it was suspected that his death, which could in no case have been distant, was accelerated by poison. In the year 1624, his pious widow obtained permission from the King to remove his venerated remains to Arundel.

St. Ethbin.

Mart. Rom.

Leg. Tinm., fol. 260*a*; Capgr., fol. 90*b*; Nov. Leg., fol. 122*a*; Whitf. Add.; W. 1 and 2; Chal.

Hist. Lobineau, Saints de Bretagne, i., p. 237; Butler's Lives of the Saints.

St. Frideswide.

Cals. 1, 3, 5, 7, 11, 13*a*, *b*, *c*, 15, 41, 59.

Marts. Rom., K (on 20th), L, M, P, Q.

Leg. Tinm., fol. 258*b*; Capgr., fol. 120*a*; Nov. Leg., fol. 152*b*; Whitf. Sar.; W. 1 and 2; Chal.

Hist. Boll., vol. xxxv., p. 355; Leland, Collect., i., p. 342.

Ven. Philip Howard.

Hist. Ancient Life, edited by Henry Granville, Duke of Norfolk.

Challoner's Miss. Priests, vol. i.

THE TWENTIETH DAY.

At Hexham, *the deposition of* ST. ACCA, *Confessor, Bishop of Hexham.*

St. Acca, Bp., Conf., A.D. 740. No Day.

ACCA was brought up in the School of St. Bosa, Bishop of York, and his whole life gave evidence of the virtuous and learned training he received there. He afterwards attached himself to St. Wilfrid, and became his constant attendant. He was with him in Friesland and in Rome, and it was to him that the Saint confided the vision which he had, when sick unto death at Meaux, predicting his restoration to his See, and his passage to eternity after four years. Acca profited by these advantages, and became most learned in all the ecclesiastical sciences, while at the same time he grew in sanctity of life. On the death of St. Wilfrid, he succeeded him as Bishop of Hexham, and greatly added to the splendour of that church by costly offerings of gold and precious stones, and by the erection of chapels in honour of the Saints whose relics reposed there. He was held in the highest veneration by St. Bede, who dedicated several of his works to him. For some reason not disclosed in history, he was banished from his diocese; nor does it appear certain that he ever recovered possession of it. On his death, however, after fourteen years of episcopate, he was most honourably buried in his own church, and a noble tomb was erected over his remains. Three centuries later, in consequence of a revelation made to a certain holy priest, these sacred relics were disinterred, and found to be incorrupt and beautiful, and were translated with the honour due to a Saint.

Leg. Whitf. Add.; W. 1 and 2; Chal.

Hist. Beda, v., 20.
Eddi Steph. Vita S. Wil., c. 22.
Richard of Hexham, i., c. 14 and 15 (in Surtees, vol. xliv.).
Anglia Sacra, i., p. 696.

THE TWENTY-FIRST DAY.

At Cologne, *the passion of* SS. URSULA *and her* COMPANIONS, *Virgins and Martyrs.*

SS. Ursula and Comps., Virgins, MM., A.D. 450 c.

These most illustrious Martyrs have been for many ages the objects of extraordinary veneration throughout Western Christendom, and, nevertheless, very few particulars of their true history can be ascertained. It is agreed that they came from Great Britain, perhaps escaping from the invasion of the pagan English; that, under the conduct of Ursula, they arrived at Cologne, where they received the crown of martyrdom, at the hands of the Huns, in defence of their chastity, and for their fidelity to their Christian profession. In other respects the various legends differ considerably from one another, and it is impossible to say that any version can be taken as authentic. The narrative now read in the Divine Office in the dioceses of England, with the sanction of the Holy See, tells us "that when Attila and his Huns were retreating after their defeat in Gaul, before crossing the Rhine they captured Cologne, then a flourishing Christian city, and that the first victims of their fury were Ursula and her British followers. They offered a determined resistance to the attempts of the barbarians, and were all put to a cruel death, some by the sword, others being shot with arrows or crushed with beams of wood, Ursula all the while encouraging them and leading them to victory. When the Huns had retired, the people of Cologne collected their sacred remains, and buried them with honour in the place where they fell. About two centuries later a church was erected over them, to which, in course of time, a monastery was attached. This church, frequently restored in the course of successive ages, remains to the present time; and there may be seen in the cavities of the walls, and especially in the choir, as well as beneath the pavement and in an adjoining oratory, multitudes of these sacred relics, which in former times of greater piety were the object of frequent pilgrimages."

The festival of this day, in ancient calendars, is often noted as the feast of the Eleven Thousand Virgins, and the number of 11,000 seems to be inseparably connected with the tradition. To account for so great a multitude, it has been suggested by the Bollandists and others, as not improbable, that the number includes not only St. Ursula and her community, but the other Christians, who suffered at the same time. CORDULA is commemorated apart from the rest on the following day in the Roman Martyrology. She is said to have concealed herself, while her sisters were undergoing their martyrdom, but to have repented the next day, and given herself up to the executioners, and so to have shared in their glorious crown.

We find a certain number of the holy Virgins mentioned by name in various calendars and martyrologies; but it may be supposed that these names were given to them, for the sake of distinction, when their relics were separated from the rest, and translated, for separate veneration, in the same manner as is done to the present day, in the case of nameless Martyrs discovered in the Roman Catacombs. The name of St. Odilia, however, one of the number, is said to have been declared by special revelation to a holy man. The festivals of some of these are marked as follows:—

At *Cologne*, ST. ANTONINA, 15th January.

At *St. Amand*, translation of three holy VV., MM., 17th May.

At *Renen*, *Utrecht*, ST. CUNERA, 12th June.
At *Ruremond*, ST. ODILIA, 18th July.
At *Cologne*, ST. AGNES, 28th August.
At *Cologne*, ST. BENEDICTA, 5th October.
At *Cologne*, ST. AURELIA, 15th October.
At *Cologne*, ST. CONSTANTIA, 19th November.
At *Cologne*, ST. LUCY, 23rd November.
At *Cologne*, ST. FLORENTINA, 6th December.
At *Cologne*, SS. GRATA and GREGORIA, 24th December.

Cals. 1, 2, 3, 4, 5, 7, 11, 18, 37, 39, 92, 95.
Marts. Rom., F, H, I, K, P, Q.
Leg. English Suppl. Brev. Tinm., fol. 261*a*; Nov. Leg., fol, 361*a*; W. 1 and 2; Chal.

THE TWENTY-SECOND DAY.

At Rouen, *in Normandy, the deposition of* ST. MELLON, *or* MELANIUS, *Confessor, and first Bishop of that city.*

St. Mellon, Bp., Conf., A.D. 311. The Acts of ST. MELLON relate that he was born in Great Britain, probably at Cardiff, of noble parents, and that he was sent, while yet young, in company with others, to bear the tribute of the island to the Roman Emperor. While at Rome he fell in with the Pope St. Stephen, who converted him from paganism, baptised him, and in the course of time conferred on him the order of the priesthood.

Mellon had a vision, witnessed also by the Pope, commanding him to go and preach the Gospel in Neustria, or Normandy. He set out in obedience to the heavenly summons, and received in an extraordinary degree the gift of miracles, for the accomplishment of his work. Through his unwearied zeal and courage, and the many undeniable wonders wrought by him, the Faith of Christ made rapid progress in Rouen, and the Saint was happily constrained to erect a number of churches for their service. Mellon governed his church for many years, and when he felt his end approaching, retired to a solitary spot, where before long an Angel was sent to convey to him the happy message of his speedy deliverance. The sacred remains of the Saint were buried at Rouen, where the Church of St. Gervais was afterwards built, but were translated to Pontoise during the incursions of the Northmen. In the time of the great Revolution they were lost, with so many other precious treasures of devotion, which then irrecoverably perished.

Mart. Rom.

Leg. Tinm., fol. 262*a*; Capgr., fol. 190*b*; Nov. Leg., fol. 229*a*.
W. 1 and 2; Chal.

THE TWENTY-THIRD DAY.

At Rumsey, *in Hampshire, the commemoration of* ST. ELFLEDA, *Virgin and Abbess.—At* York, *the passion of the Venerable* THOMAS THWING, *Priest, who suffered a blessed martyrdom in the reign of Charles II.*

St. Elfleda, V., Abbess, A.D. 930 c.

ST. ELFLEDA was the daughter of the Earl Ethelwold, who founded the Abbey of Rumsey in the reign of Edward the Elder. The King interested himself in the pious undertaking, and induced St. Merwenna to charge herself with the government of the house and the formation of a community of holy women. Elfleda became one of her first disciples, and so greatly profited by the training of her holy mistress, that she was considered worthy to be chosen Abbess in due time, and acquired the reputation of eminent sanctity. She was buried in the Abbey Church, near her beloved mistress.

The festival of St. Elfleda is placed on this day, on the supposition that she is the same Saint as *Æthelfleda, V.*, in the Calendar of Newminster, and as the one thus entered in the Martyrologies L, M, and Q, "Mon^{o} Rinesie—Ste. Ælflede, V., Abb.".

V. Thomas Thwing, M., A.D. 1680.

The Venerable THOMAS THWING belonged to an ancient family of Yorkshire, and was born at Heworth, near the city of York. He studied and received Orders at Douay College, and was sent on the Mission in 1665. He laboured, apparently in his native country, for fifteen years; but, on the breaking out of Oates' plot, was apprehended on the information of two worthless men, who had been discharged from the service of his uncle, for their frauds and bad conduct. They accused the good priest of having conspired with his uncle, Sir Thomas Gascoigne, and other gentlemen, to kill the King, and extirpate the Protestant religion. Their evidence was so incredible that the laymen were acquitted, but Thwing was tried and condemned for high treason. He was reprieved for a time, but afterwards executed, on an order from the Council. In a speech which he made at the gallows, he cleared himself of all treason, though he admitted that he could not take the oath of allegiance, as it was then worded. He also owned his priesthood, and declared his charity towards all. His last words were: "Sweet Jesus, receive my soul".

St. Elfleda.
Cal. 15.
Marts. L, M, Q.
Leg. Tinm., fol. 263*a*; Capgr., fol. 93*b*; Nov. Leg., fol. 126*a*; Whitf. Add.; W. 1 and 2; Chal.
Hist. Malmesb. Pont., ii., § 78.
Dugdale's Monast., ii., p. 506.

V. Thomas Thwing.
Hist. Challoner's Miss. Priests, vol. ii.
Printed Trial and Speech.
Archiv. Westmon., xxxiv., p. 661.

THE TWENTY-FOURTH DAY.

In the island of Jersey, *the deposition of* ST. MAGLOIRE, *Bishop and Confessor.*

St. Magloire, Bp., Conf., A.D. 586.

ST. MAGLOIRE was a native of Great Britain, and a cousin of St. Samson, whose fellow-student he also was in the Monastery of St. Iltut. After his education, Magloire returned to his family, and remained with them, till Samson chanced to pay them a visit, and spoke so movingly of the things of God, that Magloire resolved to leave the world, and attach himself to his saintly cousin. From that time they became inseparable companions. They shared in the same labours and austerities, in the same pious exercises and spiritual joys; and when Samson left his own country for Brittany, Magloire was still his associate in the Monastery of Dôle, and his fellow-worker in the government of the diocese. On the death of St. Samson, Magloire was chosen to succeed him; and although then advanced in age, discharged his duties with great vigour for several years, until God made known to him that he might lawfully satisfy his desire to abandon his charge, and live in retirement.

He had the consolation of seeing St. Budoc appointed to succeed him, and then withdrew, first to a small dwelling in the neighbourhood, but eventually to the Isle of Jersey, where a rich nobleman, whom he had healed of a fearful leprosy, gave him a large possession to found an abbey. This was accordingly done, and a fervent community soon gathered round the Saint. His presence was a blessing to the island, and the people received continual benefits from his miracles and deeds of charity. During the great pestilence of 585, the number of perishing poor he assisted was a subject of admiration to all, God coming to his aid by a miracle when natural resources failed. In his latter days, the Saint appeared already an inhabitant of heaven rather than of earth, and scarce ever left the church or ceased from prayer. An Angel came to foretell the day of his death; and it was on the 24th October that, surrounded by his brethren, he was called to his reward. The body of St. Magloire was buried in Jersey, but removed in the ninth century to Dinan, and from that to Paris in the times of Hugues Capet. Their resting-place at the time of the Revolution was the church which bore his name. They are now placed, intermingled with other relics, in the Church of St. James, du Haut Pas. The festival of St. Magloire is observed in all the dioceses of Brittany.

Cal. Molanus (add. to Usuard).
Marts. Rom., E, G, L, Q, R.
Leg. Tinm., fol. 262*b*; Capgr., fol. 182*b*; Nov. Leg., fol. 221*b*; Whitf. Add.; W. 1 and 2; Chal.

Hist. Lobineau, Saints de Bretagne, i., p. 338 (with various authorities).

THE TWENTY-FIFTH DAY.

The translation of ST. JOHN OF BEVERLEY, *Bishop and Confessor, and the day on which his festival is now observed in England. His deposition is on the 7th of May.*

Cals. 1, 2, 17. *Marts.* Q, R.

THE TWENTY-SIXTH DAY.

The festival of ST. EADFRID, *Confessor.—At* Hexham, *the deposition of* ST. EATA, *Bishop of that See and Confessor.—At* Canterbury, *the deposition of the holy Archbishop Cuthbert.*

St. Eadfrid, Conf., A.D. 675 c. The name of this Saint has been found in one calendar only (Cotton MSS., Nero A. II.), which appears to be of South English origin, and to be written in the tenth or early in the eleventh century. The Saint is supposed to be EADFRID the Northumbrian priest, who visited Mercia, effected the conversion of Merewald, and preached the Gospel to his subjects. The Priory of Leominster was founded for him, and he was nominated its first Superior. In the legend he is called the *Blessed* Eadfrid, and it is added, that " by his teaching the grace of the true light first shone " on that people.

St. Eata, Bp., Conf., A.D. 685. EATA was one of the twelve English youths whom St. Aidan, on his first coming into Northumbria, chose to be his especial disciples, to be carefully trained in religious and monastic discipline. In the course of time he became Superior of the Monastery of Old Melrose, a dependency of that of Lindisfarne, and in this office had the charge of the early education of the great St. Cuthbert. When St. Colman, after the conference of Whitby, thought fit to retire from his diocese, he obtained the appointment of Eata to be Abbot of Lindisfarne, and thither he betook himself, taking with him his beloved disciple St. Cuthbert to the same place. The division of the vast diocese took place, when St. Wilfrid was expelled from York by King Egfrid, and Eata was consecrated by St. Theodore the Metropolitan, as Bishop of the northern portion, with his See at Hexham or Lindisfarne. On a further subdivision, Trumbert was appointed to Hexham, and Eata definitely fixed to Lindisfarne ; and so things remained, until at the Synod of Twyford St. Cuthbert was compelled to receive the episcopate, and then, as he manifested a preference for Lindisfarne, St. Eata willingly left it to him, and himself became Bishop of Hexham, from which office Trumbert was already deposed.

Here the Saint remained for the rest of his days, in the persevering exercise of his sacred functions. We are told that he was "a most reverend man, and of all men the most meek and simple". He was buried in his Cathedral Church, and a stone chapel erected over his body, which at a later period was taken up and honourably enshrined.

Cuthbert, Bp., Conf., A.D. 758.

Cuthbert was the fifth Bishop of Hereford, and in the administration of that diocese showed great piety and zeal. Some verses, which he inscribed on the tombs of his predecessors, are still preserved. On his promotion to the Church of Canterbury, he availed himself of his extended authority, to labour still more effectually for the glory of God. He lived in intimate correspondence with his fellow-countryman St. Boniface, the Apostle of Germany. It was by his persuasion and with the co-operation of King Ethelbald that he assembled the Council of Cloveshoe, in which many admirable canons were agreed upon for the government of the Church, all of which were greatly commended by the holy Martyr, who desired that the closest relations should be maintained between the Churches of England and Germany. After governing his Church during seventeen years, the holy man was seized with his last sickness in A.D. 758, and was called to his reward on the 26th October. To prevent disputes between the monks of the Cathedral and those of St. Augustine's, he ordered that no solemn obsequies should be observed on his death, and he was privately buried in the Church of St. John the Baptist, which he had built by the Cathedral.

St. Eadfrid.

Cal. 62.

Hist. Goscelin's Life of St. Milburga, (Leland., Collect., i., p. 169); Janner (Leominster).

St. Eata.

Leg. Tinm., fol. 315*b*; Capgr., fol. 66*b*; Nov. Leg., fol. 99*a*; W. 1 and 2; Chal.

Hist. Beda, iii., c. 26; iv., c. 12, 27, 28; v., c. 2.

Cuthbert.

Leg. Chal. (24 Sept.).

Hist. Flor., A.D. 758; Malmesb. Pont., i., § 84; iv., § 163. Dates corrected according to Haddon and Stubbs.

THE TWENTY-SEVENTH DAY.

At St. Burians, *in Cornwall, the holy memory of* ST. BURIAN, *Virgin, the day of whose deposition is not known.*

St. Burian, V., A.D. 630 c. No Day. ST. BURIAN was an Irish Virgin, who fixed her abode in Cornwall, and led a life of holy solitude. She built an oratory, and was buried there, after her blessed course was run. King Athelstan, on his return from the reduction of the Scilly Isles, erected a Collegiate Church on the spot, to which certain privileges were granted.

Leg. W. 1 and 2; Chal.

Hist. Leland, Itin., iii., p. 18.
Dugd. Monast., vi., p. 1448.
Tanner, p. 67.

THE TWENTY-EIGHTH DAY.

At Winchester, *the pious death of King* ALFRED THE GREAT.—*At* Canterbury, *the deposition of* ST. EADSIN, *Archbishop and Confessor.*

Alfred the Great, King, A.D. 901. The memory of the great King ALFRED has ever been held in especial veneration by the English people, on account of his virtues, his zeal for religion and good learning, and the innumerable benefits he rendered to the nation, both in peace and in war.

St. Eadsin, Bp., Conf., A.D. 1050.

EADSIN, who is also called EDSIUS and EDSIGE, was chaplain to the Danish King Harold, and was consecrated Bishop of Winchester. On the death of Ethelnoth, he was promoted to the Metropolitan See of Canterbury, where he was held in great veneration for his piety and his services in the cause of religion.

When the Danish line closed with the death of Hardicanute, Eadsin laboured much and successfully for the restoration of the English succession, and had the consolation of crowning with his own hands St. Edward the Confessor in Winchester Cathedral. The holy man, in consequence of failing health, resigned his archbishopric some years before his death, and gave up his soul to God, with the reputation of great sanctity, in the year of Christ 1050, on the 28th October.

King Alfred.
Leg. W. 1 and 2 (called Blessed and Saint).

St. Eadsin.
Leg. W. 1 and 2; Chal.
Hist. Malmesb. Pont., i., § 21.
Flor., A.D. 1038.
Henry of Hunt., A.D. 1050.
Gervase, Act. Pont. (Twysden, p. 1651).

THE TWENTY-NINTH DAY.

At Canterbury, *the deposition of* ST. ETHELNOTH, *Confessor and Archbishop.*

St. Ethelnoth, Bp., Conf., A.D. 1038.

ETHELNOTH, or EGILNOTH, was Dean (such then being the title) of the Cathedral Church of Canterbury; and though there were then many excellent and learned men in the English Church, he was so eminent among his contemporaries as to have won, by common consent, the appellation of the Good. The Danish dynasty being now established on the throne, and King Canute converted to the Faith, the Church enjoyed greater tranquillity than for many years past. Ethelnoth, who was promoted to the Metropolitan diocese on the death of Living, also called Ethelstan, was greatly in favour with the new sovereign, and used his influence in the service of religion.

Through his suggestion, various pious foundations were promoted, and the King's liberality felt, not only in England, but abroad, as notably by the great sanctuary of the Cathedral of Chartres.

Ethelnoth went to Rome for the pallium, which was conferred on him with great honour by Pope Benedict VIII., who also confirmed the ancient privileges of his See. Among the many good works of this great prelate may be mentioned the solemn translation of the relics of St. Elphege, his martyred predecessor, from St. Paul's in London, where they had hitherto reposed, to the Cathedral of Canterbury, A.D. 1023. Ethelnoth governed his church for about eighteen years, and, full of merits, was called to his reward on the 29th October, 1038.

Leg. W. 1 and 2; Chal.
Hist. Malmesb. Pont., i., § 82.
Malmesb. Reg., ii., § 184.
Flor., A.D. 1038.
Sim. Dunelm., A.D. 1020 and 1038 (Twysd., pp. 177, 180).
Gervase, Act. Pont. (Twysd., p. 1650).

THE THIRTIETH DAY.

At Winchester, *the passion of the Venerable* JOHN SLADE, *Schoolmaster, Martyr under Elizabeth.*

V. John Slade, M., A.D. 1583. This zealous Martyr was a native of Dorsetshire, who, after his rudimental education in England, went to the College at Douay, and studied canon and civil law as a convictor, or student living at his own charge. Returning to England, SLADE found little or no opportunity of exercising his talent in the law, and took up the profession of schoolmaster. His zeal in defending the ancient religion led to his arrest; and his condemnation, as well as that of John Body, who was tried at the same time, is said to be mainly due to Cooper, the newly promoted Protestant Bishop of Winchester. The sole accusation brought against Slade was that of denying the Queen's spiritual supremacy and maintaining that of the Pope. For this he was sentenced to the penalties of high treason, and suffered at Winchester.

Hist. Bridgwater's Concertatio, fol. 103*b*.
Challoner's Miss. Priests, vol. i.; Stowe.
Archiv. Westmon., iii., p. 341; Champney, p. 777.

THE THIRTY-FIRST DAY.

At the Abbey of Fosse, *in the diocese of Liège, the passion of* ST. FOILAN, *Bishop and Martyr.—In the kingdom of* Northumbria, *the deposition of* ST. BEGA, *Virgin.*

St. Foilan, Bp., Mart., A.D. 656 c. ST. FOILAN was a native of Ireland, and came with his brothers, St. Fursey and St. Ultan, into England, where they founded the religious house of Burghcastle, in Suffolk. When St. Fursey retired to the Continent, he left St. Foilan and others to govern in his stead. In the course of time he also left England, and established the Monastery of Fosse, on a site given to him by St. Gertrude of Nivielle. He was consecrated Bishop by Pope Martin I., with a commission to preach to the infidels. In the zealous exercise of this work he received the crown of martyrdom at their hands.

St. Bega, V., A.D. 7th Cent. ST. BEGH, or BEE (in Latin BEGA), was of Irish parentage, and fled to England to escape a marriage which her parents had planned for her, having the holy purpose of consecrating her virginity to God. On her first landing, she is said to have found refuge on the promontory still known as St. Bee's Head, in Cumberland, where in after-years there was a cell of monks, depending on the Abbey of St. Mary's, in York. Bega received the religious habit from the Bishop St. Aidan, and is reported to have been the first so professed in Britain. The subsequent history of her life is unknown, unless she be the same with St. Hieu, or the Begu, mentioned by St. Bede, as some have supposed.

The Bollandists, after Leland in his *Collectanea*, consider that Bega, Hieu, and Begu are one and the same person, principally on the ground that the *Life* of Bega says she was the first to receive the veil in Britain, and Bede says of Hieu that she was the first in the Kingdom of the Northumbrians, and both from St. Aidan. Bede, however, may have meant that Hieu was the first

Northumbrian to be so clothed, Bega being a native of Ireland. The same Bollandists hold that Bega established four houses in succession—the first in Couplandia, *i.e.*, St. Bees, in Cumberland; the second at Hartlepool; the third at Tadcaster; and the fourth at Hackness. The second and third are attributed by Bede to Hieu; but he expressly states that the convent at Hackness was founded by St. Hilda the year before her death. Begu, the aged religious at Hackness, who had a vision of St. Hilda's happy passage to heaven, may have been St. Bega, but it is scarcely likely that it could be Hieu without Bede's giving some indication that it was the same person whom he had before called by another name. The story of St. Bega in Norway is pronounced by the Bollandists to be utterly without foundation.—*Vid. supra*, Bega, Hieu (30th May).

St. Foilan.

Leg. Tinm., fol. 264*a*; Capgr., fol. 116*b*; Nov. Leg., fol. 149*a*; Whitf. Add.; W. 1 and 2; Chal.

Hist. Beda, iii., c. 19.

Gallia Christiana; Mabill.

St. Bega.

Cal. 7.

Leg. Aberdeen Brev. (depos. 31 Oct.); W. 1 and 2; Chal.

Hist. Boll., vol. xli., p. 649.

NOVEMBER.

THE FIRST DAY.

The solemnity of ALL SAINTS, *in whose blessed company are found those many holy Martyrs, Confessors, Virgins, and Widows, who in this land, or belonging to our race, have, by their faithful service and good confession, merited to receive the heavenly crown at the hands of the Just Judge.*

THE SECOND DAY.

At Andover, *the passion of the Venerable* JOHN BODY, *Layman, crowned with martyrdom for his zeal in promoting the Catholic religion.*

V. John Body, Mart., A.D. 1583.

The Venerable JOHN BODY was born at Wells, in Somersetshire, his father being a wealthy merchant, and some time mayor of that city. The Martyr took the degree of Master of Arts at New College, Oxford ; but, by reason of his religious difficulties, quitted his worldly prospects, and went to Douay College, where he lived as a convictor or independent student. Returning to his own country, the zeal which he manifested for the Catholic Faith led to his apprehension, and he was tried at Winchester at the same time with John Slade. His condemnation followed in the usual manner, and Andover was assigned as the place of his execution. As he was dragged on the hurdle to the gallows, an honest old man, seeing his head continually striking on the rough stones, offered him his cap as a protection. Body refused, with thanks, to accept it, as he said he was just "going to offer his head, life, and all for his Saviour's sake". He protested publicly that he suffered only for denying the Queen's spiritual supremacy, and that he was guilty of no treason, unless to hear Mass and say the Hail Mary were such. It is said that the Martyr's mother, hearing of her son's happy death, made a great feast on the occasion, to which she invited her neighbours, rejoicing at his death as his marriage, by which his soul was happily and eternally espoused to the Lamb.

Hist. Challoner's Miss. Priests, vol. i.
Stowe.
Concertatio, fol. 103*b*.
Archiv. Westmon., iii., p. 341; iv., pp. 65, 118.
Archiv. Westmon., Champney, p. 777.

THE THIRD DAY.

At Holywell, *in Flintshire, the festival of* ST. WINEFRID, *Virgin and Martyr, whose deposition is on the 22nd of June.—At* Canterbury, *the festival of* ST. VULGANIUS, *Hermit and Confessor.—In* Wales, *the festival of* ST. CLYTAN, *King and Martyr.*

St. Winefrid, V., M., A.D. 600 c. We have no ancient Acts of this most illustrious Martyr, the generally received account being that written by Robert Prior of Shrewsbury at the time of the translation of her sacred relics from Gutherin to his own abbey in the year 1138. This author relates what he could gather concerning the Saint's life, partly from manuscript sources, but mainly, as it would seem, from oral tradition. He tells us that the father of Winefrid was named Therith, one of the chief nobility of North Wales; but from her infancy she showed an inclination for the religious state, which her parents carefully fostered, placing her under the care of her uncle, St. Beuno, who had built a church at or near the place now called Holywell. After his death, Winefrid entered the Monastery of Gutherin, and lived under the guidance of St. Elerius and the Abbess Theonia, where she abode in eminent sanctity, and where her sacred remains were deposited, and preserved till their translation to Shrewsbury in the twelfth century. St. Winefrid has ever been venerated, not only as a religious Virgin, but as a Martyr; and it is agreed that she suffered in defence of her chastity by the sword of Prince Caradoc, who, in his rage that she should escape his criminal pursuit, struck off her head at a single blow.

Prior Robert relates, from tradition, that this took place when the Saint was living at Holywell, that the wonderful fountain which bears her name sprang up on the spot where her head fell, that she was restored to life in answer to the prayers of St. Beuno, and afterwards went to Gutherin, and there closed her days in peace. Others, however, consider this version of the story not to be sufficiently authenticated; and while granting that miracles no less marvellous have occurred to God's servants, think it more probable that her martyrdom took place at Gutherin, and closed her holy life, and that the holy well was dedicated to her memory on account of her former residence in the neighbourhood, or for some other special reason.

The translation to Shrewsbury took place with great solemnity, and was accompanied with many miracles. Indeed, St. Winefrid has ever been distinguished for the number of miraculous favours she has obtained for her clients. Her well has always been a favourite place for devout pilgrimages, even in the times of the fiercest persecution of the Catholic religion, and so continues to the present day. Many are the cures obtained by bathing in the holy well, and not a few have been recorded and attested in the most indisputable manner.

In the year 1391, Thomas Arundel, Archbishop of Canterbury, ordered the festival of St. Winefrid to be observed on this day throughout the province.

The MS. *Life of St. Winefrid* in the Cottonian Library is thought to be prior to that of Robert, and not to have been seen by him.

ST. ELERIUS, whose name occurs in the *History of St. Winefrid*, was greatly venerated in North Wales. He is supposed to have studied at the place now called St. Asaph, and founded a large monastery in the Vale of Cluid. The day of his festival is not known. He was buried at Gutherin.

THEONIA the Abbess is also mentioned as a Saint in some later martyrologies, but there is no proof that such honours were paid to her.

St. Vulganius, Conf., A.D. 704 c. ST. VULGANIUS is stated in some ancient records to have been a native of Great Britain, but it is more probable that he was in reality an Irishman. He went over to the Continent, and led a solitary life in Artois. The cell in which he lived and died is not far from the Abbey of St. Vedast, in Arras. He preached the Faith to the people, and by some authors is called a Bishop. The Collegiate Church of Lens is dedicated to him, and he is regarded as the Patron of that place. His festival was observed at Canterbury, as may be supposed, on account of some conspicuous relic possessed by that church.

St. Winefrid.
Cals. 1, 3, 4, 91.
Marts. Rom., L, Q.
Leg. Tinm., fol. 268*b*; Capgr., fol. 241*b*; Nov. Leg., fol. 296*b*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. Prior Robert's Life (Eng. trans.). Leland, de Scrip.

St. Elerius.
Leg. W. 1 and 2; Chal. (13 June).
Theonia.
Leg. Chal. (13 June).
St. Vulganius.
Cals. 10, 41, 102.
Leg. W. 1 and 2; Chal. (2 Nov.).
St. Clytan.
Cal. 51.

THE FOURTH DAY.

In the diocese of Rouen, *the passion of* ST. CLARUS, *Priest and Martyr.—At* Winchester, *the holy memory of* ST. BIRSTAN, *Bishop and Confessor.*

St. Clarus, Priest, Mart., A.D. 666 or 894 c. ST. CLARUS was an Englishman of high birth, who, in order to separate himself more completely from the world, left his own country, and settled in Neustria, or Normandy. It appears that he was then ordained priest, and by the sanctity of his life attracted many persons to his cell, to whom he would speak of the truths of salvation with great efficacy and benefit to their souls. Having fled to a forest to avoid the pursuits of a wicked and powerful woman, he was by her order tracked and murdered by two assassins, and so died a Martyr of chastity.

St. Clarus was greatly venerated, not only in the province of Normandy, where his shrine was richly adorned, but also in the neighbourhood of Paris, whither his head has been translated.

The date of St. Clarus is variously placed in the seventh and in the ninth centuries, and there seem to be no means of determining which is the true one. It appears that there was another St. Clarus, a Martyr, in the diocese of Rouen, in the neighbourhood of Vexin. He is supposed to have lived in the third century, and is probably the one mentioned in the *Roman Martyrology* on this day.

St. Birstan, Bp., Conf., A.D. 934 c.

ST. BIRSTAN (also called BRISTAN and BRINSTAN) was consecrated by St. Frithestane, A.D. 932, the year before he died, to succeed him as Bishop of Winchester. He was a man of spotless holiness of life, and most remarkable for his charity towards the faithful departed and the suffering poor on earth. It was his custom daily to celebrate a Mass of *Requiem* for the holy souls, and at night to visit the cemeteries, and recite many psalms on their behalf. On one occasion, as he concluded these devotions with the words *Requiescant in pace*, he had the consolation of hearing the *Amen* in response, uttered by a host of voices, as of the dead speaking from their graves. It was also his practice each day to assemble a number of poor persons, to wash their feet, and to serve them at table, without assistance and without witnesses. When this charitable office was ended, he would retire to his chamber, and pass hours in solitary prayer.

One day he did not reappear at the usual hour; but it caused little surprise, as his prolonged devotions were well known to his household; but on the next morning his attendants forced open the door, and found that the Saint had tranquilly expired, without any previous illness. He was buried in his church, without any signs of unusual reverence on the part of the people, in whom this sudden death seemed to have cancelled the impression they had of his sanctity. Many years after this event, as St. Ethelwold, then Bishop of Winchester, was praying before the relics of the Saints, St. Birstan appeared to him, in company with St. Birinus and St. Swithin, and told him that, as he enjoyed equal glory with them in heaven, it was the will of God that he should receive equal honour on earth. His translation was accordingly celebrated with great triumph, and thus reparation was made for the neglect with which he had been treated for some time.

The anecdotes of the holy souls are attributed by some writers to St. Frithestane. We have followed Malmesbury.

St. Clarus.
Marts. E, G, P, Q, R.
Leg. Tinm., fol. 273*b*; Capgr. (burnt); Nov. Leg., fol. 59*a*; Whitf. Add.; W. 1 and 2; Chal.
Hist. Alford's Annals, A.D. 666.

St. Birstan.
Cals. 11, 15, 47, 95.
Marts. H, L, M, Q.
Leg. Whitf. Sar.; W. 1 and 2; Chal.
Hist. Malmesb. Pont., ii., § 75. Simeon Dunelm. (Twysd. Col., 154).

THE FIFTH DAY.

In the North of England, *the holy memory of* HEREFRID, *called the man of God.*

Herefrid, C., A.D. 747. No Day. No particulars are known of this servant of God, except the year of his deposition, which is recorded by the Continuator of St. Bede in terms which show how greatly he was revered in his day. In the *Liber Vitæ Dunelm.* (Surtees' Col., p. 6), we find mentioned Herefrid the hermit and Herefrid the Abbot, either of whom may be this holy man.

Leg. Chal. (2 June).
Hist. Contin. of Bede.

THE SIXTH DAY.

At Caer-Gubi, *in the Isle of Anglesey, the festival of* ST. KYBI, *Bishop and Confessor.—At* Wormhood, *in the confines of Flanders, the deposition of* ST. WINNOC, *Abbot and Confessor.*

St. Kybi, or Kebius, Bp., Conf., A.D. 450 c. ST. KYBI was the son of Saloman, King of Brittany, and member of a family which produced several Saints in the Church of God. Kybi early in life devoted himself to the ecclesiastical state, and is said to have been consecrated Bishop by St. Hilary of Arles; but he fled from the honours due to him in his own country, and visited Great Britain and Ireland. Finally he settled himself in Anglesey, and became the Apostle of that island, where he ended his days in peace.

St. Winnoc, Ab., Conf., A.D. 717. ST. WINNOC was a native of the Continental Brittany, and nearly related to the King, St. Judicael, and to St. Josse. His earliest years were marked by singular innocence and piety, and a desire to embrace a life of Christian perfection. He gained to the same holy views several companions of high rank; and then, in order to rid himself of worldly impediments, passed over to England, where he was joined by his friends. This journey, and the observance of his festival in some of our ancient calendars, enable us to place him among the Saints connected with Great Britain. These devout youths after a while returned to the Continent, and in the end put themselves under the direction of St. Bertin in his Monastery of Sithia, afterwards St. Omers. This holy man, seeing that the strangers were called to a more retired life than that of a great monastery, allowed them to build a little dwelling for themselves, not far from Sithia, on the spot now called Berg-St.-Winnoc. Here they lived crucified to the world, till obedience called Winnoc to another field of labour. St. Bertin had accepted from a certain rich man the gift of lands at Wormhood, and Winnoc was commissioned to undertake the charge of building a monastery and a hospice at that place. To this work he devoted the remainder of his days with ardent zeal, labouring with his own hands so assiduously, as to seem a miracle to all beholders. In his government he showed himself a faithful imitator of Him Who said: "Learn of Me, for I am meek and humble of heart". He was called to his eternal rest on the 6th November, 717. The miracles of this great servant of God have been innumerable, and the reverence of the faithful people has been great in proportion. At the time of the Norman ravages in the ninth age, the relics of St. Winnoc were translated to St. Omers, and at a later period to Berg.

St. Kybi.

Cals. 91, 51 (on 7th).

Leg. Tinm., fol. 277*b*; Capgr., fol. 163*b*; Nov. Leg., fol. 203*b*; Whitf. Add.; W. 2; Chal.

Hist. Lobineau, Saints de Bretagne, i., p. 23.

St. Winnoc.

Cals. 62, 68.

Marts. Rom., I, L, M, Q.

Leg. W. 1 and 2; Chal.

Hist. Mabill., Acta SS. Bened., sæc. iii.

Lobineau, Saints de Bretagne, ii., p. 189.

THE SEVENTH DAY.

At Cungresbury, *in Somerset, and at the* Abbey of Docunus, *in Glamorganshire, the holy memory of* ST. CUNGAR, *otherwise called* DOCUNUS, *Abbot and Confessor.*—*At* Epternac, *in the diocese of Treves, the deposition of* ST. WILLIBRORD, *Bishop and Confessor, whose festival is now observed in England on the 29th of November.*

St. Cungar, Ab., Conf., A.D. 711 c. ST. CUNGAR, also called DOCUNUS, was a holy, religious man, who obtained a gift of land at Cungresbury, in Somerset, from King Ina, about the year 711. There he founded a house for twelve Regular Canons, which he dedicated in honour of the Holy Trinity. Afterwards, St. Cungar retired to Glamorganshire, and founded an abbey near the sea-coast, known by his name of St. Docunus, and thence passed to his everlasting rest.

St. Willibrord, Bp., Conf., A.D. 739. ST. WILLIBRORD was by birth an Englishman, and a native of the kingdom of Northumbria. He was the son of St. Wilgis, a holy man, who, after serving God with great perfection in the secular state, ended his days as a hermit at Holderness, in Yorkshire. Willibrord was a child of promise, as his future sanctity was revealed to his father before he saw the light of this world.

At the age of seven years he was entrusted to the care of the monks of St. Wilfrid's Abbey at Ripon, where he received the tonsure and made his monastic profession. As he grew to man's estate and attained his twentieth year, the desire of greater perfection induced Willibrord to quit his native land, and retire to Ireland to his fellow-countrymen, St. Egbert and St. Wigbert, who had long before embraced this voluntary exile. Under these great masters the young Saint rapidly advanced in the way of holiness, and, after spending eleven or twelve years in their company, felt himself inspired with the same ardour for the apostolic missions, which had long inflamed their breasts. Egbert had himself desired to undertake to preach the Gospel to the Saxons of the Continent, but God had revealed to him that his work lay elsewhere. Wigbert, who must not be mistaken for the companion of St. Boniface of the same name, had actually visited Friesland, and there laboured for two years ; but his success was small, and in his humility, feeling convinced that the work was reserved for another, he had returned to his beloved friend in Ireland.

Egbert then perceiving that Willibrord was destined to accomplish the glorious work, despatched him, with eleven companions, on the voyage to Friesland. They landed at the mouth of the Rhine, and immediately began to announce the glad tidings of salvation ; but finding great opposition in the obstinate paganism of the people, they had recourse to Pepin of Heristal, Mayor of the Palace of the Frankish Kings, who had recently subdued the Frisons and their Prince Radbod to the authority of France. Pepin received the missioners with joy, and treated them with great honour, and showed himself desirous of supporting them by all means in his power.

Willibrord, however, was desirous, before resuming his labours, of obtaining the licence and benediction of the successor of St. Peter, and with that object betook himself to Rome. He was most graciously received by Pope Sergius, who gladly approved of his project, and presented him with relics of the Apostles and Martyrs, that in due time he might use them for the consecration of churches. The Saint returned to his work with renewed energy, and carried it on with daily increasing success, until some fresh obstacle obliged him to have recourse once more to the protection of Pepin.

It was on this occasion that that powerful man insisted that the Saint should return to Rome, bearing a petition that he might receive episcopal consecration as Bishop of the Frisons. Pope Sergius, who still governed the Church, gladly acceded to the request, and himself consecrated him in the Church of St. Cecilia in the year 696, giving him, moreover, the pallium, with the dignity and privileges of Archbishop, and at the same time changing his name for that of Clement. The See of St. Willibrord was established at Utrecht, where he built the Cathedral of St. Saviour, and restored the ancient Church of St. Thomas, erected by one of the former missioners, and dedicated it to St. Martin.

St. Willibrord is rightly called the Apostle of Friesland; and St. Boniface, in a letter to Pope Stephen (Ep. 97), attributes the honour entirely to him. St. Eligius had made the attempt, and after him St. Wilfrid and St. Wigbert, with but partial and temporary success; but the conversion of the nation was the work of Willibrord and his companions. The Saint did not confine his benefits to his own flock, and among other good works founded the Abbey of Epternac, in the diocese of Treves, which he governed till the time of his death. There it was that, at the age of eighty-one, he gave up his soul to God, and there he was buried at his own request. Both during his life and after death he was distinguished for many miracles, and was honoured as a great Saint. His biographer tells us that his appearance was most noble, his demeanour most gracious, and his manner most winning.

In the year 1031, on the 19th October, being 292 years after his death, the tomb of St. Willibrord was opened by the Abbot Humbert, and his relics translated to a more honourable place in the same church. On this occasion the remains of the Saint were found entire, and the face and body fresh and beautiful as on the day of his death. In England, by appointment of Leo XIII., the festival of St. Willibrord is observed on the 29th November.

When St. Bede wrote his account of the Mission of Willibrord, he tells us that the Saint was still governing his church in an honoured old age. Alcuin wrote two lives of St. Willibrord, one in prose and the other in metre. He omits the first journey of St. Willibrord to Rome, which is expressly related by Bede. He also says that his episcopal consecration took place at St. Peter's, which would seem to be a mistake, as likewise the day of his death, placed by him on the 6th November. Alcuin is also in error as to the conquest of Radbod and the Frisons, which he attributes to Charles Martel instead of the Pepin of Heristal, his father. Of the companions of St. Willibrord, the names of three only are known with certainty—Suidbert, Adelbert, and Wirenfrid. The *Life* of Suidbert, falsely attributed to Marcellinus, mentions also Acca, Wihtbert, Willibald, Winibald, Lebuin, the two Ewalds, and Marcellinus himself; but the history is considered unauthentic, and not reconcilable with known facts.

St. Cungar.

Cal. 91.

Marts. L, M, Q.

Leg. Nov. Leg., fol. 80*a*; Chal. (5 Nov.).

Hist. Dugdale Monast., vi., p. 1465; Tanner, Anglia Sacr., i., p. 553.

St. Willibrord.

Cals. 2, 7, 11, 17, 65, 75.

Marts. Rom., C, F, E, G, K, L, P, Q, R.

Leg. Tinm., fol. 275*b*; Capgr., fol. 252*a*; Nov. Leg., fol. 307*b*; Whitf. Sar.; W. 1 and 2; Chal.

Hist. Beda, v., c. 10, 11; Alcuin, Lives of St. Willibrord; Mabill., Acta SS. Bened., sæc. iii., vol. ii., p. 559.

THE EIGHTH DAY.

At Llandissel, *in Cardiganshire, and other places in* Wales, *the festival of* ST. TYSSILLIO, *or* TYSSEL, *who is called the brother of St. Karantoc, and to whom several churches are dedicated.—At* Bremen, *the deposition of* ST. WILLIHAD, *the first Bishop of that See, and Confessor.*

St. Willihad, Bp., Conf., A.D. 790. WILLIHAD, a priest of Northumbria, from his youth upwards had led a life of singular austerity and devotion, when he felt himself inspired with an ardent desire to follow the steps of St. Willibrord and St. Boniface, and go to preach the Gospel to the heathen on the Continent. The King and the Bishops of his province, though grieved to lose him, were satisfied of the truth of his vocation, and bade him godspeed on his undertaking. His first station was at Dockum, the scene of the martyrdom of St. Boniface, where the people, now well disposed through the intercession of the glorious Martyr, willingly heard his preaching, and embraced the Faith.

Willihad then advanced to Hummachen and other places, where he met with a very different reception. The idolaters turned a deaf ear to the message of salvation, and on various occasions attempted his life. In one instance his preservation was so evidently miraculous, that a number of witnesses were converted. After this the Saint was sent by Charlemagne to Wigmund and Bremen, where in the space of two years the Saxons, by his means, happily submitted to the yoke of Christ. But in the confusion of a rebellion which broke out he was obliged to interrupt the course of his mission, and took the opportunity of visiting Rome and reporting his work to Pope Hadrian. On recrossing the Alps, he went to the Abbey of Epternac, where he spent two years, until, after the restoration of peace, he again went to Bremen, and there ended his days. Though he laboured for thirty-five years in those parts, it was only about two years before his death that he received episcopal consecration, as first Bishop of Bremen. He was devoted to the service of his flock, and continued the same austere and devout practices which had marked his youth. He never tasted strong drink, and his food was bread and fruit only, until Pope Hadrian, in consideration of his failing strength, obliged him to take fish. He celebrated the Holy Sacrifice daily with great compunction, and recited the psalter sometimes more than once in the course of the twenty-four hours.

On the feast of All Saints he dedicated his wooden cathedral in honour of St. Peter; and on the Octave of the same solemnity, at a place called Plecazze, he was called to take his place among the blessed company in heaven. St. Willihad was buried in his church at Bremen, and his relics were translated to a more honourable spot by his immediate successor. The history of his life and miracles was written by St. Anscherius, one of the early Bishops of Bremen.

St. Tyssillio.

Cal. 91.

Hist. Rees, p. 328.

St. Willihad.

Cal. 47 (on 6th).

Marts. Rom., H, L, Q.

Leg. W. 1 and 2; Chal.; Utrecht Brev. Suppl.

Hist. Surius, vol. vi., p. 207.

Mabill., Act. SS. Bened. (sæc. iii., pt. ii., vol. ii., p. 364).

Mabill., Annals, vol. ii., pp. 222, 271, 291.

THE NINTH DAY.

At Oxford, *the blessed martyrdom of the Venerable* GEORGE NAPPIER, *Priest.*

V. George Nappier, P., A.D. 1610.

GEORGE NAPPIER was a native of Oxford, and there began the rudiments of his education, but afterwards was sent to the English College at Rheims or Douay. He had been ordained some years before he was sent on the English Mission, which was A.D. 1603, the first year of King James I. He was singularly zealous in his labours for the good of souls, and persevered in the holy work, till he fell into the hands of the persecutors in 1610. He was imprisoned in Oxford Castle, and a long account, written by a Catholic fellow-prisoner, has been preserved of his most edifying and pious demeanour, both before and after his condemnation. His charity to the needy convicts was extraordinary: he gave them his money and clothes, and did all in his power for their relief. After sentence was pronounced his friends obtained a reprieve, which would probably have been indefinitely prolonged, had he not had the happy lot of reconciling to God and the Church a poor malefactor on the eve of his execution. This hastened the completion of his own sentence, and the day of his death was appointed for the 9th November, though again and again he was offered an acquittal if he would consent to take the insidious oath proposed by the King and Parliament. His last moments corresponded with the sweetness and charity which he had all along exhibited, united with the most striking constancy in the profession of his faith. His last words, often repeated, were: "In manus tuas, Domine, commendo spiritum meum"—"Into Thy hands, O Lord, I commend my spirit".

Hist. Challoner's Miss. Priests, vol. ii.
Worthington's Catalogue.
Raissius.
Douay Diaries.
Archiv. Westmon., vol. ix., p. 295, and various papers; vol. x., pp. 45, 91.

THE TENTH DAY.

At Llaneleth, *in Anglesey, the festival of* ST. ELETH, *called in an ancient Calendar* ELETH FREINEN.—*At* Canterbury, *the* *deposition of* ST. JUSTUS, *Confessor, the fourth Archbishop of that See.*

St. Justus, Bp., Conf., A.D. 627.

ST. JUSTUS was one of those whom St. Gregory sent, at the request of Augustine, to aid him in his Apostolic Mission. Like his companions, he was a monk of St. Andrew's on the Celian, and was the bearer of valuable gifts sent by the Pope. Justus had been but about three years in Kent when St. Augustine consecrated him as the first Bishop of Rochester, a See which King Ethelbert had founded and endowed, the Cathedral being dedicated to the Apostle St. Andrew, whose church in Rome was the home from which the English Mission went forth. When Augustine and Ethelbert were called to their reward, great calamities befell the infant church, and both Justus and Mellitus, the Bishop of London, with the consent of Lawrence, the new Archbishop, thought it best to retire to the Continent. Before long, however, the happy conversion of King Eadbald made way for their return, and Justus resumed the government of his church, which he continued to hold until, on the death of Mellitus, he was chosen Archbishop. He received letters of encouragement and the pallium from Pope Boniface, and had the happiness of sending Paulinus in company with Queen Ethelburga to spread the Faith in Northumbria. St. Justus lived long enough to hear of the first successes which followed the baptism of King Edwin, but his labours were then nearly at an end. It was in the year 627 that he gave up his soul to God, and was buried with his saintly predecessors in the Abbey Church of St. Peter and St. Paul.

St. Eleth.

Cal. 91.

St. Justus.

Cals. 26, 48, 43, 52, 62.
Marts. Rom., H, L, Q, R.

Leg. Tinm., fol. 278*a*; Capgr., fol. 162*a*; Nov. Leg., fol. 202*a*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. Beda, i., c. 30; ii., c. 3 *et seq.*, 18.

THE ELEVENTH DAY.

In the kingdom of Northumbria, *the commemoration of* RICHTRYTH, *Queen and Abbess.*

Richtryth, Widow, Ab., A.D. 786. This holy woman appears to have been the widow of one of the kings of Northumbria, but who he was is not found recorded. She forsook the worldly honours and advantages of her station, and retired to a monastery, of which she became Abbess. In the year 786 she received the longed-for rewards of the better life, presenting "oil in her lamp before the sight of her Lord". The day of her deposition is unknown, nor does it appear that she ever received the public honours of a Saint, though greatly venerated for her holy deeds and example.

Hist. Simeon Dunelm. (Twysden, p. 110).

Lib. Vitæ Dunelm. (Surtees, vol. xiii., p. 3), has two persons of this name among the Queens and Abbesses.

THE TWELFTH DAY.

In Wales, *the deposition of* ST. CADWALADOR, *called the last King of Britain, of the ancient British race.—At* Daventer, *in Holland, the deposition of* ST. LEBUIN, *Confessor.*

St. Cadwalador, King, Conf., A.D. 682. ST. CADWALADOR, called the last King of Britain, of the ancient British race, was the son of the ferocious Cadwallon, who fell in the battle of Heavenfield, in an encounter with St. Oswald. Cadwalador was venerated as a Saint in Wales, and is named in the calendars of that country. Of his Acts we know little or nothing; but it appears that either he died of the plague in Wales, or, flying from the terrible epidemic, died in Brittany.

The story of his abdicating and going to Rome and dying there, appears to arise from a confusion between Cadwalador and Ceadwalla, King of Wessex.

St. Lebuin, Conf., A.D. 785. LEBUIN, or LEAFWINE, was an English priest of learning and singular piety, who went over to Holland at the time when the diocese of Utrecht was under the administration of St. Gregory, the successor of St. Boniface in that charge. He represented to him that he had been constrained, by repeated visions and threats of the divine displeasure, to offer himself expressly to preach the

Gospel in the region which lay on the borders of the river Isele. Gregory was satisfied of the truth of these revelations, and gladly confided to him a Mission, of the happy issue of which he had so good a reason to be hopeful. St. Marchelm was chosen to be his companion, and the two apostolic men proceeded to the scene of their future labours.

God had prepared their way, and they were hospitably received by a noble matron of the name of Averhilda, who showed herself ready to favour their design by all means in her power. The first step was to build an oratory at a place called Huilpa, on the banks of the river, where they began to sow the seed of God's Word. Next they crossed to the other side, and built a church at Daventer, and it was there that the enemy of man raised a formidable opposition to their zealous labours.

The Old Saxons of the neighbourhood were bigoted pagans; and when they saw how the church was frequented and how the Christians increased in numbers, they were filled with rage, violently attacked them, forced the faithful to disperse, and reduced the house of God to ashes. Lebuin retired for a while to St. Gregory; but when the tumult had calmed down, he took the first opportunity of returning to the place, where he knew that his calling lay. He rebuilt his church, and continued to evangelize his people, with abundant fruit, until called to the reward of his labours.

After the death of the Saint, the Saxons again rose and destroyed the church, and made a diligent search for his remains, which they intended to profane; but they were not suffered to lay hands on the precious treasure, and for some time no one knew where they were to be found. After St. Gregory was dead, and had been succeeded by his nephew Albricus, that good prelate charged St. Ludger to renew the search, and take every means to discover the sacred deposit. Ludger obeyed, but his efforts were in vain, until St. Lebuin appeared to him in a vision, and told him where to direct his search. This miracle was followed by the translation of his relics, and excited the greatest devotion among his flock and all who heard of it. In the course of time a monastery of Regular Canons was attached to the church, which was henceforth known by the name of its saintly founder.

In Latin the name of St. Lebuin is sometimes written Livinus, which makes it necessary to distinguish him from the Irish Saint Levin, Bishop and Martyr, who evangelized Flanders, and is honoured especially at Ghent on the same day. His epoch is much earlier, about the year 633.

St. Cadwalador.

Cal. 91.

St. Lebuin.

Cal. 68.
Mart. H.
Leg. W. 1 and 2; Chal.; Utrecht Brev. Suppl.

Hist. Mabill., Act. SS. Bened., sæc. iv., vol. iii., pp. 21, 36 (in Life of St. Ludger).
Hist. Episc. Fred. Belg., vol. ii. (Daventer).
Alford's Annals, A.D. 897.

THE THIRTEENTH DAY.

At the Abbey of Einsiedeln, *the pious memory of the Abbot* GREGORY.

Gregory,
Abbot,
A.D.
945 c.
No Day.

GREGORY was an Englishman, and according to the tradition a son of King Edward the Elder, or at least of the royal family. Called to quit the world by a heavenly vision, he left his country, his parents, and his spouse, or his betrothed bride, and betook himself to the holy city of Rome, where he entered St. Gregory's Monastery on the Celian. After some time spent in retirement and great holiness of life, he silently withdrew to St. Meinrad's Abbey of Our Lady of the Hermits in Switzerland. In that solitude Gregory lived ten years under the rule of the Abbot Eberhard, and on his death succeeded him in the government of the community. In the discharge of these duties he persevered, as a faithful steward, till his holy death. Though we do not find the name of Gregory in any Calendar of the Saints, we are told that his life "was most abundantly adorned with virtues," and the Emperor Otho the Great, in a diploma, speaks of him as "a most holy man, and mighty in all virtues".

Mabillon derives his notice of Gregory from the contemporary writer of the life of St. Wolfgang, who calls him "ex stirpe Anglorum," without mentioning his royal birth. Trithemius is the first to record this, and Mabillon seems to discredit the story, or at least says he cannot have been the son of Edward. Lappenberg, however, sees no difficulty in the tradition. If the account be accepted, Otho would be his brother-in-law. It is possible that the name Gregory was assumed, to conceal his origin, when he entered the religious state.

Leg. W. 1 and 2; Chal. *Hist.* Mabillon, Annals, iii., p. 500.

THE FOURTEENTH DAY.

The translation of ST. ERKONWALD, *Bishop and Confessor, now observed throughout* England *as the festival of the Saint, in place of the deposition, which is on the 30th of April.—In the* Isle of Bardsey *and at* Llandaff, *the deposition of* ST. DUBRITIUS, *Bishop and Confessor.—At* Algiers, *the passion of* ST. SERAPION, *Martyr.—On* Torr Hill, *by Glastonbury, the passion of the venerable servants of God,* RICHARD WHITING, *Abbot, and* JOHN THORNE *and* ROGER JAMES, *Monks of Glastonbury, of the Order of St. Benedict, who suffered death for rejecting the spiritual supremacy of Henry VIII.—At* Reading, *on the same day, the martyrdom of the venerable servants of God,* HUGH FARRINGDON, *Abbot of Reading, and* JOHN RUGGE *and* WILLIAM ONION, *Priests, who shed their blood in the same holy cause.*

St. Dubritius, Bp., Conf., A.D. 612 c.

ST. DUBRITIUS belonged to one of the princely houses of South Wales, and received from his family ample possessions, which he devoted to the service of God. From his childhood the piety of Dubritius was most exemplary, and at an early age he embraced the religious state. He founded two monasteries on the Wye—Hentlan and Muckross—of which he was the Abbot, when he was chosen first Bishop of Llandaff, and consecrated, it is said, by St. German. He was also promoted to the Metropolitan See of Caerleon, which he eventually resigned to St. David at the Synod of Brevi. Dubritius laboured long and zealously against the prevailing corruptions of his people, protecting their faith against the Pelagian heresy, and their Christian morality against the perverse spirit of the age; but at length, having earned a season of repose, he retired to the Isle of Euli, or Bardsey, and spent the remainder of his days in solitude.

It was in that holy spot, called the island of the twenty thousand Saints, that he gave up his soul to God. His venerated relics were subsequently translated with honour to his Church of Llandaff.

St. Serapion, Mart., A.D. 1240.

SERAPION was by birth an Englishman, but was received into the Order of Our Lady of the Redemption of Captives in Spain by St. Peter Nolasco, one of the founders. In the year 1240, the holy man was sent on two expeditions for the ransom of Christian slaves. The latter of these was to Algiers, where he succeeded in procuring the liberty of eighty-seven Christians, but was obliged to remain himself, in pledge for the full payment of the sum required. So great was his zeal, that while a prisoner he could not restrain himself from preaching Christ to the infidels. This so exasperated them, that they nailed the Saint to a cross, and cut him to pieces while yet alive. This glorious martyrdom won for him the admiration of all Christians, who immediately began to honour him with every sign of religious veneration. This immemorial worship was at length recognised and sanctioned by Pope Benedict XIII.

V. Richard Whiting, M.; V. John Thorne, M.; V. Roger James, M., A.D. 1539.

The Venerable RICHARD WHITING was the sixty-first and last Abbot of the celebrated Monastery of Glastonbury. In rank he stood next to the Abbot of St. Albans, was a member of the Upper House of Convocation, and a baron of the kingdom, with a seat in the House of Lords. The abbey over which Whiting ruled was one of the most wealthy and influential in the realm, and he governed it with an upright conscience and with singular prudence, to the great benefit of his religious family and the community at large.

The monks, who were about one hundred, lived in an enclosed monastery, and the numerous dependents of the house in other buildings erected for their use. All was conducted with perfect order, and in the spirit of a religious foundation. The large revenues were spent, not for the indulgence of the owners, but in the relief of the poor and other works of charity and pious munificence. The Abbot received the sons of noblemen under his care, and procured for them a solid and Christian education, and in this way nearly three hundred young men had passed through his hands. Besides this, he also trained many others of an inferior class, and sent them to complete their studies at the University. When the visitors sent by Henry VIII. arrived at Glastonbury, they could find no scandal to complain of; and the only pretext they could allege for their proceedings was that the Abbot most resolutely persisted in rejecting the King's unholy pretensions in religious matters. The answer sent from the Court to this representation was an order that the holy man, who was feeble and far advanced in years, should be sent to London. This was accordingly done, but had not the hoped-for success, as Whiting most conscientiously refused to listen to the persuasions and insinuations which were addressed to him. At that time it was the policy of the King to appear to avoid violence or constraint, and therefore leave was given to the Abbot to return to his monastery.

When his company had reached Wells, but a few miles from Glastonbury, he heard that a court was then sitting which he had been summoned to attend, and accordingly he proceeded to take his place in the assembly, when to his amazement he was called by the crier to answer the charge of high treason. The good man could scarcely persuade himself that their intention was serious, even when the sentence against him was pronounced, until he perceived that he was taken past his own abbey without being allowed to enter. He then begged for a few days to prepare for death and take leave of his brethren. Even this was refused, and he was forthwith dragged on a hurdle to the top of the Torr, and there hung and quartered. His venerable head was fixed on the gates of the abbey, and his quarters sent to the different towns of the county.

JOHN THORNE, the treasurer, and ROGER JAMES, the under-treasurer, of the abbey, were executed at the same time with their spiritual father. It was attempted to bring against them an extravagant charge of stealing some of the church plate; but their real offence was that they were supposed to be the chief counsellors of the Abbot in his holy resolution. The King had also been exasperated by a little book against the divorce of Queen Catherine, which had been found in the Abbot's chamber; but there can be no doubt that, as the Protestant chronicler Stowe reports, "all suffered for denying the King's supremacy".

V. Hugh Farringdon, Mart.; V. John Rugg, Mart.; V. William Onion, Mart., A.D. 1539.

The Venerable HUGH FARRINGDON was elected Abbot of the great Monastery of St. James, at Reading, in the year 1520, a dignity which carried with it a seat in the House of Lords, and ranked next to that of the Abbot of Glastonbury. The still extant letters of this good man show that he was distinguished by learning and piety, and as such he was generally esteemed, insomuch that the visitors sent by King Henry VIII. could send no other than a favourable report of the state of the house, and were forced to commend an excellent lecture on Scripture which was delivered daily in English and Latin. The Abbot, however, was conscientious in protecting the charge committed to his keeping, and firmly refused to surrender his abbey, and with the same holy resolution rejected the spiritual supremacy of the King. For this he was convicted of high treason, and condemned to be hanged, drawn, and quartered. The iniquitous sentence was carried out at Reading on the same day on which the Abbot Whiting and his companions suffered at Glastonbury.

The venerable servants of God, JOHN RUGG and WILLIAM ONION, were priests, exercising parochial care in the town of Reading, and according to some accounts were monks of the abbey. They suffered at the same time with the holy Abbot, and for the same cause, that is, for the spiritual supremacy of the Roman Pontiff.

St. Erkonwald.

Cals. 1, 35, 56, 76, 88.

Marts. M, Q.

St. Dubritius.

Cal. 51.

Leg. Tinm., fol. 279*a*; Capgr., fol. (burnt); Nov. Leg., fol. 87*a*; Whitf. Add.; W. 1 and 2; Chal.

Hist. Life by Bennet of Gloucester (Angl. Sacr., ii., p. 654).

Alford's Annals.

St. Serapion.

Mart. Rom. (Suppl.).

Leg. Chal. (16 June).

Hist. Benedict XIV., de Canon SS., lib. ii., c. 24, § 42.

Butler's Lives (13 Jan.).

Martyrs.

Hist. Wilson's Catalogue; Stowe, p. 577.

Sander, Schism (Eng. trans.), p. 141.

Modern Brit. Mart.

THE FIFTEENTH DAY.

At Saintes, *in France, the deposition of* ST. MALO, *Bishop and Confessor.*

St. Malo, Bp., Conf., A.D. 627.

ST. MALO, also called in French MACLOU, and in Latin MACHUTUS, was the son of a distinguished personage of Monmouthshire, named Gwent, and said to be the founder of Castle Gwent, now Chepstow. It appears, however, that when this child of benediction was born, his parents were for a season staying in Brittany, on the Continent. The education of the child was, nevertheless, in Wales, as his father sent him at an early age to the Monastery of Llancarvan, then under the government of St. Brendan. There he made great progress in all good learning and holiness of life, and, having received the monastic habit, became a model to all his companions. In the course of time his abbot required him to preach for the instruction of the people; and in this ministry his success was so great and so confirmed by miracles, that there was a general demand that he should be made a bishop. Accordingly, he was compelled, much against his will, to receive episcopal consecration; but it would seem that he was not appointed to any See, but rather served as auxiliary to other prelates. He was zealous in the discharge of his duties, but the office was burdensome to him, as it interfered with his habit of constant prayer; and no sooner was he satisfied that God called him, at least for a time, to a life of solitude, than he embarked with a number of companions, and landed on a small island close by the town of Aleth, in Brittany.

Here Malo lived in great contentment for a while, in company with a holy hermit who was already settled on the spot. But in the end the good man persuaded our Saint to go and preach to the inhabitants of Aleth, many of whom were pagans, and the result was the entire conversion of this people, and their determination to have him for their bishop. Malo was obliged to yield, and ruled his flock, to their great spiritual advantage, until certain jealous and avaricious opponents arose, and succeeded in entirely estranging the people of Aleth from their pastor. Having borne this contradiction for a length of time, he became convinced that it would be best for him to withdraw, which he did, after solemnly declaring the divine judgments which would fall on the unhappy city. The refuge of St. Malo was in the diocese of Saintes, where the holy Bishop St. Léonce welcomed him, and gave him a place for his retreat. Meanwhile the people of Aleth were afflicted with many calamities; and coming at length to see how great had been their sin and their ingratitude, sent to ask the forgiveness of their pastor, and pray him to return to them once more.

St. Malo's heart was free from malice, and ready to forgive the penitent; and after having recourse to God in prayer, he learned that it was His Will that he should go and be reconciled to his flock, and afterwards return to die in peace. Accordingly, he returned with the messengers, and pronounced an absolution on the city of Aleth from the censures incurred, and restored his people to peace with God, on which they were immediately relieved from the pestilence and sufferings they had endured. Much to their regret, he then set out to rejoin his friend Léonce, who went to meet him, and settled him in a place called Archembray. In a few months he was seized with a low fever, and death approached. When the happy moment was at hand, he caused himself to be clothed in sackcloth and laid on a bed of ashes; and so raising his eyes to heaven, he yielded his blessed soul to God in the night between the 15th and 16th November, 627. The body of St. Malo was solemnly buried at Saintes, and remained there till a certain gentleman of Aleth, by a pious fraud, contrived to steal it away, with the exception of the head, and conveyed it to that place. Other translations of these relics, or parts of them, have also occurred in subsequent times. The public veneration of St. Malo is general throughout Brittany, except in the diocese of Vannes. When the town of Aleth fell to decay, the episcopal title was removed to St. Malo, on the island.

Cals. 1, 2, 3, 4, 5, 11, 15, 18, 24, 37, 39, 54, 62, 67, 95.
Marts. Rom., G, H, L, P, Q, R.
Leg. Tinm., fol. 281*a*; Capgr., fol. 180*a*; Nov. Leg., fol. 219*a*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. Lobineau, Saints de Bretagne, ii., p. 44.
Life by Bili (Leland, Collect., ii., p. 430).

THE SIXTEENTH DAY.

At Canterbury, *the deposition of* ST. ALFRICK, *Confessor and Archbishop.—At* Dunfermline, *in Scotland, the deposition of* ST. MARGARET, *Queen of Scotland, Widow.—At* Pontigny, *in France, the deposition of* ST. EDMUND, *Confessor, and Archbishop of Canterbury.—At* York, *the passion of the Venerable* EDWARD OSBALDISTON, *Priest, who suffered martyrdom under Queen Elizabeth.*

St. Alfrick, Bp., Conf., A.D. 1006.

ST. ALFRICK, or ALRIC, professed the monastic life and was made Abbot of Abingdon. From that office he was promoted to be Bishop of Wilton, and lastly, on the death of Siric, he became Archbishop of Canterbury.

He is said to have ruled his church in a most religious manner during eleven years, which the incursions of the Danes contributed to make a most difficult time. After that he was called to the reward of his labours, and buried in his Cathedral Church, being counted as one of the many Saints whom God granted to the Metropolitan See.

Malcolm — St Margaret Christina Edgar
Daughter Henry I — Maud Son Son St David
Son Matilda — Empress — Geoffrey Plantagenet of A
Henry II

St. Margaret, Queen, Widow, A.D. 1093. MARGARET was the granddaughter of the brave King Edmund Ironside. Her father, known as Edward Outremere, or the Exile, and his elder brother Edmund, being of tender age at the time of the usurpation of Canute, had found refuge in Hungary, where they were generously received by the King St. Stephen. In the course of time Edmund was married to the King's own daughter, and Edward to the Princess Agatha, a niece of his wife's.

When St. Edward the Confessor came to the throne of England, Edmund was already dead, leaving no issue; but Edward was invited to return and take rank of immediate heir to his saintly uncle.

The royal exile accordingly came back to London, with Agatha his wife and his three children, Edgar, Margaret, and Christina. But Edward himself died before the Confessor, and when Harold took possession of the throne, an act soon followed by the Norman Conquest, his children were still so young that Agatha deemed it necessary for their safety to withdraw to the Continent. A storm, however, drove his vessel on the coast of Scotland, where they were hospitably welcomed by the King Malcolm III., or Canmore, whose wife Margaret became in obedience to the wishes of her mother. In this position the young Saint began the practice of those queen-like virtues which gained the love and admiration of a grateful people, and have made her the model of all princes. The influence she exercised on her husband was most happy. He was of an excellent disposition, but a man of war and ill-instructed in many of the duties of a Christian and a prince; but Margaret, by her tender devotion to his best interest and her holy example, exerted such influence that in a short time he almost rivalled her in good deeds, and in the end was himself regarded as a Saint. Margaret also, by her irresistible goodness, brought about many needful reforms in the Church and in the lives and manners of the people. The observance of festivals and fasts had been much neglected, the salutary laws of the Church regarding marriage continually violated, and other practices permitted contrary to the laws of the Gospel.

All these abuses Margaret had the happiness of seeing corrected in a great measure, and Christian habits established among her subjects. She was also conspicuous for her devotion and austerities. She observed two Lents in the year, and her diet was at all times most sparing. Her prayers and spiritual exercises were almost unceasing, and she had a special delight in spiritual reading. Her book of the Gospels was richly adorned with jewels, and on one occasion, when an attendant had carelessly let it fall into the river, was miraculously preserved from injury. Margaret founded several churches, and amongst them that of the Holy Trinity at Dunfermline, which she built for the reception of the Relic of the Holy Cross, her greatest treasure, which she had brought with her to Scotland. Perhaps her most conspicuous virtue was her love of the poor, numbers of whom she fed daily at her palace, after humbly washing their feet, providing also for the orphans and the abandoned. She had the reward of being the mother of a family of holy children. The three sons, who survived her, were successively Kings of Scotland, and governed their people as Christian princes, the youngest, St. David, being of all the most illustrious. Her daughters were the good Queen Maude, wife of Henry I. of England, and another, married to Eustace, Count of Boulogne. Malcolm and his eldest son fell in battle at Alnwick, being engaged in war with William Rufus. When the sad tidings were brought to the Queen she was seized with the most piercing grief, but without losing her resignation to the Will of God. She predicted that her own death would immediately follow, and within four days the prophecy was verified. She fell sick, asked that her Relic of the True Cross might be brought to her, and on seeing it broke out into expressions of the most fervent devotion; she then received the Holy Sacraments, and in perfect peace and great joy gave up her soul to God. It was remarked that her face at once recovered the youthful beauty, which suffering and sickness had marred. She was buried with her husband at Dunfermline; and when, many years later, her descendant, King Alexander III., resolved to translate her remains, some supernatural power prevented them from separating the bones from those of her loving husband, and both were removed together. St. Margaret, living and dead, was honoured with many miraculous gifts, and was canonized by Pope Innocent IV., in 1251. At the time of the profanation of sacred things in the sixteenth century, the remains of St. Margaret and Malcolm were saved by the Catholics, and found their resting-place in a chapel of the Escurial, built by King Philip for the purpose. The head of the Saint, however, was secured by the Jesuits of Douay. The feast has been kept on various days, but is now observed by the whole Church on the 10th June.

St. Margaret's *Book of the Gospels* above mentioned appears to be now in the Bodleian Library at Oxford, having been purchased at a sale in London so recently as July, 1887. An account of the precious volume is given in the *Academy*, 6th August, 1887. As to the illuminations, and in all respects, except the costly binding, it seems to agree perfectly with the description in the Saint's *Life*, and is pronounced by Professor Westwood to be of the eleventh century, and British work. On fol. 2 is a Latin poem on the loss and recovery of the Manuscript, in which, though St. Margaret is not expressly named, there occur the two following lines:—

> "Salvati sint semper Rex Reginaque Sancta,
> Quorum codex erat nuper salvatus ab undis".

St. Edmund, Bp., Conf., A.D. 1242.

EDMUND RICH was the son of a tradesman of Abingdon in Berkshire. His parents were persons of singular piety. The father, with his wife's consent, left the world and became a monk at Evesham, while the mother, Mabel, remained to bring up her two sons, Edmund and Robert, and her daughters, Margaret and Alice, in the holy fear of God. Edmund from the first gave proof of a singularly sweet disposition, and a most tender piety. The many devotional practices and the habits of abstinence, as well as the use of instruments of penance, in which he was brought up, were to him so many sources of delight. His early studies were made at Oxford, and were pursued with the earnestness befitting a work undertaken for the love of God. While at the University the youthful Saint made a vow of perpetual chastity, under the protection of our Blessed

Lady, which he maintained without spot throughout life. After some time spent at Oxford, his mother sent him and his brother to complete their studies at Paris. The holiness of Edmund continued to develop as he advanced in years.

At Paris his life was a marvel to his masters and fellow-scholars. His zeal for learning was great, but never interfered with his higher spiritual aims. He shunned all dangerous associations, kept in his room an image of the Blessed Mother of God, and continually breathed holy aspirations while engaged with his books. Every night he attended the midnight office in St. Martin's Church, after which he spent some hours in prayer, and, having heard the first Mass, was ready for the duties of the day, without tasting food or taking further rest. He also fasted much and wore a hair shirt, and withal found time to show his charity for the poor, on whom he bestowed in alms what he could save from the money received for his own use.

Edmund was called from Paris to attend the saint-like death-bed of his mother, who confided his sisters and brother to his guardianship. According to their own desire and to his great satisfaction, he placed his sisters in the Convent of Catesby, and then returned to Paris, where he became eminent among the professors of the University. While interpreting the Holy Scriptures, it was remarked that he not only instructed the minds of his hearers in an especial degree, but by the grace of his words gained their hearts to true piety; so that many of them are counted among the most faithful servants of God who lived in those times. Edmund at length returned to Oxford, where he was established for seven years, and was the first, it is said, who taught the logic of Aristotle in those schools. But being now a priest, he found time for more directly spiritual work, and gave missions in different parts of Oxfordshire, Gloucestershire, and Worcestershire, preaching the Word of God, to the profit of innumerable souls. One illustrious convert of his was William Longespée, the famous Earl of Salisbury, who had led a life regardless of religion, but on hearing a sermon of Edmund's henceforth devoted himself to a pious preparation for death. Edmund refused many offers of preferment, but at length accepted a canonry at Salisbury, the revenues of which became in his hands the patrimony of the poor.

The See of Canterbury had been long vacant, when Pope Gregory IX. selected Edmund to occupy it, a choice gladly accepted by the Chapter and consented to by Henry III. All was done without the knowledge of the Saint, who strenuously refused to accede, until positively constrained by the Bishop of Salisbury, under whose jurisdiction he then lived. As Archbishop, Edmund lived in the greatest simplicity and personal poverty. Money was his abhorrence, and the only use he willingly made of it was the relief of the distressed. He did much for his flock, corrected various abuses, and promoted holiness of life. Nevertheless, the times were evil, and he had much opposition to endure, even from those who ought to have been his chief helpers. His greatest difficulties were caused by the unhappy King, who persevered in a wicked course of extortion and oppression of the Church, and the violation of its sacred immunities. The Saint, seeing the hopeless state of things, resolved to quit the kingdom, and took refuge in the Abbey of Pontigny, the chosen asylum of his predecessor, St. Thomas. It was there that he was seized with sickness, and was obliged to remove to Soissy for the sake of better air, but he consoled the good monks with the promise of a speedy return, which was verified when his sacred remains were brought back on the festival of St. Edmund, King and Martyr. At Soissy, St. Edmund received the last Sacraments with extraordinary fervour, and in his last moments was favoured with the sweetest consolations. He awaited his agony seated in his chair, sometimes fainting away from weakness, and again rallying a little, but never ceasing from his devout aspirations, until God had called to Himself his blessed soul. His body was carried to Pontigny and after seven days was buried with great solemnity. Many miracles attested the sanctity of this holy prelate, and in the year 1246 his canonization was celebrated by Pope Innocent IV.

The year following the canonization, the sacred relics were solemnly translated, in the presence of St. Louis, King of

France, Queen Blanche, and a number of prelates and noblemen. The body was then found entire and unchanged, and so has continued for more than six centuries, down to the present time, the great treasure of that great church. This translation, which took place on the 9th June, is now observed in the diocese of Portsmouth as the secondary festival of the Principal Patron.

V. Edward Osbaldiston, Mart., A.D. 1594.

The Venerable EDWARD OSBALDISTON was of the family of Osbaldiston of Osbaldiston, near Blackburn, in Lancashire. He received his education at the English College at Rheims, and, having been ordained priest, was sent on the Mission in 1589. He spent a few years in his apostolic labours before he was arrested at Towlerton in Yorkshire, through the information of Thomas Clark, a fallen priest and notorious spy. We have a letter of his, written to some friends after his first examination, but before he knew what fate was reserved for him. It expresses great piety and perfect resignation, and acknowledges it as a favour of God that he should have been apprehended on St. Jerome's day, which was the anniversary of his first Mass. No particulars relating to his trial have been preserved, but he was condemned to the penalties of high treason on account of his priestly functions, and suffered at York.

St. Alfrick.

Cal. 41.
Mart. K.
Leg. Chal. (9 April).
Hist. Malmesb. Pont., i., § 20; ii., § 83.
Gervase, Act. Pont. (Twysd. Col., 1648).

St. Margaret.

Cals. 4, 7, 13*c*.
Mart. Rom. (10 June).
Leg. Tinm., fol. 184*b*; Capgr., fol. 187*a*; Nov. Leg., fol. 225*b*; Whitf. Add.; W. 1 and 2; Chal.
Hist. Life by Theodoric, her Confessor (Boll., 1st vol. of June, p. 325).
Simeon Dunelm., Gest. Reg., A.D. 1070.
Flor., A.D. 1093.

St. Edmund.

Cals. 1, 2, 3, 4, 5, 12, 13*a*, *b*, 16, 18, 37, 39, 56, 58, 59, 63, 91.
Marts. Rom., I, K, L, M, Q, R.
Leg. Tinm., fol. 283*b*; Capgr., fol. 71*b*; Nov. Leg., fol. 103*b*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. Life in Surius, vol. vi., p. 365.
Knyghton (Twysd. Col., 2431).

V. Edward Osbaldiston.

Hist. Challoner's Miss. Priests, vol. i.
Archiv. Westmon., iv., p. 117; Catalogues.
Archiv. Westmon., Champney, p. 910.

THE SEVENTEENTH DAY.

At the Abbey of Streaneshalch, *since called* Whitby, *in Yorkshire, the deposition of* ST. HILDA, *Virgin and Abbess.—At* Lincoln, *the deposition of* ST. HUGH, *Confessor, and Bishop of that city.*

St. Hilda, V., Abbess, A.D. 680.

ST. HILDA was of the royal house of Deira, being the daughter of Hereric, the nephew of St. Edwin. She had received baptism from St. Paulinus at the same time as the King, being then thirteen years of age. The first half of her life she spent in the world in great virtue and honour; but when she had reached the age of thirty-three, she resolved to retire to the Monastery of Chelles, in France. With this object in view, Hilda went into East Anglia to join her sister St. Hereswith, who was then living in a monastery, with the same intention of leaving her native land. A year passed before they could carry out their design, and in the meantime St. Aidan recalled Hilda to establish a religious community in Northumbria.

At first she was placed over a few sisters in a small possession on the north bank of the Wear, but after a year went to the Monastery of St. Hieu, at Hartlepool, and eventually succeeded to the government of it. Finally, she removed to Streaneshalch, afterward called Whitby, to establish the great foundation known as Whitby Abbey. St. Hilda was remarkable for her natural gifts, as well as her singular piety. Not only did St. Aidan and other religious men set great value on her judgment and counsel, but kings and secular persons frequently had recourse to her for advice. Her monastery was a double one, including a house of monks, as well as another for the sisterhood. Among those trained in the dwelling of the men were the great prelates, Bosa, Aetla, Oftfor, John of Beverley, and Wilfrid the Younger. With them also was associated the holy poet St. Cedmon, whose divine gift becoming known when he was but the cattle-keeper of the community, caused the holy Abbess to promote him to the religious habit. Among the holy women here brought up it is enough to mention St. Elfleda, the consecrated daughter of Oswy, who became the second Abbess of the house.

St. Hilda was afflicted with a long illness of seven years before her death, which she bore with admirable patience and holy joy. During this time she never failed to give thanks to God, or to instruct her daughters in the way of Christian perfection. At length the wished-for end came. Towards daybreak on the 17th November she was fortified with the Holy Viaticum, and once more called the sisterhood together; and while she was still exhorting them to charity, with joy she saw death approach, or rather from death passed to everlasting life. Her passage was instantly made known in a vision to a nun named Begu in the dependent Monastery of Hackness, who saw her gloriously carried up to heaven. The Abbey of St. Hilda continued to flourish till the Danish invasion, when, like so many others, it was destroyed, and the relics of the holy foundress were translated to Glastonbury. Many years later, after the Norman Conquest, the monastery was rebuilt by William de Percy, as an abbey for men.

St. Hugh, Bp., Conf., A.D. 1200.

ST. HUGH was a native of Burgundy, and belonged to an illustrious family. On the death of his mother, he was sent for his education to a monastery of Regular Canons near his father's castle, to which his father himself soon after retired, to end his days in the religious habit. Hugh made great progress in his studies, was ordained deacon, and charged with the care of a parish. Having accompanied the Abbot on a visit to the Great Chartreuse near Grenoble, he was so captivated with the holy solitude and the admirable course of life he witnessed there, that he soon found an opportunity of returning, and embraced that state himself. Under that discipline he became a truly perfect religious, devoted to prayer and all pious exercises, and faithful to all its austerities. Yet he was afflicted with sore temptations, permitted for the greater purification of his soul, and not removed till many years later, when he was delivered by the special intervention of our Blessed Lady.

Hugh was made procurator of the Chartreuse, and this appointment was the occasion of his becoming known in the world as an able and holy man. At this time King Henry II. had begun the foundation of a Carthusian Priory at Witham, in Somerset; but it did not seem to prosper, for want of an experienced Superior to direct it. Accordingly, he applied to the community of the Chartreuse to have Hugh sent to England to undertake the work, an invitation which, after mature deliberation, they felt bound to accept.

At Witham the aspect of things entirely changed under his care. A considerable community of fervent monks was soon established, and the King not only granted all he asked for the foundation, but showed great deference, at least outwardly, for the honest admonitions and counsels he received from him. Meanwhile the See of Lincoln had been long vacant, and greatly needed a pastor, and at length the King allowed the Chapter to proceed to an election, at which Hugh was chosen Bishop.

The holy man positively refused the charge, on the plea that the choice had been made in order to please the King, and was not free; but when a second election had been held with the same result, he was at length obliged to yield. His new flock soon began to experience the benefits of his holy and watchful rule. Abuses of all kinds were corrected, among the clergy and the people, with a gentleness which showed his charity, and firmness which proved his zeal. He was assiduous in his visitations, in the administration of the Sacraments, and in preaching the Word of God. The protection of the poor and the oppressed was his peculiar care, and he was famous for the energy and success with which he controlled the tyranny of the royal foresters, who, wherever they were found, were the terror of the poor people. He also visited the sick, and found especial consolation in bathing and kissing the wounds of the poor lepers. St. Hugh lived in difficult times; but he displayed singular prudence, as well as firmness, when his duty required him to resist the violent and arbitrary measures of Henry II. and Richard I. King John only succeeded to the crown at the last period of the Saint's life, and in that short interval showed him great respect. He chose him as his envoy to the King of France to conclude terms of peace, in which he was successful. On his return, he took the opportunity of paying a farewell visit to the Great Chartreuse, and reached London in safety. But before he could set out for his own diocese he was seized with a violent fever. He received the last Sacraments with true devotion, but lingered on for several weeks, and was accustomed to have the Divine Office recited by his clergy in his sick-room. When he became aware that his last hour was at hand, he ordered the floor of his chamber to be swept, and a large cross of ashes to be traced upon it. On this he caused himself to be laid, and in that posture of humility and devotion gave up his soul to God. The funeral of St. Hugh took place at Lincoln, and was attended by King John, and William, King of Scots, who had come to pay the accustomed homage to the English monarch, by three archbishops, fourteen bishops, more than a hundred abbots, and a multitude of earls and barons of the realm. St. Hugh accomplished many great works, among which was the completion of the noble Cathedral of Lincoln. Both during his life and after death he was distinguished by the gift of miracles. Three paralytics, among other sick, recovered their health at his tomb, and he was solemnly canonized by Pope Honorius III. Eighty years after his deposition, the remains of the Saint were translated on the 7th of October, when the venerable body was found incorrupt.

St. Hilda.
Cals. 13*a*, *b*, *c*, 63.
Marts. L, M, Q (also on 25 Aug.).
Leg. Tinm., fol. 286*b*; Capgr., fol. 144*b*; Nov. Leg., fol. 179*a*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. Beda, iii., c. 23.

St. Hugh.
Cals. 1, 4, 5, 7, 12, 18, 14, 56, 58, 95.
Marts. Rom., M, P, Q, R.
Leg. Tinm., fol. 288*a*; Capgr., fol. 149*a*; Nov. Leg., fol. 188*a*; Whitf. Sar.; W. 1 and 2; Chal.
Hist. Life in Surius (anon. contemp.).
Bromton (Twysd. Col., 1235).
Knyghton (Twysd. Col., 2416).

THE EIGHTEENTH DAY.

At Lambeth, *the deposition of the holy and learned Cardinal* REGINALD POLE, *the last Archbishop of Canterbury, and the sixty-eighth in succession from St. Augustine.*

Card. Reginald Pole, A.D. 1558.

REGINALD POLE was the son of Sir Richard Pole, Knight, cousin by half-blood of King Henry VII., and of his wife the martyred Margaret Plantagenet, Countess of Salisbury, daughter of Clarence, the brother of King Edward IV. and Richard III. Reginald having studied some years at Oxford, and having made choice of the ecclesiastical state, was appointed to a canonry of Salisbury and the deanery of Exeter, and then proceeded to the illustrious University of Padua. During his residence there of five years he greatly distinguished himself, and gained the friendship of several eminent men. He was then recalled to England ; but he was seldom seen at Court, preferring to live in retirement and study in the rooms he had taken at the Charterhouse. When Henry VIII. set on foot his iniquitous project of a divorce from Queen Catherine, Reginald, foreseeing the embarrassment in which he was likely to find himself, withdrew to Paris, and remained there a year, but was followed by the flatterers of the King, and, as in conscience bound, declared his conviction of the unlawfulness of the measure.

Whether Henry heard of this answer or not, he seemed at the time to take no notice of it, and Pole thought he might safely return to London. But his security did not last long. As he was already much distinguished, both at home and abroad, it was felt to be of the utmost importance to secure his decision in favour of the King's cause ; and accordingly he was summoned to Court, flattered by the King, and offered either the archbishopric of York or the bishopric of Winchester, on condition of his accepting the views of the King. Reginald, however, was true to his conscience, and plainly declared that the divorce would be contrary to the law of God. The King was so enraged at this reply that he laid his hand on his dagger, with the thought of stabbing him on the spot ; but, his anger cooling a little, he allowed him to retire without proceeding further at the moment, and even gave him time to quit the kingdom.

After some time spent at Avignon and elsewhere, Pole once more established himself at Padua, and resumed the life of study and devotion, which was most conformable to his taste. While he was there, news arrived announcing that Henry had renounced the Papal supremacy, and before long a messenger came to summon him to return to England. On his refusal he was stripped of his ecclesiastical preferments, and not long after declared a traitor, a large reward being offered to anyone who would bring him, alive or dead, to the King.

It was about this time that Paul III. resolved to convene the Ecumenical Council held at Trent; and as he wished to avail himself of the services of Pole, he insisted on creating him Cardinal and appointing him one of the Legates to preside at the august assembly. His reputation had now so widely increased, that on the death of the same Pope, Cardinal Pole was on the very point of being elected to the Chair of St. Peter, had not the coldness with which he received the proposals of his colleagues obliged them to turn their thoughts to another.

The Cardinal remained in Italy till the death of Edward VI.; but, on the accession of Mary, was appointed Legate for the reconciliation of the kingdom to the Church, and the settlement of ecclesiastical affairs. His arrival was deferred, for political reasons, for some time, but at length he reached London, and was welcomed with incredible joy by the people, the greater part being still Catholic; and on the Feast of St. Andrew, 30th November, 1554, in full Parliament, pronounced the nation reconciled to the Church, and remitted all ecclesiastical penalties incurred by the past schism and heresy. Shortly afterward he was nominated Archbishop of Canterbury, and, being as yet only a deacon, was ordained priest and consecrated bishop. In his double capacity of Legate and Primate, he pursued his great work with prudence and energy; but time failed him before the vast undertaking could be completed.

His end was holy and edifying, as all his life had been. He was seized with a violent ague, which his constitution had not strength to resist. The day before his death he received the last Sacraments from his former secretary, Thomas Goldwell, Bishop of St. Asaph, who was to be the last survivor of the ancient hierarchy. Cardinal Pole survived Queen Mary but a few hours, and was spared the affliction of witnessing the ruin of his cherished hopes, so soon to follow under Elizabeth. Thus died the last Archbishop of Canterbury, a worthy successor of our first apostle, St. Augustine.

The See has never been filled since that day, but was not formally abolished till the restoration of the hierarchy with new dioceses, by Pius IX., on the 29th September, 1850. The remains of the Cardinal were conveyed to Canterbury, and buried in the chapel of the great St. Thomas. There his tomb remains to the present day, happily undisturbed, though unfinished and unadorned.

Hist. Beccatilli's Life. Life in Dodd, vol. i.

THE NINETEENTH DAY.

At Minster-in-Thanet, *the deposition of* ST. ERMENBURGA, *otherwise called* DOMNEVA, *Widow and Abbess.—At* York, *the deposition of the Archbishop* EGBERT, *a learned and zealous prelate, as is testified by St. Bede.*

St. Ermenburga, Widow, A.D. 700 c.

ST. ERMENBURGA, otherwise called DOMNEVA, was the daughter of Ermenred, King of Kent, and his wife Oslaf. She was given in marriage to Merewald, the son of Penda, and governor of the western province of the kingdom of Mercia. She and her pious husband devoted themselves to the spread of religion in their territory, and still more to their own perfection in Christian holiness of life. They were the happy parents of a family of Saints. Their daughters were St. Milburga, St. Mildred, and St. Mildgyth, and their son, the holy child St. Merefin, who was "led away to heaven in his youth".

St. Ermenburga was called into Kent to settle the reparation to be made for the murder of her brothers, the Martyrs Ethelred and Ethelbert, and Merewald consented, for the greater perfection of both, that they should continue to live apart for the rest of their days.

On her arrival, King Egbert, penitent for his share in the crime, offered to pay whatever *weregild*, or compensation, Ermenburga should require. She asked for as much land for a monastery as the tame deer, which followed her when travelling, could run through in a single course. The King assented, and the experiment was made, the Queen and her company following the hind in its zigzag course, till it had enclosed an area of 10,000 acres. Within this the Monastery of Minster-in-Thanet was erected, on the banks of the Wantsume, which then separated the island from the mainland. The church and domestic buildings having been completed and dedicated to the Blessed Virgin in memory of the two Martyrs, by St. Theodore the Archbishop, Ermenburga, who henceforth assumed the religious name of Domneva, or Domina Eva or Ebba, undertook its government. Her eldest daughter, Milburga, retired to the Priory of Wenlock; the youngest, Mildgyth, was destined to follow the religious life at some monastery in Northumbria; and Mildred, who was eventually to succeed her mother at Minster, was sent to the Abbey of Chelles, in France, to receive a perfect religious training.

St. Domneva had the consolation of admitting St. Mildred to her community on her return from France, with the rites practised on such occasions; and it would seem that after a few years she resigned the government into her hands. St. Domneva lived till about the end of the seventh century, and after exhibiting a pattern of many virtues, encouraging many, both men and women, in the practices of a holy life, she went forth, bearing in her hand the lamp of her holy deeds, to meet the Spouse, and hear Him invite her to receive a heavenly crown.

Egbert, Abp., A.D. 766. The illustrious prelate EGBERT was brother of St. Edbert, King of Northumbria, who resigned his crown and embraced the clerical state at York. Egbert laboured with unwearied zeal for the benefit of his flock, and was a great promoter of learning. He founded the School of York, which had a world-wide reputation, and provided it with an admirable library. Alcuin, who was its most distinguished pupil, in a letter to Charlemagne speaks of these books, and asks to be allowed to send some of his scholars to import into France some of these "flowers of Britain". The same eminent man, in his metrical history of the Bishops of York, writes in the highest terms of his master Egbert, not only in respect of his learning, but of his holy life, zeal for God's service and the beauty of His house, as well as his other great merits. St. Bede was an intimate friend and adviser of this great Archbishop, and his last written work is supposed to be the long letter to Egbert, which is still preserved, on the much-needed revival of ecclesiastical discipline. It was after the death of St. Bede that Egbert recovered for the See of York the archiepiscopal pallium, which had never been granted by the Holy See to any of the Bishops of Northumbria since the death of St. Paulinus, the first apostle of that kingdom.

St. Ermenburga.
Leg. W. 1 and 2; Chal.
Hist. Malmesb. Reg., i., § 76; Pont., iv., § 181.
Flor., i., p. 33, and Genealogies.
Simeon Dunelm., Reg. (Twysd. Col., 90).
MS., edited by Cockayne (Leechdoms, vol. iii., p. 422).

Egbert.
Leg. Chal. (25 Nov.).
Hist. Beda, Ep. to Egbert.
Alcuin, de Pont. Ebor., v., 1248 (Gale, ii., p. 725).
Malmesb. Pont., iii., § 112.
Simeon Dunelm. (Twysd. Col., xi., 106).

THE TWENTIETH DAY.

At Hoxon, *formerly called* Henglesdon, *and at* Bury-St.-Edmunds, *in Suffolk, the passion of* ST. EDMUND, *King and Martyr.*

St. Edmund, King, M., A.D. 870.

EDMUND was of the ancient royal house of East Anglia; but owing to wars among the English princes, there had been a long interruption in the succession before he was called to the throne, at the tender age of fifteen. Edmund reigned fifteen years, under the superior lordship of Ethelred of Wessex; and though so young for so heavy a charge, in this brief period he succeeded in restoring happiness to his afflicted people, in reviving a religious spirit among them, and in fostering every virtue and good work. His own life was not only blameless in the eyes of men, but precious and holy before God. The protection and maintenance of widows and orphans, and of the helpless in general, was his work of predilection, and the recitation of the psalter and other exercises of devotion were his best recreation after the laborious duties of his office.

This happy state of the people of East Anglia was too soon brought to an end, by the terrible invasion of the pagan Danes, who, after devastating Northumbria, and parts of Mercia, with Lincolnshire, Northamptonshire, and other districts, at length, in violation of treaties they had made, approached the territories of Edmund. The holy King met them in battle at Thetford, and was for the moment successful; but the enemy soon received large reinforcements, and resistance was found to be impossible. The King was retreating towards his Castle of Framlingham when overtaken by Hinguar and his troops at Henglesdon. His life was offered him on conditions which his fidelity to the religion of Christ would not allow him to accept; and the cruel barbarian was so exasperated by his constancy, that he ordered him to be bound to a tree, and allowed his men to shoot at him with their bows till his whole body was covered with their arrows. At length he ordered his head to be severed from the body, and thrown into the wood. St. Edmund was buried where he fell, and the head, discovered by a miraculous pillar of light, was interred in the same spot; but in a short time the entire remains were transported to Kingston, a manor of his own, hereafter known as St. Edmundsbury, where at first a church of timber was erected, which became in the course of time the glorious Church and Abbey of St. Edmunds. The tomb of the holy Martyr was from the first, and ever continued to be, the scene of innumerable miracles, many of which have been duly recorded.

In the year 920, to escape the profanation of the still threatening Danes, the sacred relics were removed to London, and remained in the Church of St. Gregory for about three years, after which they were restored to their proper resting-place. It was in 1020 that King Canute, the Dane, then a fervent Christian, ordered the building of the great abbey, in reparation of the injuries which his father Sweyn had offered to the Saint. Few Saints were more honoured in England than this great Martyr, and at one time his festival was kept as a day of obligation throughout the country. One of his most devout clients was the holy King Henry VI., whose great consolation was found in the retreats which he made at the Abbey of St. Edmund's.

Humbert, Bp., Mart. HUMBERT, Bishop of Elmham, or of East Anglia, was put to death by the Danes about the same time with St. Edmund, and is mentioned by historians as a Saint and Martyr, though it does not appear that he was publicly honoured as such.

At Toulouse, it is believed that the relics of St. Edmund are preserved in a church of that city, having been furtively carried away by the Dauphin when he invaded England in the reign of John. The story, however, seems not to have been known in England.

St. Edmund.

Cals. 1, 2, 3, 4,5, 9, 11, 13*a*, *b*, *c*, 14, 15, 18, 24, 26, 37, 38, 39, 41, 48, 54, 56, 58, 59, 63, 65, 67, 95, 102.

Marts. Rom., H, I, K, L, P, Q, R.

Leg. Tinm., fol. 292*a*; Capgr., fol. 74*b*; Nov. Leg., fol. 107*a*; Whitf. Sar.; W. 1 and 2; Chal.

Hist. Flor., A.D. 780 (Sunday); Malmesb. Reg., ii., § 213.

Malmesb. Pont., ii., § 74; Life in Surius, vol. vi., p. 440.

St. Humbert.

Leg. W. 1 and 2; Chal.

THE TWENTY-FIRST DAY.

At Winchester, *the pious memory of the holy Widow,* AGATHA, *Princess of Hungary, and mother of St. Margaret of Scotland, and also of her younger daughter* CHRISTINA, *both of whom embraced the religious state.*

Agatha, Widow, A.D. 1100 c. No Day. AGATHA, the mother of St. Margaret of Scotland, was the wife of Edward, the younger son of Edmund Ironside, King of England. On the death of their father, which was followed by the usurpation of Canute, he and his brother took refuge in Hungary, and were generously received by the King, who at that time appears to have been St. Stephen. This prince subsequently married his own daughter to Edmund, who died without children, and arranged a marriage between Edward and the daughter of his brother-in-law. This princess was Agatha, who seems to have been the daughter of Bruno, a brother of St. Henry the Emperor, and Gisla, wife of Stephen.

Agatha conducted her daughter Margaret to Scotland, and sooner or later after her marriage went back to England, and embraced the religious life in the Monastery of Winchester. In some later martyrologies her name is recorded as a Saint.

Christina, Virgin, 1100 c. No Day.

CHRISTINA was the younger daughter of Edward Outremere and Agatha, and younger sister of St. Margaret. She accompanied her mother and sister, as it would seem, to Scotland, but returned to England either before her mother or at the same time with her. At first she went to the monastery at Wilton, or more probably at Winchester, which was the chosen retreat of Agatha, but afterwards to Rumsey, in Hampshire, where she made her religious profession. No special incidents relating to her have been recorded, but she is said to have led a saintly life, and her name appears in our later martyrologies.

Leg. (Agatha) W. 1 and 2; Chal. (Christina) W. 1 and 2; Chal.

Hist. Life of St. Margaret (Boll., 11th vol. of June, p. 325).

THE TWENTY-SECOND DAY.

In Wales, *the festival of* ST. DEYNIOLEN, *Virgin.*

Cal. 91.

THE TWENTY-THIRD DAY.

The pious memory of the virtuous Prince MEREWALD, *the husband of* ST. ERMENBURGA, *and father of a family of Saints.*

Merewald, A.D. 700 c. No Day. MEREWALD, the husband of St. Ermenburga, or Domneva, and the father of a holy family, is himself distinguished by the title of Saint in our ancient chronicles. He was one of the younger sons of Penda, and was appointed under-king or governor of the western province of the kingdom of Mercia. He was converted to Christianity by the preaching and miracles of St. Eadbert, who had come from Northumbria to evangelize that country. Merewald became a most fervent Christian, and had the happiness of marrying an illustrious Saint, Ermenburga, otherwise called Domneva, daughter of Ermenred of Kent, by whom he became the father of three holy daughters, St. Milburga, St. Mildred, and St. Mildgyth, and of a son, Merefin, also called Saint, but carried to heaven in his early youth.

These holy spouses devoted themselves to the spread of religion among their subjects. The Priories of Leominster and Wenlock were founded, to the latter of which their daughter St. Milburga retired to spend her life in God's service. In the course of time, St. Merewald, for the sake of greater perfection, consented to a complete separation from his holy wife, and allowed her to return to Kent, where the Monastery of Minster-in-Thanet was established under her auspices. When St. Merewald was called to a better life, his body was buried at his daughter's monastery at Wenlock, and his head carried to his own first foundation at Leominster. He was succeeded in his government by his brother Mercelm, himself honoured as a Saint, though his Acts have not been preserved.

Hist. MS., ed. by Cockayne (Leechdoms, vol. iii., p. 422).
Flor., Geneal., p. 262.
Leland, Collect., ii., p. 168 (from Goscelin).
Dugdale Monast., v., p. 55.

THE TWENTY-FOURTH DAY.

At Whitby, *the holy memory of* ST. EANFLEDA, *Widow, Queen of Northumbria.—At* Bieuzy, *in Brittany, the passion of* ST. BIEUZY, *Priest and Martyr.*

St. Eanfleda, Widow, A.D. 700 c. No Day.

EANFLEDA was the daughter of St. Edwin and St. Ethelburga of Kent. On the night of her birth her father had a wonderful escape from the attack of an assassin, and promised, that if he recovered from his wound he would become a Christian, and meanwhile consented that St. Paulinus should baptise his infant daughter. Accordingly she was admitted to that sacrament on the Feast of Pentecost, together with eleven others, the first-fruits of the Northumbrian mission. Eanfleda was only seven years of age when her father fell in the battle of Hatfield, whereupon she, with her mother and brothers, was conducted by St. Paulinus to Kent. In the course of time she was married to Oswy, King of Northumberland, by whom she was the mother of St. Elfleda, the second Abbess of Whitby. Eanfleda was attended by her chaplain from Kent, and kept Easter after the Roman Calendar, as did the deacon James at York, but without any breach of communion with St. Aidan and the Northumbrians, though the obvious inconvenience of the arrangement was one of the reasons for introducing at a later period uniformity of practice. It was at the suggestion of this pious queen that a monastery was founded at Gilling in expiation of the cruel murder of St. Oswin, King of Deira. She was also a protectress of St. Wilfrid, having obtained his admission to Lindisfarne when he was only fourteen years of age, and afterwards encouraging his projected journey to Rome and providing him with recommendations to her kindred in Kent.

On the death of her husband, St. Eanfleda retired to Whitby, and passed the remainder of her days in exercises of devotion and in humble obedience to her own daughter St. Elfleda. St. Eanfleda was buried in the Abbey Church, where her husband Oswy already reposed.

St. Bieuzy, M., 7th Cent.

ST. BIEUZY was a native of Great Britain, who retired to Brittany to follow a solitary life and became a disciple of St. Gildas, succeeding him in his hermitage at Blavet. We have no authentic Acts of his life; but he is said to have been chosen parish priest of the district, and to have been gifted with miraculous powers. It is said that he suffered martyrdom at the hand of a wicked and violent man, for refusing to be unfaithful in the exercise of his pastoral office. His head is preserved and venerated in the Church of Pluvigné, in the diocese of Vannes.

St. Eanfleda.
Leg. W. 1 and 2; Chal.
Hist. Beda, ii., c. 9, 20; iii., c. 15, 24, 25; v., c. 19.

St. Bieuzy.
Hist. Lobineau, Saints de Bretagne, i., p. 101.

THE TWENTY-FIFTH DAY.

At Stowe, *near Weedon, in Northamptonshire, the holy memory of* ST. ALNOTH, *Hermit, Martyr.*

St. Alnoth, M., A.D. 700 c. No Day.

ALNOTH was a herdsman on the land of St. Werburg's monastery at Weedon. He was a man of great piety and simplicity, following the ways of Christian perfection according to his condition. On one occasion St. Werburg gave remarkable testimony to his sanctity. She chanced to see the steward in a violent rage most cruelly chastising the poor herdsman for some supposed fault or neglect. Enlightened by God, she knew that he was guiltless; but instead of using her authority as mistress, with all humility she threw herself at the steward's feet and implored him to spare an innocent man, one whom she believed to be more acceptable to God than any amongst them. St. Alnoth led the life of an anchorite in the woods of Stowe, not far from Weedon, and in that solitude he was murdered by robbers who infested the neighbourhood. Plunder cannot have been the object of these evil men in the commission of this crime; and, as the holy hermit is counted among the Martyrs, we may suppose that their motive was a hatred of religion and holiness of life. This holiness was attested by miracles both at the time of his death and subsequently. He was buried at Stowe; and the writer who gives an account of him some centuries later assures us that in the places where he was known, the memory of his virtues was still perpetuated and a festival celebrated in his honour.

Life of St. Werburg, supposed to be by Goscelin—"recolitur festive".

Leg. W. 1 and 2; Chal.

Hist. Bollandists, vol. iii., p. 389; Leland's Collect., vol. ii., pp. 60, 163.

THE TWENTY-SIXTH DAY.

At York, *the martyrdom of the venerable servants of God*, HUGH TAYLOR, *Priest*, *and* MARMADUKE BOWES, *Layman.*

V. Hugh Taylor, M., and V. Marmaduke Bowes, M., A.D. 1585.

HUGH TAYLOR was a native of Durham, who, having received his education at Rheims, was ordained and sent on the Mission in 1584. The period of his apostolic labours was brief, as he was arrested at York in the following year. He was condemned for being a priest, and having faculties from the See of Rome for the reconciliation of the Queen's subjects to the Church, and for denying her spiritual supremacy. He was executed with all the penalties of high treason.

MARMADUKE BOWES was a married gentleman of Angram Grange and Appleton in Cleveland, and was tried for receiving into his house or otherwise befriending Hugh Taylor. The two Martyrs were condemned and executed at the same time. Mr. Bowes, though always a Catholic in heart, had outwardly conformed to the religion of the State; and it was deemed a great grace that he had so glorious an occasion of expiating his offence. A contemporary report says that "he died very willingly and professed his faith, with great repentance for having lived in schism".

Hugh Taylor and Marmaduke Bowes were the first to suffer death under the new Act of Parliament, so notorious as the 27th of Elizabeth. The severity of the persecution was at this time much aggravated, and in the course of the year there were numerous arrests of priests and laymen. Early in the year thirty-one persons, who were confined in the various prisons of London on account of religion, were shipped off to France, and banished the kingdom for ever. In September, by order of the Council, thirty-two priests and two laymen were treated in the same manner ; and about the same time, from one of the northern ports, eighteen others, most of them aged and infirm, were also driven into exile. It was also in 1585 that the four following priests died in gaol and suffered for the Faith :—

In the Marshalsea, after two years' confinement, THOMAS CROWTHER, a native of Herefordshire, priest of Douay College, and a graduate in theology of that University. He was a man of extraordinary abilities and learning, and very distinguished as a missioner. At the Gatehouse, in London, LAURENCE VAUX, at one time warden of the Collegiate Church of Manchester. He had been a *convictor* in the Colleges of Douay and Rheims, and afterwards became a Canon Regular. He was thrown into prison by Aylmer, the Protestant Bishop of London. EDWARD POOLE, who was sent from Rheims in 1580, and was arrested the same year. Lastly, JOHN JETTER, who was ordained sub-deacon at Rheims in 1581, and, it is supposed, was afterwards made priest in Rome.

In the course of the same year, Dr. Worthington, in his Catalogue, records the martyrdom of N. HAMILTON, which took place at Lincoln. He was one of the priests who had been ordained in Queen Mary's time, and was convicted for exercising his sacred office and rejecting the royal supremacy in matters of religion.

Hist. Challoner's Miss. Priests, vol. i.
Concertatio, fol. 203*b*.
Douay Diaries.
Worthington's Catalogue.
Archiv. Westmon., Champney, p. 813.

THE TWENTY-SEVENTH DAY.

At the Abbey of Cerne, *in Dorsetshire, the festival of* ST. EDWOLD, *Hermit and Confessor.*

St. Edwold, Hermit, Conf., A.D. 871 c. No Day.

EDWOLD was brother of St. Edmund, King and Martyr, who, after witnessing the misfortunes of his house and country, resolved to forsake this deceitful world, and prepare for eternity by a life of solitude and rigorous mortification. The retreat he chose was Cerne or Cernel, in Dorsetshire, a spot said to have been formerly visited by St. Augustine, in his attempt to convert the people of those parts.

There Edwold lived in a solitary cell, tasting nothing but bread and water, and giving himself up to exercises of devotion. He died with a reputation of great holiness; and the veneration with which he was regarded in later years induced Egelward, a wealthy nobleman, to build a monastery in honour of St. Peter over the place of his burial.

Leg. Tinm., fol. 230*b*; Capgr., fol. 88*b*; Nov. Leg., fol. 120*a*; Whitf. Add.; W. 1 and 2; Chal. *Hist.* Malmesb. Pont. ii., § 84.

THE TWENTY-EIGHTH DAY.

At York, *the passion of the Blessed* JAMES THOMPSON, *Priest and Martyr, who suffered for the Faith under Elizabeth.*

B. James Thompson, M., A.D. 1582.

Blessed JAMES THOMPSON, otherwise called HUDSON, was born in Yorkshire, and went to the College at Rheims for his ecclesiastical education. In the year 1581 he was sent on the Mission, but in the following August was arrested in the house of a Catholic gentleman, who was himself at that time a prisoner for the Faith. Thompson was examined before the magistrates in the usual manner, and acknowledged that he was a priest, and that his object was to reconcile schismatics to the Church, though his bad health had prevented him from labouring much. When told that he had admitted enough for his conviction, his answer was, "Blessed be God". At his trial the sentence was pronounced in the usual form, and the holy man spent the rest of his time on earth in fervent prayer, and in labouring to gain souls to God. He had abundant opportunity for this good work, as he was confined in the common gaol with a number of felons, and through the grace of God some of them were induced to renounce their errors and die good penitent Catholics, refusing to the last to listen to the words of the ministers, who sought to pervert them. The blessed man declared that he had never been so joyful as on the day of his execution and that he died in and for the Catholic Faith. He prayed most devoutly, and resigning his soul to God, happily consummated his sacrifice. It was noticed with great astonishment by the spectators that, while hanging on the gallows, he struck his breast, and, raising his right hand, distinctly made the sign of the Cross.

Hist. Bridgwater's Concertatio, fol. 101.
Challoner's Miss. Priests, vol. i.
Archiv. Westmon., Champney, p. 774.
Decree of Beatification.

THE TWENTY-NINTH DAY.

At Henllan, *in Denbighshire, the festival of* ST. SADWRN, *or* SATURNINUS, *Hermit, mentioned in the Acts of St. Winefrid, to whom the Church of Henllan and others in Wales are dedicated.—At* Athelney, *in Somerset, the festival of* ST. EGELWINE, *Confessor.—At* Launceston, *in Cornwall, the passion of the Blessed* CUTHBERT MAINE, *Priest, the first Martyr of the English seminaries established abroad.—At* York, *the martyrdom of the Venerable* EDWARD BURDEN, *Priest, put to death for his sacerdotal character.—Also at* York, *in a later year, the passion of the venerable servants of God,* GEORGE ERRINGTON, WILLIAM KNIGHT, WILLIAM GIBSON, *and* HENRY ABBOT, *all Laymen, who gloriously sacrificed their lives for their courageous profession of the Catholic Faith.*

St. Egelwine, Conf., 7th Cent.

ST EGELWINE was a brother of Kenewalch, King of the West Saxons, but more illustrious for his eminent sanctity than for his royal birth. He was continually afflicted with sickness, but did not on that account relax his fervent resolution of serving God in Christian perfection. The holy man persevered in this course till his blessed death, and after that by his miracles and availing intercession continued to show himself the watchful protector of those who had recourse to him. The Abbey of Athelney was not erected until a later period; but it was there that the memory of St. Egelwine was held in especial veneration.

B. Cuthbert Maine, M., A.D. 1577.

The Blessed CUTHBERT MAINE merits our singular reverence as being the first of the many Martyrs, sent by the English seminaries on the Continent for the maintenance of the Faith in this country. The Martyr was born near Barnstaple, in Devonshire, and at the age of eighteen or nineteen was made a Protestant minister, at the instance of his uncle, a schismatical priest, who wished to secure for him the succession to his benefice. At this time Maine himself declared that he knew neither what the ministry nor religion meant; but he went to Oxford for the purpose of study. For a time he was at St. Alban's Hall, but was soon chosen chaplain of St. John's College, where he gained the affection of all his acquaintance. Among others there were certain Catholics, who were greatly interested in his welfare, and spoke to him so convincingly that he became satisfied of the truth of the Catholic religion.

Still he lingered at Oxford and began a correspondence on the subject with Edmund Campion and Gregory Martin. One of those letters fell into the hands of the Bishop, whose suspicions were excited and who ordered his arrest. Maine was at that time absent from Oxford, and being informed of the search that was made for him, instead of returning, betook himself to the College of Douay, then just founded. There he was received into the Church, and pursued his studies, till he took the degree of Bachelor in Theology and was ordained priest. In the year 1576 he was sent by Dr. Allen on the Mission, and began his labours at the house of Mr. Tregian at Golden, near Truro. The following year the sheriff of the county and the Bishop of Exeter ordered a search to be made in Mr. Tregian's house, and at once arrested the missioner. It was before the tyrannical Act was passed, which made it high treason to receive Holy Orders abroad, and it was found difficult to produce any capital charge against him. Nevertheless he was tried and condemned for denying the Queen's spiritual supremacy, for saying Mass, possessing a Bull for a jubilee, which had already expired, and wearing an Agnus Dei. His preparation for death was most devout; and on one night his fellow-prisoners observed a bright light in his chamber.

His life was offered to him if he would acknowledge the Queen's supremacy, but his constancy was unshaken; and taking the Bible in his hands, he solemnly declared that she never was and never should be the head of the Church of England. His execution took place near Launceston, and the deputy-sheriff mercifully allowed him to hang until he was dead, or, according to another account, he was so stunned by his fall as to be insensible while the butchery took place ; but the quarters of his body were exposed in different places, according to the barbarous custom of the times. It was noted, as a singular grace conferred on this holy Martyr, that none of those whom he had reconciled to the Church ever proved unfaithful in the time of peril.

V. Edward Burden, M., A.D. 1588.

The Venerable EDWARD BURDEN was a native of the bishopric of Durham. He had been educated at Trinity College, in Oxford, but went over to Rheims, where he was made priest in 1584. He was sent on the Mission in 1586, but soon fell into the hands of the persecutors, and was condemned to death on account of his priesthood. The Martyr suffered all the penalties of high treason at York on the 29th November, 1588.

V. George Errington, M.; V. William Knight, M.; V. William Gibson, M.; V. Henry Abbot, M., A.D. 1596.

The four venerable servants of God who suffered martyrdom at York on this day, in the year 1596, were GEORGE ERRINGTON, WILLIAM KNIGHT, WILLIAM GIBSON, and HENRY ABBOT, all laymen, who by their invincible constancy won this glorious crown. George Errington was a gentleman resident at Herst, in Northumberland; Knight and Gibson were Yorkshire yeomen, and Abbot was a zealous convert to the Faith, who lived at Holden, in that county. The three former were in prison for their recusancy, and there formed an acquaintance with a Protestant minister, who was confined for some misdemeanour. This miserable man, to ingratiate himself with the ruling authorities, devised a plan for the destruction of these worthy Catholics, and, pretending a desire to be received into the

Church, obtained from them an introduction to Mr. Abbot, in order that he might find a priest to receive his abjuration. As soon as he was released he presented his letter, and was taken by Abbot to Carlton, the house of Mr. Stapylton, which was enough for the traitor's purpose, though it happened that no priest could be found. The traitor then laid his information against the four Martyrs, charging them with high treason for persuading him to join the Church of Rome. They acknowledged that they had set before him the necessity of the Catholic Faith for salvation, and exhorted him to amend his life, though they had used no other persuasions. They were found guilty by the jury, and suffered death with fortitude and joy.

St. Sadwrn.
Cal. 91 (29 Nov.).
Leg. Chal. (3 Nov.).
St. Egelwine.
Leg. Chal. (Patron of Athelney).
Hist. Malmesb. Pont., ii., § 89.

Martyrs.
Hist. Douay Diaries; Challoner's Miss. Priests, vol. i.
Stowe; Catalogues.
Archiv. Westmon., ii., p. 49; iv., p. 132.
Archiv. Westmon., Champney, pp. 735, 936.

THE THIRTIETH DAY.

At Tréguier, *in Brittany, the deposition of* ST. TUGDUAL, *Bishop and Confessor.—At* York, *the passion of the Venerable* ALEXANDER CROW, *Priest and Martyr, who joyfully suffered death for the Faith, in the persecution of Elizabeth.*

St. Tugdual, Bp., Conf., A.D. 564. Hoel I., King of Brittany, and his wife Pompeia, were driven into exile by a foreign invasion of their territory, and took refuge in Great Britain, where two of their sons, Tugdual and Leonorius, both in the Catalogue of the Saints, were born. The two brothers, in their tenderest years, were intrusted to the care of St. Iltut, and brought up in learning and virtue in his monastery. The piety and charity for the poor, of which they gave proof in their earliest days, continued to develop, until they became models of every Christian excellence.

When he had reached a due age, ST. TUGDUAL at first lived as a hermit in solitude, but afterwards became the Superior of a monastery. On the death of the King his father, the Saint resolved to establish himself in Brittany, and accordingly sailed for that country, accompanied by his mother Pompeia, who had chosen the religious state, and his sister Sève, as well as by a large number of monks who had attached themselves to him. They landed in the country of Léon, and received a gift of land from his brother Hoel II. The subsequent history of St. Tugdual belongs to the hagiology of Brittany, in which he has a distinguished part. In his monastery he had acquired such a reputation for sanctity and prudence, that the people of Tréguier petitioned that he might be appointed their Bishop, which was granted to them, notwithstanding the reluctance of the Saint to undertake the charge. It was there that he gave up his soul to God, his body being buried in the Monastery of the Valley of Trecor. The relics of St. Tugdual were removed in the time of a hostile invasion, and were dispersed in various places. A considerable portion is said to be at Laval, another at Chârtres, and some restored to his own Church of Tréguier.

Pompeia, the mother of St. Tugdual and St. Leonorius, is honoured as a Saint in Brittany, and her daughter Sève has the title of Blessed in the place of her holy death.

V. Alexander Crow, M., A.D. 1587.

The Venerable ALEXANDER CROW was a native of Yorkshire, and for some time followed a trade in the city of York. His zeal for souls led him to quit his home and betake himself to Rheims to study for the priesthood. Having received Holy Orders, he was sent on the Mission in 1584, and for some time laboured, to the edification of all who knew him, in his native county. He was arrested at South Duffield, whither he had gone to baptise a child, and tried and condemned for his priesthood and the exercise of its duties. It is related that he received the sentence of high treason with extraordinary signs of joy ; but during the night before his execution, which he spent in prayer, he was exposed to fearful assaults from the devil, tempting him to suicide and despair. These attacks lasted a considerable time, and were witnessed by a Catholic fellow-prisoner, who occupied the same chamber, but they ended in the greater triumph of the Martyr, who was delivered by our Lady and St. John the Evangelist, who came to his succour. When this trial had passed by, the soul of the holy man was filled with inexpressible consolation, and he suffered in abundant peace, having first spoken with great freedom to the assembled crowd, and exhorted them to the Catholic Faith.

St. Tugdual.
Hist. Lobineau, Saints de Bretagne, i., pp. 161, 178.
Breviary Lessons of various dioceses.

V. Alexander Crow.
Hist. Douay Diaries; Yepez.
Challoner's Miss. Priests, vol. i.
Archiv. Westmon., iv., p. 65; Champney, p. 845.

DECEMBER.

THE FIRST DAY.

At Tyburn, *the passion of three holy Priests and Martyrs, who suffered a glorious death for the Faith, in the cruel persecution of Elizabeth—the Blessed* EDMUND CAMPION, *of the Society of Jesus; the Blessed* RALPH SHERWINE, *of the College of Douay; and the Blessed* ALEXANDER BRIANT, *admitted before his death to the Society of Jesus.—At* Colchester, *the passion of the Venerable* JOHN BECHE, *Abbot, whose martyrdom took place under Henry VIII.—At* York, *in the year 1586, the martyrdom of the Venerable* RICHARD LANGLEY, *a Layman of Grimthorpe, in Yorkshire, who was tried and executed on the charge of harbouring and assisting the missionary priests.*

B. Edmund Campion, M., A.D. 1581. The Blessed EDMUND CAMPION, one of the most illustrious Martyrs of England, and of the Society of Jesus, was a native of London, and educated at Christ's Hospital in the city, and at St. John's College in Oxford. He passed through the various exercises of the University with great applause, and on the persuasion of his friends consented to be made a deacon of the newly established religion, as a step to higher honours and preferment. But as his studies advanced, he found it impossible to acquiesce in the novel doctrines; and having heard of the foundation of the College of Douay, he crossed the sea, and placed himself under the direction of Dr. Allen, the president. He then applied himself to theology, and took the degree of Bachelor with much credit to the College and his country, not neglecting, meanwhile, the true knowledge of God and the science of the Saints. So great was his remorse for his sins, and especially for receiving the schismatical diaconate, that no penance could satisfy him until he had vowed himself to the religious profession. Accordingly, he chose the Society of Jesus, and was admitted by the General in Rome.

The future Martyr was soon sent to Prague, where he completed his novitiate, and in due time was ordained, and greatly distinguished himself by preaching and teaching and other good works. When he had spent seven years in that University, the Jesuits resolved to send Missioners into England, to share in the labours and perils of the clergy, who had come in considerable numbers from the seminaries.

Campion was chosen to accompany Father Persons in this undertaking, and on his arrival began his mission with the greatest boldness, preaching daily, at first in London, and afterwards in the country. His proceedings attracted great attention, and he was known as the Pope's champion. He published his ten reasons in favour of the Catholic religion, which made a great impression on many minds, and in his controversies he was also most triumphant. The Queen's Government felt it necessary to put a stop to these successes, and by treachery secured his arrest at the house of a gentleman in the country. Campion was then brought to London, and, together with a number of priests and others, was accused of a conspiracy against Elizabeth, and for the invasion of the country. The trial was a mere mockery of justice. After frequent and most cruel rackings and repeated examinations, it was impossible to produce the semblance of a proof; nevertheless, both Campion and others were condemned for high treason, of which the Queen herself, as Camden relates, did not believe them guilty. At his execution his behaviour was most pious and edifying. He could not ask Elizabeth's pardon, as he had never offended her, but he prayed earnestly for her and for all; and so he meekly and sweetly yielded his soul to his Saviour, protesting that he died a true Catholic.

This holy death had such an effect on the assembled crowd, that many were moved to compassion and tears.

B. Ralph Sherwine, Mart., A.D. 1581.

The Blessed RALPH SHERWINE was a native of Derbyshire, and become a Fellow of Exeter College in Oxford, where he was accounted an acute philosopher and an excellent Greek and Hebrew scholar. In the year 1575 he abandoned his position and prospects in the Protestant establishment, and went to Douay College to be received into the Catholic Church. In due time he was ordained priest, and then journeyed to Rome to pursue his studies. He was to have accompanied Dr. Goldwell, the Bishop of St. Asaph, who was going to England to administer confirmation to the Catholics; but the Bishop was seized with sickness at Rheims, and Sherwine had to pursue his journey alone. In London he began his mission with alacrity, but was soon arrested in the house of a Catholic, and thrown into the Marshalsea prison.

A proposal for a disputation on religion was offered to him and other priests who were there, which was eagerly accepted; but before it could take place he was called up for repeated examinations and torture on the rack. His brother declared to a friend that "he was twice racked, and the latter time he lay five days and nights without any food or speaking to anyone, all which time he lay, as he thought, in a sleep before his Saviour on the Cross". After this, offers of the highest preferment were made to him, if he would consent to go to St. Paul's Church. The charges against him were the same as those against Fr. Campion, who was tried at the same time, and equally without a shadow of proof. His preparation for death was most devout, and his sentiments of humility and holy joy most admirable. He was executed after Fr. Campion; and when the hangman came to lay hands on him, he reverently kissed the blood of his fellow-Martyr, with which the man's hands were stained. He forgave all who were concerned in his death, prayed for Elizabeth, and expressed his desire that she might become a Catholic.

B. Alexander Briant, M., A.D. 1581.

Together with the Blessed Edmund Campion and Ralph Sherwine, a third victim shed his blood for the Faith at the same place and on the same day. ALEXANDER BRIANT was a native of Dorset, and had been sent to Hart Hall, in the University of Oxford, for the purpose of study. Religious difficulties compelled him to abandon his career, and he took refuge at the English College then at Rheims. Having been ordained priest, he was sent on the English Mission in 1579. Briant had laboured in his vocation for about two years, when he was arrested by the pursuivants, and thrown into the county gaol, and thence removed to the Tower. He was treated with a degree of cruelty which was singular even in those days. Robbed and almost starved for want of food, he was also most severely tortured. Needles were driven under the nails of his hands, and he was repeatedly racked, to oblige him to betray his fellow-Catholics. He was, however, victorious over all those attempts, and was able to testify that, on coming to the rack and giving himself to prayer, he was replenished with a kind of supernatural sweetness, and while calling on the names of Jesus and the Blessed Virgin Mary, he felt cheerfully disposed to bear all. The charge of treason alleged against him could in no way be proved; but, nevertheless, he was condemned to death, and executed immediately after Campion and Sherwine. The Martyr had made a vow when in prison to join the Society of Jesus, and it appears from Dr. Bridgwater's narrative that he was actually received before his death. He is said to have been "a man not unlearned, and of a very sweet grace in preaching, and of an exceeding great zeal, patience, constancy, and humility". He was but twenty-eight years of age when he sacrificed his life for God.

V. John Beche, M., A.D. 1539.

The Venerable JOHN BECHE, of the Order of St. Benedict, was Abbot of the Benedictine Monastery of St. John the Baptist, in the town of Colchester. This faithful servant of God was the thirty-eighth and last Abbot of St. John's, a dignity which entitled its possessor to a place among the Lords of Parliament. He had the courage to preserve his conscience free from reproach amidst the snares which were laid to entrap him, and resolutely refused either to surrender the abbey into the hands of the King, Henry VIII., or to acknowledge his supremacy in things spiritual. On this account he was attainted of high treason, and suffered death at Colchester within a month after the glorious martyrdom of his brethren, the Abbots of Glastonbury and Reading.

BB. E. Campion, R. Sherwine, and A. Briant.
Hist. Douay Diaries; Challoner's Miss. Priests, vol. i.
Bridgwater's Concertatio, fols. 50, 68, 72.
Archiv. Westmon., ii., pp. 181, 193; iv., p. 119.
Archiv. Westmon., Champney, pp. 757, 759.
Archiv. Westmon., Catalogues.
Stowe.
Decree of Beatification.

Ven. John Beche.
Hist. Wilson's Catalogue; Stowe, p. 577.
Sander, Schism (English trans.), p. 141.
Modern Brit. Mart.

Ven. R. Langley.
Hist. Challoner's Miss. Priests, vol. i.
Archiv. Westmon., Champney, p. 845.

THE SECOND DAY.

At Canterbury, *the commemoration of the return from exile of* St. Thomas, *the Martyr, in the year of Our Lord 1170.*

Cals. 10, 41, 78.

THE THIRD DAY.

At Chur, *or* Coire, *in Switzerland, the festival of* St. Lucius.—*At* Dorchester, *in Oxfordshire, the deposition of* St. Birinus, *Bishop and Confessor.*—*At* Solenhoven, *in the diocese of Eichstadt, in Bavaria, the deposition of* St. Sola, *or* Solus, *Hermit and Confessor.*—*At* Tyburn, *the martyrdom of the Venerable* Edward Coleman, *Layman, falsely charged with Oates' plot.*—*In the prison of* Newgate, *the holy memory of the Venerable* Edward Mico, *Priest of the Society of Jesus, who died a Martyr to the hardships of his imprisonment for the Catholic cause.*

St. Lucius, A.D. 200 c.

ST. LUCIUS, whose festival is observed to-day according to the Roman Martyrology and the tradition of Switzerland and Bavaria, was Lucius, the first British prince who received the Faith of Christ. It is said that after his conversion and the acceptance of the Gospel by the greater number of his subjects, he resigned his dominions and went to preach in Germany, finally taking up his abode at Chur, in the canton of the Grisons, whence he was called to the reward of his labours in heaven, and, as some add, to the Martyr's crown. According to the same account, he was accompanied from Britain by his sister EMERITA, who eventually suffered martyrdom at Treves or at Chur.

The history of the conversion of King Lucius, though in itself it appears to contain nothing improbable, if by *rex Britanniæ* we understand one of the lesser princes who governed parts of the island under the Romans, and though it has for ages been acccepted without controversy, has nevertheless been called in question by recent critics on grounds which, while they are certainly not conclusive against it, have still a just claim to be mentioned.

St. Bede, who is the English authority for the narrative, merely states it as a fact that Lucius, King, or a King, of Britain, sent a letter to Pope Eleutherius, asking that by his authority he might be made a Christian; that his petition was granted, and that the Britons held the Faith in peace from that time to the persecution of Diocletian.

The objections to this account are principally: (1) that it is not found in Gildas, who is Bede's usual authority for British times, and who might naturally be expected to refer to it; (2) that Bede derived his information from his correspondent in Rome, who took it from the second *Catalogue Pontificum Romanorum*, compiled ahout the year 530, whereas the first Catalogue, written about 350, has no allusion to the event. It is also added (3) that there is a variation in the dates which Bede gives in two different places. To these difficulties it is answered that the lamentation of Gildas does not profess to be a history of the British Church, that it was his object to recount calamities and the divine judgments rather than happy events, and that he passes over the mission of St. German, which he might as well be expected to relate as the much more remote history of Lucius. Again, it does not appear true to say that Gildas was Bede's only British authority for those times, as may be seen from his history of St. Alban and the same St. German. But granting that his information was derived from the second Roman Calalogue, it cannot be inferred, that all contained in that record over and above what is found in the first Catalogue is necessarily a later fiction. The early part of the first Catalogue, down to St. Pontian, is compiled on a different plan from its continuation from that date, and from the whole of the second Catalogue. It merely gives us the dates of the Popes and the Consuls of the time, whereas the latter part and the whole of the second list have a different design, and introduce a few of the most remarkable occurrences of each pontificate. Thus the story of Lucius is no more an interpolation than are other things related of Eleutherius or of other early Popes, and might have been known to the scribe by oral tradition, or some other written record. Lastly, the uncertainty in Bede's chronology cannot in itself be sufficient to discredit the history.

The names of the bearers of Lucius' letters, ELVAN and MEDWIN, and of the Pope's envoys, FUGATIUS and DAMIANUS, appear much later in history, and there is more reason for doubting their authenticity. Nevertheless, Welsh scholars trace their names among the Saints of South Wales, and say that there are churches dedicated to them. King Lucius is said to be Llewr Maur, and his principality to have been in or near Llandaff.

The tradition that Lucius of Chur and Lucius of Britain were the same is derived from the German legend, and does not appear to have been anciently known in Great Britain.

St. Birinus, Bp., Conf., A.D. 650 c.

ST. BIRINUS came from Rome to England, sent by Pope Honorius, to whom he promised to preach in those parts, where the good tidings of the Gospel had not yet been heard. He landed in the kingdom of Wessex, and there found a field for his labour such as he sought, the people being entirely pagan. The blessing of God attended his mission, and the King Cynegils was among the first of his converts. At that time St. Oswald, the sovereign paramount of all the English kingdoms, happened to arrive in Wessex to espouse the daughter of Cynegils, and had the consolation of receiving his future father-in-law from the sacred font. The two Kings agreed to give the city of Dorchester to Birinus for his episcopal See, and all things being happily ordered, the religion of Christ was quickly spread among the people. St. Birinus governed his church for about sixteen years, when he was called to his reward, and buried in his own cathedral.

Before long the diocese of Wessex was divided, and again subdivided, and finally the See entirely removed from Dorchester. Later still, however, it once more became the residence of a bishop with a different diocese, which extended over a considerable part of Mercia and Lindsey.

The relics of St. Birinus were translated to Winchester by the Bishop St. Hedda.

The festival is now observed in England on the 5th of this month.

St. Sola, Conf., Hermit, A.D. 790. ST. SOLA, or SOLUS, was one of those English who followed St. Boniface to Germany, to assist him in his labours and obtain some share in his merits. Sola was gladly received by the great apostle, who ordained him priest and found him an obedient and faithful disciple. His attraction, however, was for a life of solitude and prayer, and in this St. Boniface gladly seconded his designs, and approved of his settlement on the banks of the river Altmena, at a spot since called Solenhoven, after his name. He had already provided his flock with bishops and priests, with exemplary monks and holy religious women, and now he had the consolation of knowing that a saintly man in his lonely hermitage was constantly praying for the good estate of all the rest.

But Sola was a voice crying in the wilderness. Notwithstanding his humility, the holiness of his life and his miracles became widely talked of, and reached the ears of Charles the Great, who bestowed upon him as a free gift the district in which his lowly hut was erected. This donation, however, though he was obliged to accept it at the time, he soon contrived to make over to the Abbey of Fulda. After the glorious martyrdom of St. Boniface, Sola continued to enjoy the friendship and protection of the holy brothers St. Willibald and St. Winibald, and was universally honoured by the people, many of whom were benefited by his continual miracles. What would have tempted a less perfect man was to the Saint a motive of greater humiliation; he would accept no gifts from his clients, and told them to return thanks to God, to Whom alone were due the favours which they received through his hands.

V. Edward Coleman, M., A.D. 1678. The Venerable EDWARD COLEMAN was the son of a Protestant minister in Suffolk, and became a convert to the Catholic Faith, after which he was appointed secretary to Mary Beatrice, then Duchess of York. Mr. Coleman was exceedingly zealous in the cause of religion, and occupied himself much with schemes for the restoration of the ancient worship, or at least for obtaining its full toleration. He held a correspondence on the subject with the Père la Chaise, which letters were seized and produced at his trial. He was arrested on the information of Oates and Bedloe, who most falsely swore that he was engaged in a plot for the murder of the King. Their evidence carried but little weight on this occasion ; but the Chief Justice declared that his design to introduce the Catholic religion, as shown by his letters, was itself a treasonable offence. Accordingly he suffered the penalties of high treason with great tranquillity and devotion, having declared himself innocent of any design against the king or the government.

V. Edward Mico, S.J., A.D. 1678. On the same day, in the prison of Newgate, the pious memory of the Venerable EDWARD MICO, priest of the Society of Jesus. Edward Mico was the Socius of the Provincial of the Jesuits, and was apprehended by Oates, while actually suffering from a violent fever. He was hurried away to Newgate in this condition, and on the 3rd December was found dead in his cell, on his knees, and oppressed with the weight of his fetters.

St. Lucius.
Mart. Rom.
Leg. W. 1 and 2 ; Chal. ; Prop. of Swiss Brev.
Hist. Beda, i.

St. Birinus.
Cals. 3, 9, 11, 14, 15, 24, 37, 39, 56, 62, 65, 67, 95.
Marts. Rom., H, I, L, N, Q, R.
Leg. Tinm., fol. 279*a* ; Capgr., fol. 35*a* ; Nov. Leg., fol. 38*a* ; Whitf. Sar. ; W. 1 and 2 ; Chal.
Hist. Beda, iii., c. 7 ; iv., c. 12.

St. Sola.
Leg. Chal.
Hist. Mabill., Acta SS. Bened., sæc. iii., pt. ii., p. 389.

Martyrs.
Hist. Challoner's Miss. Priests, vol. ii.
Foley's Records.
Continuation of Baker's Chronicles.

THE FOURTH DAY.

At Old Sarum, *the deposition of* ST. OSMUND, *Bishop and Confessor.*

St. Osmund, Bp., Conf., A.D. 1099. OSMUND, Count of Séez, in Normandy, accompanied William the Conqueror in his expedition against England, and was by him made Earl of

Dorset. Osmund for many years lived in the Court, and is said to have been Chancellor during twenty-four years ; but all the while he led a holy life, of spotless purity and fervent devotion. At length, desirous of perfect detachment from earthly cares, he abandoned his greatness and his wealth, and in absolute poverty embraced the clerical state. It was, however, impossible for one so conspicuous for eminent gifts to be left in obscurity, and on the death of Herman, Bishop of Salisbury, he was constrained to succeed him in that church. The holy Bishop abounded in good works. He completed the building of the Cathedral, which his predecessor had begun, and dedicated it with solemnity in the year 1092.

For the due maintenance of the divine offices, he brought together a number of secular clerics, distinguished for learning and piety, and collected a valuable library, in which he took such interest that he willingly took part in the copying, illuminating, and binding of the volumes. He also composed an *Ordinal* or *Consuetudinarium*, comprising directions and rubrics for the uniform celebration of the Holy Sacrifice, the Divine Office, and the administration of the Sacraments ; and so great was the reputation of the rites of Sarum, that his regulations were soon adopted in the greater part of the kingdom.

St. Osmund wrote other works also, and among them a life of St. Aldhelm, towards whom he had a singular devotion, and at the solemn translation of whose relics he had the consolation of officiating. On that occasion he obtained from the Abbot of Malmesbury the gift of an arm of that great Saint, which he enshrined in a precious reliquary, and in his hands it became the instrument of notable miracles. It is said that Osmund was too prone to severity in the tribunal of penance, the holiness and simplicity of his own life making it difficult for him to understand how human frailty can be so easily betrayed into sin. Moreover, for a short time he was misled by the example of his fellow-bishops into opposition to St. Anselm and his holy cause ; but he was soon convinced of his error, humbly sought and obtained forgiveness, and from that time became his most assured friend and supporter.

Osmund was called to the reward of his faithful service on the night of the 3rd of December, 1099, after a painful sickness, borne with the most admirable patience. He was buried with honour in his cathedral, and universally venerated as a Saint. He was canonized by Pope Calistus III. in 1456, and in the following year his remains were translated from Old Sarum to the new Cathedral in the modern Salisbury. In England, the festival of St. Osmund is now kept on the 17th July, in commemoration of this translation, which took place on the previous day, the festival of Our Lady of Mount Carmel.

Cals. 1, 3, 5, 42.
Mart. Rom.
Leg. Nov. Leg., fol, 247*b*; W. 1 and 2; Chal.
Hist. Malmesb. Pont. i., § 83; v., § 267.
Simeon Dunelm., A.D. 1092 and 1099.
Brompton, A.D. 1076 (Twysd. Col., 976 and 995).
Knyghton (Twysden Col., 2351 and 2372).

THE FIFTH DAY.

In England, *the festival of* ST. BIRINUS, *Bishop and Confessor, whose deposition is on the 3rd of December.—In the Isle of* Ramsey, *on the coast of Pembrokeshire, the festival of* ST. JUSTINIAN, *Hermit and Martyr.—At* Tyburn, *the passion of the Venerable* JOHN ALMOND, *Priest, who suffered martyrdom under King James I.*

St. Justinian, Mart., A.D. Uncertain. ST. JUSTINIAN appears to have been a native of Continental Brittany, and to have come over to Wales, in order to serve God in detachment from all worldly connections. By his holy conversation he drew many souls to God, but at length feeling himself called to a more complete solitude, he crossed over to the Isle of Ramsey, where he found the holy hermit HONORIUS already settled. The two Saints lived together, helping one another by prayers and good counsels in their unwearied efforts after Christian perfection. Justinian lived in the time of St. David, who had a high veneration for his sanctity, and was accustomed to visit him on his island. At length the holy man was barbarously murdered by some wicked men, whose vices he had severely reproved, or, as some say, by pirates, who had landed on that shore. He died in a holy cause, and has received from the devotion of the faithful the glorious title of Martyr. The body of St. Justinian was taken to the mainland, and buried with honour.

V. John Almond, M., A.D. 1612.

The Venerable JOHN ALMOND, on the Mission known generally by the name of MOLINEUX, and also LATHOM, was born at Allerton, near Liverpool, and received his early education at a school in Much-Woolton, in the same neighbourhood. He was sent young to the College at Rheims, and from thence to Rome, and did not arrive in England as a missioner before the year 1602. No particulars of his labours have been preserved; but it is stated that "he led a holy life with all sincerity, and a singular good content of all who knew him, and worthily deserved both a good opinion of his learning and sanctity of life". Almond was arrested in the year 1612, and examined by King the Protestant Bishop of London: an account of the controversy which took place between them being left in the Martyr's own hand. He was then committed to Newgate, and some months later tried and convicted of high treason, on the charge of being a priest. On the 5th of December he was dragged to Tyburn for execution. He was allowed to speak to the people, and distinctly professed his perfect allegiance to King James, adding that he could not take the oath, on account of the insidious clauses which it contained. After this followed another controversy with a minister, in which the holy man was able to refute the false charges brought against himself and his religion. He then gave away all the money he possessed to the poor, who stood around, and to the executioner. He mentioned the hard usage he had met with in the dungeon called *Little Ease*, but freely forgave all.

His end was most pious and edifying, and his last words an invocation of the holy Name of Jesus. After hanging a short time he was quartered, according to the sentence.

The chief persecutor of this servant of God is said to have been Dr. King, the Protestant Bishop, whose life from that time was one of sorrows, though before his death he sought and obtained reconciliation with the Church: an extraordinary grace, which we may well believe was obtained by the prayers of the Martyr.

St. Justinian.	V. John Almond.
Cal. 91.	*Hist.* Challoner's Miss. Priests, vol. ii.
Leg. Tinm., fol. 298*b*; Capgr., fol. 181*b*; Nov. Leg., 201*b*; Whitf. Add.; W. 1 and 2 Chal.	Douay Diaries. Archiv. Westmon., xi., p. 645.

THE SIXTH DAY.

In Ireland, *the holy memory of the Saints* AUXILIUS, ISSERNINUS, *and* SECUNDINUS, *Bishops and Confessors, and the first principal co-operators with St. Patrick in the conversion of that country.*

SS. Auxilius, Isserninus, and Secundinus, Bps., Conff., A.D. Uncertain. No Day.

AUXILIUS and ISSERNINUS accompanied the great Apostle of Ireland from his own country to the field of his labours, and SECUNDINUS was either one of the party or followed soon afterwards. On the supposition that St. Patrick was born in Great Britain, these holy men also are counted as British Saints. After labouring with success for a certain time, they were sent to Britain, or Gaul, to receive episcopal consecration at the hands of three prelates, according to the sacred canons. There still remains an authentic and interesting decree, signed by Auxilius, Patrick, Secundinus, and Benignus, ordering that appeals from the Primate of Armagh should be carried to the Holy See of Rome.

Leg. Chal. (2 Dec.).	O'Curry's Lectures on the MS.
Hist. Lanigan's Hist., i., p. 259.	Materials of Irish History, p. 373.

THE SEVENTH DAY.

At Gloucester, *the commemoration of the Venerable* WILLIAM LAMPLEY, *Layman, who suffered martyrdom in the year 1598, on a day not recorded.*

V. William Lampley, M., A.D. 1588. No Day. The Venerable WILLIAM LAMPLEY was a layman, who suffered martyrdom for the Faith at Gloucester in the year 1588. The day of his passion is not known, nor have the circumstances of his trial and condemnation been preserved.

Hist. Wilson's Catalogue. Challoner's Miss. Priests, vol. i. Archiv. Westmon., Champney, p. 855.

THE EIGHTH DAY.

The solemnity of the IMMACULATE CONCEPTION *of the* BLESSED VIRGIN MARY, *Mother of God.*

The Immaculate Conception. By a singular grace of our BLESSED LADY, the English Church had the privilege, if not of first introducing, yet certainly of spreading throughout Western Christendom, the observance of the great festival of her Immaculate Conception. It may be, as some writers suppose, that there are earlier traces of such a feast in Naples or in Spain; but it is admitted that the movement in favour of its diffusion arose in the eleventh century, that the source of it was in England, and that the progress of it was ever associated with the name of St. Anselm.

According to the prevailing tradition, the Abbot Helsin, or Elsi, who had been sent by William the Conqueror on an embassy to Denmark, on his return voyage was overtaken by a violent storm, which threatened immediate shipwreck; when at the moment of utmost peril he was favoured with a heavenly vision, promising deliverance if he would introduce the observance of the day of the Conception of the Blessed Mother of Our Lord. The authenticity of this legend is doubted by some; but it cannot be said to contain anything inconsistent with the well-established revelations of God, or that it is intrinsically improbable. What is certain is, that about that time dates the first observance of the festival in England. The propagation of it was reserved for St. Anselm, who arrived not many years later.

The Saint, it appears, found the devotion already flourishing in some great Benedictine abbeys; and in his tender love to Our Lady extended it to the whole kingdom, defending the practice with that learning which has earned him the title of a Doctor of the Church. The usage, however, though generally welcomed, met with some opposition, mainly on account of the novelty of such a festival, but in some instances from supposed doctrinal difficulties. A letter from the monk Osbert, addressed to the Saint when in exile, deplores these obstacles, and insists that the exemption of Our Lady from the sin of Adam, as well as from all actual fault, merits recognition, by the annual commemoration of her spotless Conception.

Before long all opposition ceased, in England at least. The truth of the doctrine on which the observance was based, and its conformity with the primitive tradition, were warmly seconded by the hearty devotion of the people; and in the year 1328, the Archbishop Mepham was able in a synod to declare the festival a day of obligation throughout his province. The churches of the Continent followed the example of England; the devotion was in every possible manner favoured by the Sovereign Pontiffs, and the festival placed among the chief solemnities of our Blessed Lady. The completion, however, of this glorious tribute to the perfection of the Mother of Our Lord was deferred until our own times. It was on the 8th December, 1854, that Pope Pius IX. of blessed memory solemnly defined, to the immense consolation of Christendom, that it was a revealed dogma that the ever-blessed Virgin Mary, the Mother of Jesus Christ, was in the instant of her first existence entirely exempt from original sin, and that her Immaculate Conception was an Article of the Catholic Faith.

Hist. Bulla Dogmatica, Pii IX.
Bp. Ullathorne on the Im. Concep.
Fr. Bridgett's Our Lady's Dowry.
Letter of Osbert (Cotton MS., Vitellius A., xviii., printed by Anstruther, p. 139).

THE NINTH DAY.

At Shaftesbury, *in Dorsetshire, the deposition of* ST. ETHELGIVA, *Virgin and Abbess.*

St. Ethelgiva, Virgin, A.D. 896 c. ST. ETHELGIVA, or ÆTHELGIFU, was the daughter of the great King Alfred and his saintly wife Ethelwida. Recognising her vocation to the religious state, the King built and endowed the monastery at Shaftesbury for her reception. She was appointed Abbess, and after a life of eminent holiness, there ended her days about the year 896.

Leg. W. 1 and 2; Chal. (19 Dec.). *Hist.* Malmesb. Reg., ii., § 121. Simeon Dunelm., Gest. Reg., con. 887 (Twysden, p. 132).

THE TENTH DAY.

At Gray's Inn Fields, *London, the passion of the venerable servants of God,* EDMUND GENINGS, *Priest, and* SWITHIN WELLS, *Layman.—At* Tyburn, *on the same day, the martyrdom of the Venerable* EUSTACHIUS WHITE, *Priest; the Venerable* POLYDORE PLASDEN, *Priest; and three Laymen, also venerable servants of God*—BRYAN LACY, SYDNEY HODSON, *and* JOHN MASON. *These seven Martyrs all suffered for the celebration of Mass in the house of Swithin Wells.—Also at* Tyburn, *in a later year, the glorious passion of* JOHN ROBERTS, *Priest of the Order of St. Benedict, and* THOMAS SOMERS, *Priest, whose martyrdom took place under King James I.*

V. Edmund Genings, M.; V. Swithin Wells, M., A.D. 1591. The Venerable EDMUND GENINGS was born at Lichfield, and brought up in the Protestant religion, but was from his earliest days remarkable for his grave disposition and pious sentiments. At the age of sixteen he went to serve a Catholic gentleman in the capacity of page; and when his master resolved to embrace the ecclesiastical state, Genings obtained leave to accompany him to Rheims, in the hope of devoting himself to the same course of life. He was admitted to the College, and, by his singular piety and attention to his studies, soon become a model for all. But his health was feeble, and at one time he was on the point of being sent back to England before he was a priest. He recovered, however, in a way which seemed almost miraculous, and was able to complete his course and receive priest's Orders, after which he was sent on the Mission in 1584.

Genings and his companions landed near Whitby, and had immediately a narrow escape from arrest; but their time was not yet come, and the Martyr, after spending about a year in the North, went to Lichfield with the desire of benefiting his relatives and friends. Time, however, had swept them away, and he could only learn that his brother John was in London, leading a careless, unchristian life. Thither Edmund went in quest of him, and, after many vain inquiries, at length discovered him in a most extraordinary manner, in answer to his constant prayers. The youth, however, was ill-disposed to change his life, and particularly averse to the Catholic Faith, and his conversion was to be brought about in another way. On the 8th of November, Genings agreed with a fellow priest that they should meet and say Mass at the house of Mr. Swithin Wells, in Gray's Inn Lane, where a number of people assembled at an early hour for the purpose of assisting. When Genings was at the altar, at the time of consecration, the house was attacked and the door broken open by Topcliffe and his pursuivants. The gentlemen present, by struggling with the assailants, kept them out of the room till the sacrifice was concluded, but were then obliged to admit them. All, to the number of about ten, were carried away prisoners, the celebrant being still in his sacred vestments.

At Newgate Justice Yonge immediately examined and committed them for trial. All were condemned to death, and Edmund Genings and Mr. Wells were ordered to be executed before the door of the latter gentleman's own house. All courageously refused the pardon which was offered, on condition of their conformity to the established religion. Admirable was the devotion with which the holy man bore his cruel martyrdom. The rope was cut immediately, and he was barely stunned when the quartering took place. "Oh, it smarts," he said, when the knife was thrust into his body; to which Mr. Wells, who was waiting below, answered, "Sweet soul, thy pain is great, but nearly past;

pray for me, holy Saint, that mine may come". It was attested by the hangman and hundreds of witnesses that when his heart was in the executioner's hands, the Martyr distinctly uttered the words, "St. Gregory, pray for me". The reward of this glorious victory was the conversion of his brother John, who afterwards became a Franciscan, and wrote the Martyr's life.

The Venerable Swithin Wells was the younger son of a gentleman who lived in the neighbourhood of Winchester. He was a man of most happy and cheerful temper, and took great delight in field sports; but he was also most religious, and wished to employ his life to some good purpose; and as he was well educated, he undertook to bring up young gentlemen in his house in London. This school of his enjoyed a high reputation among Catholics, and did good service in the cause of religion. Mr. Wells was absent from London, when the Mass was said on the 8th November; but on his return went to the magistrate to demand the keys and complain of the violent arrest of his wife. Instead of obtaining redress, he was himself sent to trial and condemned with the rest. During his imprisonment he wrote a letter, still preserved, in which he expresses sentiments of the greatest resignation and holy joy. His behaviour at his execution, which took place at the door of his own house, corresponded with the conduct of his whole life, being singularly cheerful as well as devout. Mrs. Wells, who was condemned with her husband and the rest, was to her great affliction reprieved and sent back to prison, where she was allowed to linger until her holy death in 1602.

V. Eustachius White, M.; V. Polydore Plasden, M.; V. Bryan Lacy, M.; V. Sydney Hodson, M.; V. John Mason, M., A.D. 1591.

The Venerable Eustachius White was born at Louth in Lincolnshire. His father was a bitter Protestant, and on his son's conversion was so indignant as to pronounce his curse upon him. Eustachius went first to the College at Rheims and thence to Rome, where he was made priest, and then sent on the Mission in 1588. In the life of Edmund Genings it is said that White was one of those arrested in Mr. Wells' house, together with Genings and others; but a more circumstantial account says that he was treacherously seized at Blandford, while on a journey. The Martyr was very grievously tortured in prison, to make him betray his fellow-Catholics, and at one time was hung up by the hands for eight hours together; but all was in vain. Nothing could shake his constancy, and all he did was to cry out: "Lord, more pain if Thou pleasest, and more patience". He was condemned merely for his priesthood, and suffered at Tyburn on the same day with the blessed company arrested in Mr. Wells' house.

The Venerable POLYDORE PLASDEN, a native of London, like Eustachius White, received his ecclesiastical education partly at Rheims and partly at Rome. After his ordination he was sent on the Mission, and was present at the Mass celebrated in Mr. Wells' house by his friend Edmund Genings, on the 8th November. He was seized by Topcliffe and his pursuivants, together with all the other assistants, and was condemned on the charge of his priesthood, and executed at Tyburn.

The venerable servants of God, BRYAN LACY, gentleman, and JOHN MASON and SYDNEY HODSON, laymen, were apprehended at the same time, and condemned for being present at the Holy Sacrifice. They suffered with the greatest piety and courage, though they might have saved their lives by promising occasional conformity with the established religion. Thus on one memorable day, seven holy Martyrs in London alone laid down their lives for their Divine Master,—two, Genings and Wells, before the door of Mr. Wells' house in Gray's Inn Fields, and the other five at Tyburn.

V. John Roberts, M.; V. Thomas Somers, M., A.D. 1610.

The Venerable JOHN ROBERTS was a native of Merionethshire, but it does not appear where he received his earliest instruction. Later on he was a student in the English College at Valladolid, from which he passed to the Spanish congregation of the Benedictine Fathers in the same place, but was professed at St. Martin's, Compostella. In the year 1600 Fr. Roberts was made priest, and sent on the English Mission. Nothing could be more admirable than his perseverance in his holy work, and his charity was most notably manifested during a severe visitation of the plague in London. He contrived to render assistance to multitudes of the infected, and was the means of converting many of them from their vices and misbelief. Four times the holy man was arrested, and as often sent into banishment, but he always returned and quietly resumed his former course of life. At length he was seized for the fifth time, when vested for Mass, and without being allowed to lay aside the sacred vestments, was hurried away to a filthy dungeon. He was condemned solely for his priestly character, but might have saved his life, if he would have taken the newly proposed oath.

The Venerable THOMAS SOMERS, who on the Mission bore the name of WATSON, was born in Westmoreland, and for many years taught a grammar school in the same county. He carefully instructed his pupils and other neighbours in the Catholic doctrine, and persuaded not a few to cross over to Douay, and prepare themselves for the priesthood, that they might return and labour for souls in their own land. This was the course he took himself, and after studying in the same College, he was ordained and sent on the Mission in the year 1606. His residence was in London, where his assiduous care of the poorer class of Catholics earned for him the title of the parish priest of London. After some time this servant of God was arrested and sent to gaol, and finally into banishment with twenty other priests. After a short repose at Douay, his zeal constrained him to return to his work among his beloved poor in London; but it was only for a short time, as he was soon seized and brought to trial without delay, on the charge of exercising his priestly duties, contrary to the law. When the cruel sentence was pronounced, it drew tears from the eyes of many, and moved others to a sentiment of deep compassion; but it brought only joy to the heart of the Martyr, who listened to it with such tranquillity as affected the whole court with astonishment.

These two great servants of God were condemned to suffer together, and were drawn on the hurdle in the usual manner to Tyburn. There they found sixteen condemned criminals with the ropes already round their necks, whom Fr. Roberts began to exhort to contrition and reconciliation with the Church, till he was interrupted by the officers. He was allowed to speak to the people, which he did in the most touching manner, and at some length. Both he and Somers exhibited singular cheerfulness and fortitude, embraced and blessed one another, and together gave up their souls to God. By an unusual act of clemency, they were allowed to hang till they were dead, after which the rest of the sentence was carried out, and their remains thrown into a pit prepared at the foot of the gallows, and over them the bodies of the sixteen criminals. Two nights after the execution, several Catholic gentleman courageously undertook to carry away the sacred relics, which they succeeded in doing; but, being followed, they were obliged to drop one leg of Fr. Roberts, to divert the pursuit. This was then taken to Abbot, the Protestant Bishop of London, who had been the great enemy of Fr. Roberts, and at the trial had stood by the judge exhorting him to pass the sentence. The rest of the sacred remains were safely conveyed to Douay, and preserved in the College of the English Benedictines.

Hist. Douay Diaries; Challoner's Miss. Priests, vols. i. and ii.
Life of Genings, by his brother (St. Omers, 1614); Stowe.
Archiv. Westmon., iv., pp. ii. 293; ix., p. 343 *et seq.*
Archiv. Westmon., Champney, p. 886.
Life of Luisa de Carvajal.
Weldon's Notes.

THE ELEVENTH DAY.

In North Wales, *the festival of* ST. PERIS, *patron of Llanberis, whose name appears on this day in ancient Welsh calendars, and who is called, for some reason not known, the Cardinal.—At* Tyburn, *the passion of the Venerable* ARTHUR BELL, *Priest of the Order of St. Francis, and Martyr in the reign of Charles I.*

V. Arthur Bell, M., A.D. 1643. The Venerable ARTHUR BELL was the son of pious Catholic parents, who brought him up in the fear of God, and was born at his father's seat at Temple Broughton, near Worcester. At the age of twenty-four he went over to study at St. Omers, and from thence to Valladolid. There he was ordained priest, and soon afterwards joined the Franciscan Order. About this time Fr. Gennings was engaged in restoring the English province of the Order, and claimed Arthur Bell for the service. He was, however, sent to the Convent at Douay for the completion of his studies, and there employed in various important offices before he was sent on the Mission, which did not take place till A.D. 1634. The future Martyr laboured diligently for nine years, and was then arrested at Stevenage, in Hertfordshire, on suspicion of being a spy. On examination of his papers, it was found that he was a Franciscan; and, therefore, the magistrates and the committee of Parliament, before whom he was summoned, supposed him to be a priest, but evidence was wanting. He was cruelly treated in prison, and tried on the 7th December, when certain apostates deposed that they had heard him say Mass. He received his sentence with joy, intoned the *Te Deum*, and returned thanks to the Court; and when awaiting his execution, was visited by many English and foreign Catholics, who were greatly edified by his deportment, and eager to secure some little thing as a relic. The imperial envoy more than once went to him, as well as the chaplain of the French Ambassador, who had hopes of obtaining a pardon; but the holy man would not suffer him to exert himself for this end.

He was brought to Tyburn on the 11th December, and attested that Fr. Bullaker, the Martyr, had predicted to him this glorious consummation of his labours. The Martyr spoke for some time to the people, and plainly denounced the divine judgments on the sins of the nation, but was interrupted by the sheriff. He then turned to a poor malefactor who was to suffer with him, and had the satisfaction of inducing him to declare that he would die a member of the Catholic Church. He then embraced the executioner, and gave him good advice for the profit of his soul, after which he cheerfully and most piously submitted to his sentence. Guards had been set to prevent the people from carrying away any relics; but, nevertheless, some contrived to dip handkerchiefs in the blood which he had shed for Christ.

It was about the time of Fr. Bell's execution that the papers of Walter Windsor, a Catholic gentleman, were seized at Yarmouth, and among them was found a commission from the Archbishop of Cambray, by authority of Urban VIII., for collecting evidence of the martyrdom of the many servants of God who had suffered in England in the cause of the Catholic religion.

St. Peris.
Cal. 91.

V. Arthur Bell.
Hist. Challoner's Miss. Priests, vol. ii.
Certamen Seraphicum.
Hope's Franciscan Martyrs.

THE TWELFTH DAY.

At Clonard, *in Ireland, the deposition of* ST. FINIAN, *Confessor.—At* Tyburn, *the passion of* THOMAS HOLLAND, *Priest of the Society of Jesus, and Martyr.*

St. Finian of Clonard, Conf., A.D. 552. This illustrious Saint of Ireland received his first education in learning and piety from the Bishop St. Fortchern and the Abbot St. Cayman; but he passed over to Wales, and spent many years with St. David at Minevia, blessing that land with the example of his holy life. He was advanced in age when he returned to Ireland, though his zeal for the service of God was in no way diminished. The great work of St. Finian was the foundation of the celebrated School of Clonard, in Westmeath, in which a multitude of eminent servants of God were educated in piety and human learning.

St. Finian is usually styled Bishop, but Lanigan doubts whether he was so or not. He places his death on the 12th December.

V. Thomas Holland, M., A.D. 1642. The Venerable THOMAS HOLLAND was a native of Lancashire, and was sent for his education to the College of St. Omers, and afterwards to that of Valladolid, both under the direction of the Jesuit Fathers. After very successful studies, he went to Flanders and there joined the Society, his noviceship being spent at Watten.

He took his religious vows in 1634, and being ordained priest, was sent on the English Mission, in hopes that his shattered health might be restored by his native air. In London, however, the search for priests was so rigorous, that Fr. Holland was constrained to confine himself to his lodging, to the further detriment of his health, as well as to the prejudice of his apostolic labours.

He was not apprehended till October, 1642, and spent two months in prison, in such a manner as to give edification to all. At the trial at Newgate no evidence of his priesthood could be produced; nevertheless, to the surprise of all, the jury brought in a verdict of *guilty*, and the Recorder pronounced the sentence of death. The Martyr calmly answered, "*Deo gratias*," and afterward in his cell recited the *Te Deum* with his friends.

He was visited by persons of the highest rank, both English and foreign, among whom was the Duke de Vendôme, who offered to exert himself to procure his pardon, which he declined with thanks. On both the intervening days Fr. Holland had the consolation of saying Mass, and at his execution received absolution from a priest of his own Order, who was by appointment on the spot. At Tyburn the Martyr told the people how he was about to suffer for the priesthood, and was speaking to them of the necessity of the true Faith in order to salvation, when he was stopped by the minister, who began to sing psalms with some criminals then about to be hanged. After a silent prayer, he calmly submitted to his sentence; and through the compassion of the executioner, and notwithstanding the protest of the minister, was allowed to hang till he was dead, after which the rest of the sentence was carried out. Many Catholics who were present contrived to carry away some drops of his blood as precious relics, and there were Protestants, who were heard to speak in praise of his virtues. Fr. Holland had the reputation of being particularly learned in spiritual subjects, and was often called Bibliotheca Pietatis, or the Library of Piety.

St. Finian.
Leg. Chal. (10 Dec.).
Hist. Lanigan, Hist., i., p. 269; ii., p. 21.

V. Fr. Holland.
Hist. Challoner's Miss. Priests, vol. ii.
Foley's Records.

THE THIRTEENTH DAY.

In some parts of England, *the festival of* ST. JUDOC, *Confessor, whose sacred relics were translated from the cell known as St. Josse, in Picardy, to the Newminster, near Winchester, to save them from the profanation of the Norman invaders, on the 9th of January, 903.—At* Minster, *in Thanet, the deposition of* ST. EDBURGA, *Virgin and Abbess.*

St. Edburga, Virgin, A.D. 751.

ST. EDBURGA was the disciple of St. Mildred, and succeeded her in the government of the monastery. The community had so greatly increased, that the new Abbess found it necessary to begin her administration with the erection of larger buildings for their accommodation. This she happily completed with the addition of a new church, dedicated to the Apostles St. Peter and St. Paul, to which she translated the relics of St. Mildred. St. Edburga lived to an advanced age, to the great profit of her spiritual daughters, and to the increase of her own merits before God. Her sacred remains are said to have been translated to Canterbury, together with those of St. Mildred.

St. Edburga is said to have been of the royal family of Kent, which is not unlikely; but it is extremely improbable that she was the daughter of St. Ethelbert, as some have reported, as he died one hundred and thirty-five years before.

St. Judoc.
Cals. 9, 39, 41, 62, 65, 68, 54.
Marts. Rom., F, N, Q, R.
St. Edburga.
Cals. 10, 41.
Mart. K.

Leg. Tinm., fol. 299*b;* Capgr., fol. 69*b;* Nov. Leg., fol. 101*a;* W. 1 and 2; Chal. (8 Sept.).
Hist. MS., edited by Cockayne (Leechdoms, vol. iii., p. 431).
New English Life of St. Mildred.

THE FOURTEENTH DAY.

At Hayle, *in Cornwall, the commemoration of the martyrdom of* ST. FINGAR, *otherwise called* GUIGNER, *and his sister* ST. PIALA, *with many* COMPANIONS.

SS. Fingar, Piala, and Comp., MM., A.D. 455 c.

ST. FINGAR and his sister were children of one of the Kings of Ireland, and were converted to the Faith, it is said, by the preaching of St. Patrick. They were driven into exile by their father's hostility to Christianity, and found their first place of refuge in Brittany, according to the tradition of that province. They were graciously welcomed by Andrew, the prince of the land, and provided with a place for their settlement. After a time, however, they and their companions resolved to establish themselves in Great Britain, either to secure greater solitude, or, as some say, to preach the Gospel to the English, who were then beginning to occupy the country. Their pious intention earned for them the crown of martyrdom, for they had scarcely landed near Hayle, in Cornwall, when they were attacked by Tewdrick, the pagan King of the Damnonians, and put to death in hatred of the Faith. St. Fingar is honoured in the Cathedral of Vannes on the 14th of December, and has given his name to places in that diocese, and in Léon.

Leg. W. 2 (23 March); Chal. *Hist.* Lobineau, Saints de Bretagne, vol. i., p. 39.

THE FIFTEENTH DAY.

In Rome, *the pious memory of* OFFA, *King of Essex, and afterwards Monk.*

Offa, King, A.D. After 708. No Day.

OFFA succeeded his father Sighere as King of the East Saxons in 704. He was a youth of most noble aspect, in the flower of his age, and most dearly beloved by his people, with the prospect of a long and happy reign. He had entered into an agreement with the family of King Penda to contract a marriage with Kyneswida, the daughter of that prince. But she had resolved to consecrate her virginity to a heavenly Spouse, and in her trouble, on hearing the designs of her kindred, had recourse to the intercession of the Queen of Virgins. Her prayer was heard, and not only was she able to maintain her purpose, but her persuasions so touched the heart of Offa, that he too chose the better part, and after a short reign of four years resigned his kingdom and went on a pilgrimage to Rome, in company with St. Egwin, Bishop of Worcester, and Kenred, King of Mercia, and nephew of the virgin Kyneswida, who had the same pious purpose as himself. In Rome, Offa took the monastic habit, and persevered in that state until called to the heavenly kingdom, on which his heart was set.

Leg. Chal. (24 Dec.).
Hist. Beda, v., c. 19.
Malmesb. Reg., i., § 98.
Malmesb. Pont., iv., § 180.
Flor., A.D. 708.

THE SIXTEENTH DAY.

In Rome, *the holy memory of* KENRED, *King of Mercia, who abdicated his kingdom and embraced the monastic life.*

King Kenred, A.D. 709. No Day.

KENRED was the son of Wulfere, and succeeded to the throne when his uncle Ethelred withdrew and professed the religious state in the Abbey of Bardney, A.D. 704. It was to Kenred that Ethelred forwarded the letter of Pope John, requiring him to reinstate St. Wilfrid in all his rights, a good work to which he gladly devoted himself, as far as it was in his power. The young prince reigned most nobly, as is attested by St. Bede, but it was only for a short period. After four years he was moved by a divine inspiration to abandon all he had in this world, and make it his sole care to secure the kingdom of heaven. It is said that he was especially influenced by the miserable death of one of his nobles, who had led a life of sin and refused to be reconciled to God, until it was too late. Whatever may have been the immediate motive, his resolution was fixed, and he accompanied King Offa and St. Egwin on their way to Rome. There he professed the monastic life, but it would seem that within a year he was called to receive in heaven the reward of his earthly sacrifices.

Leg. Chal. (4 Oct.).
Hist. Beda, v., c. 19.
Flor., A.D. 708.
Malmesb. Reg., i., § 78.
Malmesb. Pont., iii., § 107; v., § 231 (for death).

THE SEVENTEENTH DAY.

At Lismore, *the commemoration of* ST. MALCHUS, *Bishop and Confessor.*

St. Malchus, Bp., Conf., A.D. 1140 c. No Day.

ST. MALCHUS was a native of Ireland, who forsook his country to embrace the religious life as a monk of Winchester. There he remained till he was called to the government of the See of Lismore. He was far advanced in years when St. Malachy placed himself under his guidance, seeking his counsel in the difficult duties which fell to his lot. St. Bernard also speaks with the highest admiration of the sanctity of Malchus and his miraculous gifts.

Leg. W. 1 and 2 (10 Aug.); Chal. 24 Nov.). *Hist.* St. Bernard, Vit. S. Mal., c. 3. Lanigan's History, vol. iv., p. 73.

THE EIGHTEENTH DAY.

At the Abbey of Heidenheim, *in Bavaria, the deposition of* ST. WINEBALD, *Confessor, and first Abbot of that monastery.*

St. Winebald, Abb., Conf., A.D. 761 c.

WINEBALD was the son of St. Richard the King, and brother of St. Willibald and St. Walburga. He started from England with his father and brother and other members of the family on their projected pilgrimage to the holy places. At Lucca he had the sorrow of losing his saintly father, who was there called to his heavenly repose. The two brothers reverently buried him in the Church of St. Frigidian, and then continued their journey to Rome. In that city, besides satisfying their devotion, they engaged in sacred studies, and led the life of austere religious. They were both seized with violent intermittent fever; but God so disposed that the attacks should be on alternate days; so that one was always able to serve the other. After this Willibald went on his pilgrimage to Jerusalem and Palestine, while Winebald remained in Rome to perfect his studies, on which he bestowed so much time, that when he returned to England he had been seven years absent.

His chief care in his own country was to render spiritual assistance to his own kindred, an endeavour attended by abundant blessings from God. But this was a temporary work, as his vocation was not yet determined, and accordingly, after the best advice he could obtain, he went once more to Rome, in company with a brother, whose name we do not know. It was then that Winebald met St. Boniface, who had arrived on his visit to the shrine of the Apostles, in the time of Pope St. Gregory III. The future Martyr invited our Saint to join him in his labours for the people of Germany ; and so effectual were his representations of the service to be rendered to the cause of God, that Winebald was fired with apostolic zeal and resolved to embrace the proposal. No long time elapsed before he followed the great apostle across the Alps, attended only by a few of those who had come with him from England. He found St. Boniface in Thuringia, who ordained him priest and entrusted him with the administration of seven churches. In the discharge of this duty he was indefatigable in instructing, preaching, and extirpating the superstitions which their former idolatry had left among his people. He also, with the sanction of the Duke of that country, extended his work to the country of the Bojardi, and there too accomplished the most excellent results. After three years spent in this manner, he again sought St. Boniface, to render an account of his mission, and found him at his own See at Mayence.

The report of the great things done by Winebald, as well as of his austere and saintly life, had already reached the ears of his Bishop, who welcomed him with all affection, and gladly heard from his own lips the good tidings he had to communicate. On leaving Mayence, Winebald went to visit his brother St. Willibald in his See at Eichstadt, and confided to him his desire to lead a life of religious retirement. By him he was persuaded to undertake the foundation of a monastery in his diocese ; and having found that Heidenheim, then an uncultivated forest, was well suited to the purpose, they purchased it, and began the erection of a double abbey—one for men, over which Winebald presided, and another for women, of which their sister St. Walburga was chosen Abbess. Winebald procured from Monte Cassino an accurate copy of the Rule of St. Benedict, which he established with great exactness in both houses; and thus leading many along the way of perfection, as he himself advanced in holiness, he awaited his release from the burden of this mortal life. It had been his desire to end his days at the tomb of his great father St. Benedict, and he had even obtained permission of the Abbot of Monte Cassino to do so; but on the persuasion of St. Willibald and others, he consented to forego his pious intention. His holy brother and bishop was with him at death, which he met with the sentiments and devotion of a Saint on the 18th December, 761. Many and striking miracles were granted, in attestation of his sanctity; and sixteen years later St. Willibald, still detained in the exile of this earthly life, had the consolation, on the 24th September, of presiding at the translation of his venerated body, still free from corruption and entire, to a place of honour in his church.

Marts. M, N, Q.
Leg. W. 1 and 2; Chal.

Hist. Mabill., Acta SS. Bened., sæc. ii., part ii., p. 160 (vol. ii.); Continuation of Life, by Nun of Heidenheim and another.

THE NINETEENTH DAY.

At Winchester, *the passion of the Venerable* LAWRENCE HUMPHREYS, *Layman, who suffered a glorious martyrdom under Queen Elizabeth, in the year 1591.*

V. Lawrence Humphreys, Mart., A.D. 1591.

The Venerable LAWRENCE HUMPHREYS was born in Hampshire, and was piously disposed from his youth, being a constant reader of religious books. At the age of eighteen, he thought himself capable of holding a controversy with any Catholic, and obtained an introduction to Fr. Stanney, S.J. The result was his own conversion to the Faith of the Church. Fr. Stanney has left a most edifying account of his young convert, and tells us that, though his life had ever been blameless in the eyes of men, yet from this time there was an obvious change and a rapid advance in holiness. His chief delight was the exercise of all works of spiritual and corporal charity. He visited those in prison, instructed the ignorant, and helped his neighbour in every possible way. After a time the holy youth was seized with a violent fever, and in his delirium applied certain abusive words to the Queen. For these words he was thrown into prison; and though he solemnly declared that he was not conscious of having spoken them, he was tried and condemned to death. He spent the short remainder of his life in fervent devotion, and suffered with joy at Winchester; but the day of his martyrdom is not known.

Hist. Challoner's Miss. Priests, vol. i. Douay Diaries. Archiv. Westmon., iv., pp. 11, 297. ,, ,, Champney, p. 886.

THE TWENTIETH DAY.

At Dover, *the holy memory of* ST. THOMAS, *Monk, who suffered martyrdom at the hands of certain French pirates, in defence of the treasures of the Church committed to his care. It is said that his innocence and the sanctity of the cause for which he suffered were attested by many miracles. The passion of this faithful servant of God took place about the year 1295, but the day is not known.*

Leg. Tinm., fol. 220*b*; Capgr., fol. 239*a*; Nov. Leg., fol. 292*b*. Whitf. Add.; W. 1 and 2; Chal. (in August).

THE TWENTY-FIRST DAY.

In the Gatehouse Prison, *Westminster, the holy death of the venerable Martyr,* THOMAS BEDINGFIELD, *Priest of the Society of Jesus.*

V. Thomas Bedingfield, Mart., A.D. 1679.

The venerable Jesuit, THOMAS BEDINGFIELD, had been usually known by the name of MOMFORD in the course of his missionary labours. The members of the Society were especially marked as the victims of Oates' plot, and this holy man was one amongst many others arrested on that occasion. Though not actually brought to execution, he died a Martyr to the sufferings of his prison.

Hist. Challoner's Miss. Priests, vol. ii. Foley's Records.

THE TWENTY-SECOND DAY.

At Dorchester, *the passion of the Venerable* WILLIAM PIKES, *a Layman, who suffered martyrdom in the persecution of Elizabeth.*

V. William Pikes, M., A.D. 1591. No Day.

The charge brought against the venerable servant of God, WILLIAM PIKES, layman, was one of high treason, for being reconciled to the Church of Rome, and repudiating the Queen's ecclesiastical supremacy. He remained firm in the possession of his faith, and was executed with circumstances of unusual barbarity. It was in the year 1591 that he suffered, but the day has not been recorded.

Hist. Douay Diaries; Challoner's Miss. Priests, vol. i.
Stowe.
Archiv. Westmon., iv., pp. 11, 293.
„ „ Champney, p. 886.

THE TWENTY-THIRD DAY.

At Hexham, *the deposition of* ST. FRITHEBERT, *Bishop of that See, and Confessor.*

St. Frithebert, Bp., Conf., A.D. 766.

ST. FRITHEBERT succeeded St. Acca as Bishop of Hexham, and ruled that diocese in great holiness of life during the long period of thirty-four years. He also administered the Church of Lindisfarne during the imprisonment of Cynewolf, the Bishop. St. Frithebert was called to his heavenly reward on the 23rd December, A.D. 766.

Hist. Richard of Hexham (Twysden, p. 298).
Flor.
Simeon Dunelm.

THE TWENTY-FOURTH DAY.

At Douay, *in Flanders, the pious memory of* GEORGE MUSCOTT, *Priest, an eminent Confessor of the Faith, whose body reposes in the Chapel of Our Lady in St. James's Church in that place.*

George Muscott, Priest, A.D. 1645.

After suffering great labours and innumerable hardships in the work of the Mission, GEORGE MUSCOTT was thrown into prison, and after twenty years' captivity, tried and condemned to death. The day of execution had dawned, and the sledge was at the gate to drag him to Tyburn, when a reprieve was brought, which had been obtained by the intercession of the Queen Henrietta Maria. On his release he was appointed by the Pope president of Douay College, which he governed for four years, to the very great profit of that venerable institution, both in regard to its spiritual and temporal interest. At length, worn out with bodily sufferings, but fortified with accumulated merits, he piously reposed in Our Lord.

Hist. Challoner's Miss. Priests, vol. ii. Douay Diaries.
Epitaph at Douay.

THE TWENTY-FIFTH DAY.

At Wilton, *in Wiltshire, the holy memory of* ST. ALBURGA, *Widow, the foundress of the monastery of that place.*

St. Alburga, Widow, After A.D. 800.

ALBURGA was the sister or half-sister on her mother's side of Egbert, King of Wessex, and was married to the illustrious Earl Wolstan of Wiltshire. Her husband had repaired the old church at Wilton, and established there a community of Canons, in suffrage of the soul of his father, slain in battle. When she became a widow, Alburga conceived the design of converting it into a monastery of religious women, and obtained the approbation of her brother the King, who is accordingly reckoned as the first founder and protector of the house. When all was completed, Alburga herself took up her abode with the sisterhood, and there remained till she exchanged a holy life on earth for a blessed eternity in heaven. At a later period, King Alfred erected a new monastery at Wilton on the site of the royal residence, to which the religious were removed.

Leg. Chal.
Hist. Leland's Collect., i., 67; ii., 219.
Dugdale's Monast., ii., 315.
Old Metrical Story, *Ibid.*

THE TWENTY-SIXTH DAY.

At Chepstow, *in Monmouthshire, and at* Llantathan, *in Glamorganshire, the festival of* ST. TATHAI, *Abbot and Confessor.*

St. Tathai, Conf., 5th Cent.

TATHAI, sometimes called TATHAR, and in Latin ATHEUS, was a native of Ireland, who came to Britain in order to leave all he had in the world, and lead a solitary life. It appears that he first lived as a hermit in the mountains of Wales, but afterwards established a monastery at Llantathan. From thence he was invited by Caradoc, King of Gwent, to make his abode at Caergwent, or Chepstow, in which place he is said to have founded a school and college. It is doubtful in which of these places he closed his holy life, but his memory was held in great veneration in England as well as in Wales.

Cal. 51.
Leg. Tinm., fol. 300*a*; Capgr. (burnt); Nov. Leg., fol. 279*b*; W. 1 and 2; Chal.
Hist. Moran's Irish Saints in Britain, p. 11 *et seq.*
Rees' Welsh Saints, p. 256.

THE TWENTY-SEVENTH DAY.

The holy memory of the Venerable BRIAN CANSFIELD, *Priest of the Society of Jesus, who suffered martyrdom from the hardships of the imprisonment which he endured in defence of the Faith.*

V. Brian Cansfield, M., A.D. 1645. No Day. It was some time before the close of the year 1645, but on a day not known, that the Venerable BRIAN CANSFIELD, priest of the Society of Jesus, sacrificed his life to his fidelity to the Catholic religion. He was a man of most mortified life, and most zealous in his missionary labours. The servant of God was actually at the altar when he was apprehended; and, without being allowed to take off the sacred vestments, was dragged before a magistrate for examination. In this state he was exposed to various affronts, which he bore with invincible patience, and was then cast into a most filthy dungeon, the cruel suffering of which brought his life to a blessed end, and gained for him the crown of martyrdom.

Hist. Challoner's Miss. Priests, vol. ii. Foley's Records. Douay Diaries; Florus Anglo-Bavaricus.

THE TWENTY-EIGHTH DAY.

In the Isle of Man, *the holy memory of the Bishops* ST. ROMULUS *and* ST. CONINDRUS, *Bishops of that island, and Confessors.—Also the commemoration of* ST. MAUGHOLD, *their disciple, and afterwards Bishop of Man.*

St. Romulus, Conf.; St. Conindrus, Conf., A.D. 488c. No Day. ST. ROMULUS and ST. CONINDRUS were probably the first preachers of the Gospel in the island, and flourished while St. Patrick was exercising his apostolate in Ireland. St. Patrick himself is venerated as one of the chief Patrons of Man, and may have visited it some time during his life; but it does not seem reconcilable with his Acts to say, as some have done, that he was its first evangelist.

St. Maughold, Bp., Conf., A.D. 488c. ST. MAUGHOLD, in Latin MACCALDUS and MACCÆLDUS, was the successor of SS. Romulus and Conindrus as Bishop of Man. MAQUIL, as the name is written in Irish, was a pagan and a ferocious brigand, when the providence of God brought him across the path of

St. Patrick. He had gone to meet the Saint, with the intention of offering him insults and outrage, but was so touched by his gentle words and a miracle which he witnessed, that he became a sincere penitent and fervent Christian. St. Patrick enjoined on him, as a token of his conversion, that he should leave his native land, on which the obedient disciple took refuge in the Isle of Man. There Maughold was charitably received by the holy Bishops Romulus and Conindrus, and trained in the ways of Christian perfection. He soon became distinguished for his sanctity, and in due time was made Bishop of the island.

Among the Saints specially venerated in the Isle of Man, but of whom we have no authentic Acts, are Conon, Contentus, Bladus, and Malchus, said to be Bishops of the island; also Bradan, Orore, and Patricianus, as well as the eminent Irish Saints, Bridget, Mochonna, and Coeman, who may have visited the island.

Leg. Chal. (3 July, 31 May, 20 Oct.). *Hist.* Lanigan, Hist., i., p. 303.
Moran's Irish Saints in Great Britain.

THE TWENTY-NINTH DAY.

At Canterbury, *the glorious passion of* ST. THOMAS, *Archbishop and Martyr.—At* Tower Hill, *London, the martyrdom of the Venerable* WILLIAM HOWARD, *Viscount Stafford, in the reign of Charles II.*

St. Thomas, Bp., Mart., A.D. 1170.

ST. THOMAS, whose triumphant martyrdom has, more than any other single event, made the English Church celebrated among the nations of Christendom, was born in London in the year 1117, the son of very virtuous parents, Gilbert à Becket and Matilda his wife. They took every care of the early education of their child; and the mother, it is well to note, was especially desirous of inspiring him with a tender devotion toward the ever-blessed Mother of God. Thomas studied partly in London, where there were excellent schools at the time, and partly in Paris; and on his return for a while allowed himself to enjoy freely those amusements which are so attractive to youth—preserving, nevertheless, great innocence and purity of manners. An accident which occurred in the chase turned his mind to more serious thoughts, and he attached himself to the service of Archbishop Theobald, who had been his father's friend. The prelate soon discovered the great abilities of Thomas, and employed him in the business of his metropolitan administration. In the course of time he was promoted to the high dignity of Archdeacon of Canterbury, and was also made Provost of Beverley. He then visited Italy, and remained some time at Bologna, to complete his studies in the Canon Law. It was after his return that his talents and virtues began to attract public attention. King Henry II. was greatly captivated by them, and made him Chancellor of the realm, choosing him at the same time to be his intimate friend and confidant. In this position Thomas displayed all that outward splendour which his station was supposed to require, and his external demeanour was rather that of a powerful nobleman than of an ecclesiastic. Still his private life was irreproachable, and in his breast he nourished deeper thoughts than the world gave him credit for. When Theobald died, the Chancellor was compelled, by the insistence of the King, to accept the primacy. He yielded with great reluctance, a reluctance proceeding at once from the humility of a pious man, the knowledge he had of the prince's arbitrary temper, and a forecast of the terrible contest, in which he was to be involved. The struggle was not long deferred; and scarcely was Thomas established in the Metropolitan See, when Henry began to put in force his contemplated measures against the liberties of the Church, which it was the Primate's duty to resist to the utmost of his power.

He prepared himself for the terrible trial, after the manner of the Saints. A total change took place in his outward life. Instead of the luxury and extravagance, with which he had been surrounded, he adopted a rule of singular austerity and personal poverty. Fastings, and disciplines, and hair shirts, protracted vigils, and constant prayers were the means by which he sought to gain the needful fortitude; and the grace of God not being wanting, they were found sufficient for the end.

This long history cannot be related here. The Archbishop was soon driven into exile, and remained on the Continent for seven years, during which time he was made to suffer, by the malice of the King, the greatest cruelties, not only in his own person, but in those who were most dear to him. At length, through the influence of Pope Alexander III. and the King of France, Henry, who was himself in Normandy, allowed the Saint to return to England, and professed to be reconciled to him. This peace lasted but a short time, as the Archbishop, when he arrived at Canterbury, published two Papal censures against certain Bishops who had taken part against him. This filled the King with uncontrollable rage, and led him to use certain expressions in the Court which four knights then present interpreted as a commission to put the holy prelate to death. They hastened to England, and on the 29th December, at the hour of Vespers, as the Saint was kneeling before the Altar of St. Benedict in his Cathedral Church, they consummated the sacrilegious crime.

How far the King was chargeable, and how far his future penance was sincere, contemporary historians are not agreed, nor can it here be attempted to determine it. All Europe was filled with horror at the enormity of the crime. Henry found himself an object of abhorrence to his own people, and a criminal in the eyes of the princes and natives of the Continent.

The murderers were avoided by everyone, and after living some time in absolute solitude in England, went to Rome to ask penance and absolution. The Pope ordered them to go to Jerusalem, and spend the rest of their days in penitential exercises, which they did, and, as may be hoped, obtained God's pardon, through the intercession of their holy victim. The Pope also sent legates to Normandy to hear the cause of the King, who appeared before them at Avranches, acknowledged the guilt of his intemperate language, which, he said, had been misinterpreted; and kneeling before the representatives of the Holy See, humbly accepted the canonical correction and absolution from the censures incurred. Moreover, on his arrival in England, he immediately visited the Martyr's grave, and obliged all the monks of the Cathedral to strike him with the discipline, as a proof of his deep contrition.

St. Thomas was buried in the Cathedral of Canterbury; innumerable miracles were wrought at his tomb; pilgrims from all parts of Christendom flocked thither to pay their devotions, and most costly offerings were made by princes and the great people of the world.

The same Pope, Alexander III., published the Bull of the canonization of St. Thomas in the year 1173; and fifty years after his death, the Archbishop Stephen, on the 7th July, celebrated the solemn translation of his relics to the gorgeous shrine erected at the eastern end of the church. There they remained an object of the unceasing veneration of all Christendom, until the well-known sacrilegious profanation under Henry VIII. The festival of St. Thomas is observed throughout the Church on the 29th December; and in England, where he is declared the Patron of the secular clergy, his translation also is kept on the 7th July.

There are many Lives of St. Thomas. Those of John of Salisbury and Fitzstephen are contemporary. The chroniclers also, at greater or less length, record the history. Among them are Thorn, Gervase, Bromton, and William of Newburgh. There are also valuable modern Lives in English.

V. William Howard, Viscount Stafford, M., A.D. 1680.

WILLIAM HOWARD was the second surviving son of Thomas Howard, Earl of Arundel, and Alethea Talbot his wife. He was therefore grandson of Philip, Earl of Arundel, who died in the Tower under Elizabeth, and of Anne Dacres his wife. From his youth he had led an irreproachable and pious life, and shown himself a lover of justice. He married Mary, Baroness Stafford, the representative of the ancient Dukes of Buckingham, and was himself created by Charles I. Baron and afterwards Viscount Stafford. When the civil wars were ended and Charles II. restored to his kingdom, Lord Stafford lived in peace and honour, as well as great domestic happiness, until his 66th year, when Titus Oates broached his infamous plot against the Catholics of England. The Viscount was one of the first accused, together with Lords Powis, Petre, Arundel, and Bellasis; but he was detained about two years before he was brought to trial in the House of Lords.

His behaviour during his impeachment is said to have been most composed and affecting. During four days he defended himself most completely against the most able counsel and their perjured witnesses; but such was the spirit of the times and so great the aversion to the Catholic religion, that a majority of his peers brought him in guilty of the treasons with which he was charged, a sentence now universally admitted to be one of the most iniquitous on record.

When the award was announced to him, Lord Stafford at once replied: "God's holy Name be praised for it. I confess I am surprised, but I will not murmur at it. God forgive those who have falsely sworn against me." Having been taken back to the Tower, the Martyr devoted much time to prayer and recollection, by which his courage, though never deficient, seemed to acquire fresh strength. At certain hours he received his friends, towards whom he showed the most perfect sweetness and cheerfulness; nor could he bear to see in them any grief or dejection on his account. The day of his execution was fixed for the 29th December, the festival of St. Thomas the Martyr, and notice was given to him ten days before.

The intimation was received by him with the greatest constancy. "I must obey," he said: "this is the day which the Lord hath made; let us rejoice and be glad in it." On the way to Tower Hill his demeanour was what it had been throughout, and his countenance bore witness to the cheerfulness and innocence of his soul. It was said by the spectators that grace had left in him no resentments of nature. The speech which he addressed to the people was afterwards printed, and is full of the most Christian sentiments. When he protested his innocence of all treason, the people cried out: "We believe you, my Lord. God bless you." He took leave of his friends in the most tender but cheerful manner, and laid his head on the block with these words: "Sweet Jesus, receive my soul; into Thy hands, O Lord, I commend my spirit". His head was struck off with one blow, and he was privately buried in the Tower.

St. Thomas.

Cals. 1, 2, 3, 4, 5, 7, 10, 11, 13*a*, *b*, *c*, 16, 18, 24, 26, 37, 39, 41, 48, 54, 56, 58, 63, 67, 91, 95, 102.

Marts. Rom., I, K, L, N, P, Q, R.

Leg. Tinm., fol. 301*a*; Capgr., fol. (burnt); Nov. Leg., fol. 283; Whitf. Add.; W. 1 and 2; Chal.

V. W. Howard.

Hist. Challoner's Miss. Priests, vol. ii.

Printed Account and Speech.

Archiv. Westmon., xxxiv., p. 663 *et seq.*

THE THIRTIETH DAY.

At Evesham, *in Worcestershire, the deposition of* ST. EGWIN, *Confessor, Bishop of Worcester.*

St. Egwin, Bp., Conf., A.D. 717.

ST. EGWIN is said to have been born of a royal race, but from his early youth to have been inspired with better thoughts than those of worldly greatness. His life was most exemplary; he was much given to study, kept a watchful custody over his heart and senses, was meek and pious, yet withal just and resolute, and prudent in the management of all affairs which came before him. He renounced the prospects which these qualities opened to him, and desiring only a life of heavenly contemplation, he received all the Orders of the Church, to the priesthood inclusive. When the See of Worcester became vacant by the death of Oftfor, the second Bishop, the people loudly demanded Egwin as his successor; and as the proposal was most acceptable to King Ethelred, as well as to the Metropolitan, the Saint was constrained to sacrifice his own inclinations and accept the pastoral charge. As a Bishop he displayed all those gifts which the exalted office requires, by his personal holiness, his zeal for the spiritual good of his flock, and his tender love of the poor; but these very merits provoked the ill-will of some of his froward subjects, who prejudiced the

King and the Metropolitan against him, and obliged him to withdraw from his diocese. Egwin had long desired to visit the holy places of Rome; and, considering that he had now a favourable opportunity, resolved to satisfy his devotion, and at the same time explain his cause to the Vicar of Christ. But he willed to go as a penitent and to share in some manner in the fetters in which the holy Apostles gloried, and so bound his legs with an iron chain, secured by a lock, the key of which he threw into the river Avon.

When he arrived in Rome and was in prayer before the Confession of the Apostle, or, as some say, at an earlier stage of his journey, his attendants went to procure food in the market, and purchased a fish to provide them with a repast. Great was their amazement, when on opening it they discovered the very key which they had seen the Saint cast into the Avon! This was an obvious proof that God intended to release His servant from his voluntary penance, and accordingly the fetters were unlocked. The news of the miracle, however, was soon spread throughout Rome, and reached the ears of Pope Constantine.

He was received with great reverence by the Pontiff, who wished him to celebrate Mass in his presence, and had many conferences with him. He sent him back to England with much honour, and ordered him to be reinstated in his See, and the calumnies being now completely dispelled, he was most gladly welcomed by all.

It was after this that King Ethelred gave him an uncultivated tract of land as a pasture for his cattle, and in this spot the Saint was consoled by a vision of Our Blessed Lady, from which he inferred that it was God's will that he should establish a religious house there. Thus began the foundation of the great Abbey of Evesham, to the completion of which Egwin devoted himself with the greatest earnestness. Having at length settled all things in good order, he accompanied Kenred and Offa, two princes, who had just resigned their thrones for the love of God, in their pilgrimage to Rome, where he obtained from the Holy See most ample privileges and exemptions for his newly-founded abbey.

At length the Saint felt that the time was come when he might gratify his early longing, and retire from the cares of his episcopal charge. This he found means to effect, and, to the consolation of his children, went to end his days in the Abbey of Evesham. He lived to an advanced age, a pattern of every virtue to his community, until he was called to his reward. The tomb of St. Egwin was frequented by numerous devout clients and honoured with many miracles.

A solemn translation of his relics took place in the year 1039, on the 10th September, in fulfilment of a vow made by Ælward, Bishop of London, who had escaped shipwreck through his intercession.

Cals. 47, 62*b*, 63, 67, 100.
Marts. L, M, Q, R.
Leg. Tinm., fol. 311*b;* Capgr., fol. 91*a;* Nov. Leg., fol. 123*a;* Whitf. Add.; W. 1 and 2; Chal.
Hist. Flor., A.D. 717.
Malmesb. Pont., iv., § 160, 231.
Chronicle of Evesham (Rolls series).
Mabill., Acta SS. Bened., sæc. iii., p. 316.

THE THIRTY-FIRST DAY.

"Mirabilis Deus in Sanctis suis; ipse dabit virtutem et fortitudinem plebi suæ, Benedictus Deus" (*Ps.* lxvii. 36).

God is wonderful in His Saints: it is He who will give power and strength to His people. Blessed be God.

SUPPLEMENT.

SUPPLEMENT

CONTAINING

NOTES AND OTHER ADDITIONS

TOGETHER WITH

ENLARGED APPENDICES AND NEW INDEX

1892

Nihil obstat.

GULIELMUS T. GORDON.

1 Martii, 1892.

Imprimatur.

DANIEL GILBERT,
Vicarius Capitularis.

Westmon., Die 1 Martii, 1892.

SUPPLEMENT.

NOTES AND OTHER ADDITIONS.

3RD JANUARY, p. 2.

At *Llanwenog*, in Cardiganshire, the festival of St. Wenog or Gunog (Chal. Suppl.).

4TH JANUARY, p. 2.

Cancel M. after the name of B. Roger.

5TH JANUARY, p. 5.

The references for St. Edward should be Cals. 1, 2, 4, 16, 18, 37, 41, 55, 58, 59, 64, 95, 102. Those erroneously given belong to the Octave of St. Thomas, which falls on the same day.

6TH JANUARY, p. 6.

Hardy (Catalogue, i. p. 206) refers to an unpublished life of St. Peter, of the 12th century, in MS., CCC. Cant. 371, fo. 416.

7TH JANUARY, p. 7.

ST. BRANNOCK. William of Worcester (Itin., p. 106) has "S. Barnocus (Anglice Barnoc) heremita jacet apud Bramton, 4 mil. ex parte norwest de Barnstable: fuit filius regis Calabriæ (Cashel?): ejus dies agitur 7 die Januarii". Further on (p. 163) he has "Branwallanus, filius regis, Conf. jacet in Ecclesia Branston, 8 miles from Axminster, 4 miles from the South Sea". Whether this Branwallanus is St.

Brannock or Branwallador or a third saint appears doubtful. The mention of Branston, as the place of sepulture, and of the king's son, points to St. Brannock. We find no place called Bramton or Branston near Axminster; but not very far distant, though scarcely within the circuit of eight miles, there is Middleton or Milton Abbas, in Dorsetshire, where a conspicuous relic of St. Branwallador was venerated. It may perhaps be inferred that this note of William's, like some others of his, was made on the oral statement of a friend, and not from his personal observation. Compare note on St. Branwallador, 19th January, *infra*.

9TH JANUARY, p. 9.

ST. JUDOC. William of Worcester (Itin., p. 139, from the Calendar of Hyde) has "Sanctus Indocus (Judoc) sæcularis presbyter, filius Regis Britanniæ . . . ejus dies agitur 13 die Decembris et 9 die Januarii".

ST. WULSIN. The dates are very uncertain. The editor of *Malmesb. Pont.* in the Rolls series gives 943 as the year of his episcopate; yet he was only made Abbot of Westminster when St. Dunstan was Bishop of London, and therefore not before 958. So late as 868 Edgar addressed him as Abbot; so that we cannot suppose he was Bishop till that year. As to his death, there are Constitutions which bear his signature in 998, though of doubtful authenticity. See a note to Godwin's *Prelates*.

ST. PEGA. Add reference—*Hist. in Vita S. Guthlaci*, *Mabill. Acta SS. Bened. Saec.*, iii. p. 1.

15TH JANUARY, p. 20.

ST. CEOLWULF. The 15th January is the true day, according to the Ap. to Turgot, in Boll. The head of St. Ceolwulf was venerated as a relic at Durham. (Smith's *Beda*, p. 741.)

17TH JANUARY, p. 24.

St. Mildgyth. The 17th January appears to be the true day. Hardy (Cat., i. p. 277) says that Mildgith became a nun at Eastry, near Canterbury, where she died. He refers to Dugdale, *Monast.*, vi. p. 1620.

19TH JANUARY, p. 25.

St. Branwallador is invoked in the ancient Litanies edited by Mabillon. Perhaps he is Branwallanus mentioned by William of Worcester. See note on St. Brannock, 7th January, above. Middleton is now called Milton Abbas. Athelstan says that he procured the relics with which he enriched his foundation from Rome and Britannia Transmarina. The conjectural date, 935, refers to this translation by Athelstan. To references, add Mart. S. (6th June).

St. Henry of Upsal was represented in the paintings on the walls of the ancient church of the English College in Rome (Cavallieri, plate 24). According to William of Worcester, his festival is on the 14th January. This is his note (Itin., p. 346): " Sanctus Henricus episcopus, quondam de Anglia natus et episcopus Upsalensis in Regno Sweciae, jacet sepultus in civitate Abo in terra Finlandiæ, qui obiit 14° die Januarii, tempore S. Erici Regis Sueciae, ut in tabula Capellæ S^{ti} Henrici Fratrum Carmelitarum Jermuthiæ (Yarmouth) patet". He then gives an account of St. Henry the Emperor, which leaves it uncertain to whom the chapel was dedicated.

20TH JANUARY, p. 28.

St. Wulfsi or Wulsi. The date, 1062, is only conjectural. Simeon of Durham, as also Knighton, says he had lived 40, not 60, years in solitude. The narrative, according to Ingulph (Gale, i. pp. 58, 61), is that he was of a noble house and related to Leofric, Earl of Leicester; that when young he retired to Croyland, as a solitary, with the Clerks of St. Pega. Finding his tranquillity disturbed by the crowd of refugees who flocked to Croyland in the time of war, he fled, and made his

3RD FEBRUARY, p. 48.

At *St. Ives* in Cornwall, the festival of St. IVES, otherwise called Hia or Hya. She was an Irish Virgin and sister of St. Ercus, St. Ewy and St. Tudy. (Will. of Worc., p. 106; Oliver, p. 419, and Add. Suppl., p. 37; Lanigan's *Hist.*, i. p. 297.)

B. JOHN NELSON. A contemporary writer, F. Thomas Stephenson, S.J., in his life of Thomas Pound, says that the martyr was received into the Society of Jesus. For further particulars see Pollen's *Acts*, p. 250.

4TH FEBRUARY, p. 51.

ST. LIEPHARD, under the name of Liefardus, is represented in the paintings of the English College (plate 18).

ST. GILBERT visited St. Bernard, for advice about his Institute. (William of Newb., lib. i. c. 16.)

6TH FEBRUARY, p. 55.

ST. MEL, according to the Martyrology of Donegal, was the son of Darerca, the sister of St. Patrick.

7TH FEBRUARY, p. 56.

ST. AUGULUS, called Eugulus, is represented in the paintings of the English College (plate 18).

THEAN is first mentioned by Joscelin of Furness in the 12th cent., according to Ussher, p. 36. Compare Cornish list in Ap. I. C, below.

VODINUS is perhaps the same as Goidianus invoked in Mabillon's Litanies among Confessors.

ST. RICHARD. It is by an error that the lessons of the Sarum Breviary are referred to. It is Wion who makes St. Richard the son of Lothaire.

B. THOMAS SHERWOOD. He was not so young as is generally supposed, being twenty-seven years of age. In his first examination he had admitted, that if Elizabeth had been excommunicated by the Pope (which he did not know), he thought she could not be lawful queen. These and other particulars may be seen in Pollen's *Acts*, p. 5.

8TH FEBRUARY, p. 58.

ST. KIGWE is better known as St. Kew. See Cornish list, Ap. I. C, below.

9TH FEBRUARY, p. 60.

ST. TEILO or Theliau. Eliud is another form of this name according to Giraldus Cambrensis (Itin., p. 102 of English translation). The Truro Almanack, referring to W. C. Borlase's *Age of the Saints*, p. 70, says that Endelion in Cornwall derives its name from St. Teilo, but this is not the usual opinion. Compare Endelienta in Cornish list, Ap. I. C, below.

11TH FEBRUARY, p. 62.

This is the festival of St. Gilbert in the present English Calendar. His deposition is on the 4th February.

12TH FEBRUARY, p. 63.

ST. ETHELWOLD, Bp. The Saxon Chronicle places his death in 737, Florence in 739, and Simeon in 740. The 12th February appears to be his true day. Ethelwald, mentioned in Mart. S. on the 21st April, is probably the hermit, placed in the Menology on the 23rd March. In the present English Calendar, this is the festival of St. Benedict Biscop, whose deposition is on the 12th January.

VV. JAMES FENN and THOMAS HEMERFORD. See Pollen's *Acts*, pp. 252-3.

13TH FEBRUARY, p. 66.

St. Modomnock. The Mart. of Donegal has on this day Modhomhnog, and does *not* call him Bishop.

In some dioceses of England, the festival of St. Kentigern is observed on this day. His deposition is on the 13th January.

14TH FEBRUARY, p. 68.

St. Elfleda. No certain day can be assigned to this saint; but perhaps the 8th February would be better than the 14th, as it has the sanction of some modern martyrologies.

15TH FEBRUARY, p. 70.

For Eanfrid, read Eanfleda.

The three nephews of St. Sigfrid are represented in the paintings of the English College (plate 13).

16TH FEBRUARY, p. 72.

Tuda. The proper day would be the 21st October; but there is no proof of *cultus*. See Ap. II. below.

18TH FEBRUARY, p. 76.

St. Colman. When he left Northumbria, all the Irish monks of Lindisfarne and some of the English accompanied him. In the Mart. of Donegal we find on the 8th August, "Colman, Bishop, of Innis Bofinne".

St. Eudelme is the patroness of Little Godbury, Gloucester; but, as her Acts are unknown, it is doubtful whether she is English or not. She appears to be the same as Ethelina and perhaps Adeline, though the latter is also used for St. Aldhelm, possibly by a copyist's error.

V. John Pibush. See Pollen's *Acts*, p. 335.

19TH FEBRUARY, p. 78.

ST. BILFRID. No day can be assigned to this saint. The Bollandists place him on the 6th March, as he was translated, together with St. Balther, on that day.

20TH FEBRUARY, p. 79.

ST. ULRICK, called also Ulfric and Walfric. All the lives call the place of his deposition Haselburg, in Dorset. It is, however, Haselbury—Plucknett, two miles and a half from Crewkerne, in Somerset, near the borders of Dorset. Lewis (*Topographical Dictionary*) says, that the saint was buried in the Parish Church, which soon afterwards became a place of pilgrimage, and that before his death a monastery of Canons Regular was founded there, but destroyed in the wars of King John. Will. of Worc. (Itin., pp. 91, 163) says: "Walfric, priest, lies in . . . Church, between Yeovil and Crewkerne". Gervase relates a remarkable miracle.

21ST FEBRUARY, p. 80.

V. ROBERT SOUTHWELL was also a distinguished poet, and has left various beautiful and devotional compositions. See also Pollen's *Acts*, p. 246.

22ND FEBRUARY, p. 81.

Athelingay is usually known by its more modern name of Athelnay. Refer also to Tanner, *Not. Monast.*, p. 465; Will. of Malmesb., *Reg.*, i. § 122; also to Lingard, *Anglo-Sax. Ch.*, ii. p. 246.

23RD FEBRUARY, p. 82.

St. JURMIN. Hereswyda is more commonly written Hereswytha.

24TH FEBRUARY, p. 83.

ST. ETHELBERT is represented in the paintings of the English College in Rome. In Cal. 10 his day is the 25th, and is now observed in England on the 26th.

25TH FEBRUARY, p. 84.

ST. WALBURGA. To the references add Marts. S. and U. (1st May).

26TH FEBRUARY, p. 86.

This is the festival of St. Ethelbert in the present English Calendar. His deposition is on the 24th.

In the Calendar of the diocese of Meaux, St. Ercongota is named on this day. In the Menology she is placed on the 7th July as having no day.

28TH FEBRUARY, p. 88.

ST. MAIDOC or Madog, Bp. and Conf., at *Llanmadog* in Glamorganshire. This saint lived in the 6th century, and was the son of Gildas, of the family of Caw. There are several dedications to St. Madog, but it is not clear whether they refer to this saint or others (Rees, pp. 257, 337). Compare Maedoc, 31st January, above, Maedog in Ap. I. A, and two of the name in Ap. I. B. We find Madog, son of Owen and Madog Morfryn, of the line of Coel. Hardy (Catalogue, i. p. 188) makes the following names belong to the same person : Aiduus, Aidanus, Edanus, Aidus, Edus, Eda, Maidoc, Maedoc, Moedoc, Modoc, Moedog, and Moeg.

ST. OSWALD. To the authorities referred to, add Raine's Church of Durham.

1ST MARCH, p. 93.

ST. PAULINUS or Paul Hen and St. Lily will be found in the Welsh list, Ap. I. A.

2ND MARCH, p. 95.

ST. CEDD. Various days are assigned to his festival ; but Florence of Worcester expressly states that he died on the 26th October, A.D. 664.

ST. CHAD. Page 98, line 1, read "that diocese" instead of "York".

3RD MARCH, p. 99.

This is the festival of St. Ælred in the present English Calendar. His deposition is on the 12th January.

ST. NONNA. The Patroness of Alternon in Cornwall is probably to be distinguished from the mother of St. David. According to the local tradition, she was a Virgin Martyr, and the stone on which she was beheaded is pointed out. Yet, on the other hand, William of Worcester (Itin., p. 129), on information taken from the Calendar of Mount St. Michael, says: "*Sanctus* Nownita, mater S. David, jacet apud ecclesiam Villæ Alternoniæ, per 6 milliaria de Lanceston, ubi natus fuit S. David".

ST. WINWALOC was the brother of St. Jacut and St. Guethenoc (5th July). He is the patron of Gunwalloe and another church in Cornwall; and also in Wales there are dedications in his honour. He is invoked in the early Litanies edited by Mabillon. To the references add Mart. S.

ST. OWEN is also called Owini.

4TH MARCH, p. 100.

V. NICHOLAS HORNER. See Pollen's *Acts*, p. 227. He places the martyrdom on the 3rd.

V. CHRISTOPHER BAYLES. Pollen, pp. 289, 291, 307, 322. For V. ALEXANDER BLAKE, *ibid.*, p. 291.

5TH MARCH, p. 102.

ST. PIRAN. It is now the general opinion that St. Piran, honoured in Cornwall, and St. Kieran, Bishop of Saighir, are the same person. Towards the close of his life he was warned by revelation that he was not to die in his own country, and accordingly he sailed for Britain, and landed in Cornwall. St. Patrick is also said to have foretold his death abroad. St. Piran died at Padstowe, having ordered his own grave to be dug, and calmly lying down in it to give up his soul to God.

In the Church of Peranzabuloe, which was disinterred from the sand in A.D. 1840, three bodies were found under the altar, one of which was of gigantic size, and conjectured to be that of the Saint, though it seems more probable that he would have been translated, when the church was abandoned.

In Scotland St. Kieran was venerated under the name of Queranus. It does not appear that he ever visited that country, and Forbes attributes the devotion to the example of St. Columba.

The Mart. S. (Exeter of 11th cent.) distinguishes Kieran from Queranus thus—" 3 non Mart. S. Kyerani Episc. Conf.—5 Id. Sep. in Scothia Sancti Querani, abbatis et Conf.". Marts. G. P. and Q. have the latter entry only.

On the other hand, John of Tynemouth makes Kieran and Piran the same. Will. of Worc. (from the Bodmin Calendar) has St. Piranus, Bp., on the 5th March. Leland (Itin., vii. p. 118) speaks of Keueryn, otherwise Piranus. Colgan, though the Irish accounts say nothing of his going to Cornwall, believes it, from the absence of relics in Ireland. In the Mart. of Donegal we find on this day " Cairan of Saighir, Bp. and Conf.," without mention of Cornwall. Modern writers generally agree as to the identity, *e.g.*, Lanigan and Hardy (Cat., i. p. 102). See Boll., 1st vol., of March, p. 389.

At Exeter there is a church dedicated to St. Kerrian, who is doubtless the same.

6TH MARCH, p. 102.

ST. KYNEBURGA. The *Gloucester Annals* (vol. i. of Rolls Series), also Leland (Itin., viii. pp. 32-3) and Camden, represent Kyneburga as the first Abbess of St. Peter's Abbey in that city. "Here Osric, (afterwards) King of the Northumbrians, by permission of Ethelred, King of the Mercians, founded a large and stately nunnery, over which Kyneburga, Edburga, and Eva, all Mercian queens, successively presided." They also call Kyneburga the sister of Osric, whereas if the daughter of Penda is meant, she would be the sister of Ethelred, and, according to some genealogies, the *mother* of Osric.

It is certainly possible that Kyneburga may have presided over the Abbeys of Castor and Gloucester at the same time, as St. Werburg, a few years later, founded and governed several religious houses. Nevertheless, as the Peterborough history says nothing of Gloucester, and the Gloucester story is silent about Castor, it is more reasonable to suspect some confusion between the daughter of Penda and a totally different Saint, Kyneburga of Gloucester, Virgin and Martyr. In the course of ages the celebrity of the latter Saint in the city might lead the monks to suppose that she was connected with their house, as originally founded for women, and to infer that she was the same Kyneburga mentioned by St. Bede. See Kyneburga of Gloucester, 25th June, below.

ST. TIBBA was especially honoured at Ryal, near the Guash, in Rutland (Camden Col., 547).

ST. BALTHER. There are serious discrepancies between the English account of St. Balther and the Scottish legend of St. Baldred. The Altemps Mart. expressly calls Balther *Priest*, as does Simeon of Durham, who precisely determines the time of his death. On the other hand, the Scottish narrative makes Baldred a *Bishop* (see Forbes' Kalendars, Boece, Dempster, Aberdeen Breviary) and goes on to say that before becoming a hermit he had been suffragan to St. Kentigern, and that he held from him three parish churches, Aldham, Tiningham, and Preston, though it is difficult to suppose this possible, when the territory was in the hands of the pagan English. The date also must be at least 150 years before the Balther of Simeon.

Notwithstanding these difficulties, it seems most reasonable to conclude that the two Saints are one and the same. The earlier part of the Scottish legend appears to rest solely on the authority of Bower, who wrote in the 15th century, and must be considered insufficient to support it. The latter part, relating to the life of Balder as a hermit, tallies very well with the English narrative, and the day of commemoration is the same.

Tiningham, though in the ancient Kingdom of Northumbria, is not in the modern Northumberland, being near Dunbar. The island of the Saint is called Bass. He miraculously removed a rock in the sea which impeded navigation. According to the legend, his body after death was triplicated by miracle, to satisfy the devotion of those who wished to possess his sacred remains. See also Skene's *Celtic Scotland*, ii. p. 225.

7TH MARCH, p. 106.

The festival of ST. GUENEDOCUS or Wendocus, to whom a chapel is dedicated in Cornwall.—Will. of Worc. (Itin., p. 107) from the Calendar of Bodmin ; Oliver, p. 441.

ST. ESTERWIN. The references are to St. Bede's *Lives* and the older anonymous *Lives of the Abbots*.

8th MARCH, p. 108.

ST. RIAN. Rheanus and Ranus are other forms of this name.

ST. FELIX. The date of the Saint's death should be A.D. 646. Will. of Malmesb. (*Reg.*, i. § 97) says that in his day the body of St. Felix reposed at Ramsey.

9TH MARCH, p. 109.

ST. BOSA died A.D. 686.

10TH MARCH, p. 109.

The Mart. of Donegal has on the 13th March "Garalt of Maigheo, Abbot and *Bishop*".

11TH MARCH, p. 111.

ST. CONSTANTINE. Will. of Worc. (p. 107), on the authority of the Bodmin Cal., places this Saint on the 9th March.

13TH MARCH, p. 116.

The festival of ST. GERALD, according to the Mart. of Donegal. He is placed in the Menology on the 10th, as having no day.

The festival of B. ANGELUS of Pisa, who was sent by St. Francis of Assisi into England, but died at Naples. Wading attests the *cultus* which was paid to him, and Arturus places him among the Beati of the Order, as well as Joannes Anglicus and Bartholomæus Agricola, who were also sent into this country.

14TH MARCH, p. 117.

In the Relic list of Canterbury Cathedral is mentioned "a tooth of the Venerable Odo, Abbot of Battle (Dart., Ap. xlvii.).

15TH MARCH, p. 118.

B. WILLIAM HART. See also Pollen's *Acts of the English Martyrs*, p. 252.

16TH MARCH, p. 119.

VV. JOHN AMIAS and ROBERT DALBY. See Pollen's *Acts*, p. 329.

17TH MARCH, p. 120.

ST. PATRICK is invoked in the ancient English Litanies, edited by Mabillon.

18TH MARCH, p. 121.

ST. EDWARD, M., was represented in the paintings of the English College in Rome (plate 23). Part of one of his ribs was venerated at Durham (Smith's *Beda*, p. 741). The festival of the Martyr is now observed in the diocese of Plymouth on the 22nd March.

VV. JOHN THULIS and ROGER WRENNO. See also Pollen's *Acts*, p. 194.

19TH MARCH, p. 124.

ST. ALCHMUND. Monasterium Album is not Whitchurch, but according to Leland (Itin., vii. p. 22) a Monastery near Alberbury in Shropshire, which in his time had long been suppressed. Will. of Worc. (p. 304) gives the following confused account of St. Alchmund, taken from the Chronicles of the Dominicans of Thetford, 'an English MS. de vita Sanctorum': "Alcimundus Rex et Sanctus, rex Northumbrorum, et Westanus dux Wyltoniensis, contra regem invadebat apud locum dictum Chymereford, ambo in bello corruerunt, et Alcimundus dictus operatur miracula, pro eo illud bellum gerebatur anno domini 822, et 4 nonas Novembris sub sancto fidei testimonio convenit apud antiquam ecclesiam apud Lylleshull, a fidelibus transfertur postea Derbey in antiqua ecclesia, quæ anglice Whyte-chyrch olim vocabatur".

21ST MARCH, p. 128.

V. THOMAS PILCHARD. See Pollen's *Acts*, pp. 261, 263, 269, 320.

23RD MARCH, p. 130.

ST. ETHELWALD. This is the day assigned in the Ap. to Turgot (Boll.), also by Alford. Mart. S. has Ethelwald on the 21st April. For additional references, see Bede's *Life of St. Cuthbert*, c. 46, and the *Metrical Life*, 45, 46.

V. EDMUND SYKES was accused and betrayed by his own brother. Pollen's *Acts*, p. 328.

25TH MARCH, p. 132.

ST. WILLIAM is represented in the paintings of the English College in Rome (plate 26). An interesting letter from Dr. Jessopp to the *Athenæum* (Dec., 1891) states that the University of Cambridge has lately become possessed of the original *Life of St. William*, supposed to be lost, clearly a MS. of the 13th century. The author, Thomas Monemetensis, a monk of Norwich, wrote by command of William Turbe, third Bishop of Norwich. He says the translation from Thorpe Wood took place on 22nd March, 1144, some five years after the martyrdom. Dr. Jessopp adds that the same volume contains "Vita S. Walrici anachoritæ," and a Life of St. Godric. It was purchased at the sale of the parochial library of Brent Eleigh in Suffolk. It was from the same place that the Bodleian of Oxford procured St. Margaret's Gospels.

ST. HAROLD. Another of these infant Martyrs was Harold of Gloucester, whose date A.D. 1168 occurs between St. William and St. Robert. He was put to death by the Jews on the 17th March. His body was discovered by a fisherman, with marks of most cruel torments. He was buried in the Abbey Church before the Altar of St. Edmund and St. Edward. No miracles seem to be recorded.—*Hist. of Gloucester Abbey*, Rolls Series, i. p. 20.

V. JAMES BIRD. See also Pollen's *Acts*, p. 231.

29TH MARCH, p. 136.

ST. GUNDLEUS. Read (line 6): "One of the children of this union was the great St. Cadoc," etc.

B. ACHARD, A.D. 1171. At Luzerne, in Normandy, the deposition of B. Achard, Bp. Conf. Achard, Bishop of Avranches, and formerly Abbot of St. Victor in Paris, is numbered among the Blessed of the Order of Canons Regular, to which he belonged. It appears from his epitaph, and also from some verses preserved at St. Victor's, that he was an Englishman, though some say he was born at Domfront in Normandy. He was a distinguished prelate, and is said to be the author of some works. He was chosen to be the godfather of Elinor, daughter of King Henry II. of England, born at Domfront; and in the year 1163 was present at the translation of St. Edward the Confessor, in Westminster Abbey. The B. Achard was buried in the Church of the Holy Trinity at Luzerne, an abbey of which he was a distinguished benefactor. See *Gallia Christiana*, vii. p. 665, and xi. p. 480, where Gabriel Pennotus is quoted, Hist. Cleric. Canon, cap. 57, § 2.

30TH MARCH, p. 137.

ST. OSBURGA, in Mart. T., is on the 23rd January.

31ST MARCH, p. 137.

V. STEPHEN ROUSHAM. See also Pollen's *Acts*, pp. 260, 332.

1ST APRIL, p. 140.

At *Mathern*, in Monmouthshire, the Passion of ST. THEODORICK. Theodorick or Tewdrig ab Teithfall, a Prince of Glamorgan in the 5th century, and said to be the son of the founder of the Cathedral of Llandaff, retired in his old age to lead a religious life, at Tintern. He was slain in battle by the Saxons, at a place called, from him, Merthyr Tewdrig, now Mathern, of which he is the patron. His feast was celebrated on this day, as a double.—Will. of Worc. from the information of John Smyth, Bp. of Llandaff (Itin., p. 163); Rees, pp. 183, 344; Lib. Lland., 133; W. i. and ii., on 2nd January. Chal. Suppl. Ap.

2ND APRIL, p. 140.

Perhaps St. Ebba, the younger V.M., would be best placed on this day; but there is no satisfactory authority. See 23rd August, below.

4TH APRIL, p. 144.

ST. TIGERNACK is in the Mart. of Donegal on this day.

7TH APRIL, p. 146.

The festival of ST. GORAN, otherwise called Goronus or Woronus, a contemporary of St. Petroc. Several churches in Cornwall are dedicated to him.—Will. of Worc. (Itin., p. 107), from the Cal. of Bodmin; Leland Collect., p. 75; Oliver, p. 439.

Read *Edmund* Genings instead of *Edward*, p. 147, line 2.

8TH APRIL, p. 149.

Simeon of Durham places the death of St. Tilbert on the 2nd October, to which day the commemoration should be removed.

9TH APRIL, p. 151.

In the references, read A.D. 870 instead of 670; also Oxenedes for Oxenden.

11TH APRIL, p. 153.

Edburga, mentioned in the life of St. Guthlac, was the daughter of Adulph, Princess of East Anglia, and granddaughter of St. Hereswitha. She was a woman of singularly holy life, but does not appear to have received the *cultus* of a Saint. She is sometimes called Ethelburga. See Thomas of Ely (*Anglia Sac.*, i. p. 549); John of Wallingford (Stevenson's translation, p. 528).

V. GEORGE GERVASE. See also Pollen's *Acts*, p. 292.

13TH APRIL, p. 155.

VV. JOHN LOCKWOOD and EDMUND CATHERICK. About the year 1880, the relics of these martyrs were translated from Augsburgh to St. Gregory's, Downside. The heads were found to be wanting, which tends to confirm the tradition, that the two heads preserved at Hazlewood in Yorkshire are those of these holy martyrs

15TH APRIL, p. 159.

ST. PATERNUS is invoked in Mabillon's Litanies.

17TH APRIL, p. 161.

ST. STEPHEN. The Saint's valuable recension of the Holy Scriptures should be noticed.

19TH APRIL, p. 165.

ST. ELPHEGE is represented in paintings of the English College in Rome (plate 23), and in the next plate are the Martyrs of Canterbury.

V. JAMES DUCKETT. See also Pollen's *Acts*, p. 238.

21ST APRIL, p. 173.

It appears that this day, 21st April, was anciently observed in honour of St. Beuno, as at present. He is represented in plate 22 of the Roman paintings.

Mart. L. has Ethelwold and Mart. S. Ethelwald on this day. It seems doubtful whether the Bishop of Lindisfarne or the Hermit of Farne Island is intended. Compare 12th February and 23rd March, above.

22ND APRIL, p. 176.

The Brothers ARWALD are represented in the Roman paintings (plate 12).

23RD APRIL, p. 177.

ST. GEORGE is invoked in Mabillon's *English Litanies of the 7th Century*, and is represented in the paintings of the English College as Protector of England (plate 14).

24TH APRIL, p. 177.

ST. EGBERT. The place of his retreat in Ireland was Rathmelsegi, which probably is not the same as Melfont. The festival is now observed in England on the 27th April.

St. Ivo. The commemoration on this day is that of the Invention, not the Translation of St. Ivo. The Translation was on the 10th June (Boll.).—Will. of Worc. (Itin., p. 375), from the Cal. of the Austin Friars, near Yarmouth, has "Sancti Ivonis, 19 Maii, die S. Dunstani". Florence of Worcester puts the date of St. Ivo A.D. 600.

25th APRIL, p. 182.

In the Drummond Cal. this is the festival of St. Maughold. See 28th November, below.

VV. Robert Anderton and William Marsden. See also Pollen's *Acts*, p. 66.

26th APRIL, p. 182.

V. Edward Morgan. See also Pollen's *Acts*, p. 343.

27th APRIL, p. 184.

St. Winwaldus is mentioned by Leland (Itin., vii. p. 45) as reposing at Beverley.

29th APRIL, p. 185.

Will. of Worc. (Itin., p. 91) has on this day, from the Cal. of Newenham, near Axminster, "S. Robertus Ab. Cisterciensis" and "S. Hugo, Ab. Cisterc.". These do not seem to be English Saints. St. Robert of Molesme is on this day in the Mart. Rom. Cisterc., and St. Hugh of Bonavallis is on the 1st April. Probably these are the Saints intended.

30th APRIL, p. 186.

In England the festival of St. Erconwald is now observed on the day of his Translation. See 14th November, below.

VV. Miles Gerard and Francis Dicconson. See also Pollen's *Acts*, pp. 314, 322.

1ST MAY, p. 190.

ST. BRIOC is invoked in the ancient Litanies, edited by Mabillon.

At *Cury* in Cornwall and at *Quimper* in Britanny, the deposition of ST. CORENTIN, Bp. and Conf.

ST. CURY or Corentin seems to have been a native of Britanny, who, after visiting Ireland, passed into Cornwall, where he led the life of a hermit at the foot of Mount Meheniot. The Church of Cury was dedicated in his honour by Walter Bronscombe, A.D. 1261. In Britanny St. Corentin is held in great veneration. According to the tradition of that province his parents were natives of Great Britain, but they have no record of his having ever left the continent. They say, that through the urgent request of King Grallon, he was consecrated by St. Martin, and became Bishop of Quimper, where he died after a long episcopate. His relics were distributed in various Churches.

In the Martyrology of Exeter he is named on the 1st May, as in the foreign Calendars. His date may be about A.D. 460. St. Corentin is invoked in Mabillon's Litanies. See Lobineau, i. p. 32.

2ND MAY, p. 192.

In the Mart. of Donegal, we find "Ultan, son of Maoloneachta," on the 1st of May.

5TH MAY, p. 197.

The date of ST. ECHA should be A.D. 767.

At *Lanydrock*, in Cornwall, the festival of ST. HYDROCK, or Ydrock, Bp. Conf.--Will. of Worc. (Itin., p. 108), from the Bodmin Calendar.

At *Verona*, in Italy, the deposition of ST. TEUTERIA, Virgin.

In Verona there is a Church dedicated to the Virgins Teuteria and Tusca, the former of whom is said to have been an English princess. According to the local tradition, gathered by Baptista Peretto, Rector of the Church, and edited by Cardinal Valerio, Bp. of Verona A.D. 1575, Teuteria fled from her native country to escape the solicitations of a pagan king called Ogswaldus. She made her way to Verona, and, finding that she was pursued by the emissaries of her persecutor, obtained admission to the cell of St. Tusca, who was the sister of Proculus, Bp. of Verona, and lived as an anchorite near the city. Thus Teuteria escaped the danger she dreaded, and became the disciple of this holy woman. In this state she attained a high degree of sanctity, and by her prayers obtained the conversion of the king who had attempted her ruin.

It seems impossible to determine what king or prince is indicated in this legend. Oswald the Martyr was never a pagan king, having been converted in exile soon after the age of thirteen years, and was a fervent Christian when he took possession of his kingdom. There is so much similarity between many old English names that a foreigner might easily confuse Ogswald with various others. Very probably he was a prince or son of one of the kings of Deira in the period of disorganisation which followed the death of Edwin. Many miracles of St. Teuteria are recorded. Her death must be before A.D. 750, when the church was built (Boll., 3rd vol., of May, p. 44).

6TH MAY, p. 198.

To the references for St. Edbert add Mart. S.

V. EDWARD JONES. See also Pollen's *Acts*, pp. 290, 308, 315.
V. ANTONY MIDDLETON. Pollen, pp. 291, 308, 315, 317.

8TH MAY, p. 202.

ST. INDRACT and Companions. These Saints were enshrined with great honour near the high altar of the Abbey Church at Glastonbury, to which they had been translated in obedience to a heaven-sent vision. According to the tradition, Indract was the son of an Irish prince, and migrated to this island in company with his sister Dominica, or Drusa, and seven, or, as some say, nine companions. They are said to have landed on the Tamar in Cornwall, and to have fixed their abode at a place which still bears the name of St. Dominica, which is certainly so called after an Irish Saint, and not after St. Dominic, the founder of the Order of Preachers, as it came to be supposed at a later age. Here Indract left his sister, and with his companions started on the pilgrimage to Rome. At Scapwith, now Shapwick, near Glastonbury, they were attacked by robbers and murdered. King Ina (A.D. 688-725), then residing in the neighbourhood, saw a bright light rising towards heaven from the ditch into which their bodies had been cast, and, in consequence, caused their sacred remains to be translated with great reverence. This token of sanctity was the reason for their being regarded as martyrs, though it does not appear that they were put to death in hatred of the faith.

In the *Chronicon Scotorum* (Rolls Series, p. 153), and in the *Chronicle of the Picts and Scots* (Skene, pp. 169 and 360), as also in Lanigan's *Hist.*, iii. p. 337, we find an Indract or Inrechtach Ua Finnachta, Abbot of Hy, who on his way to Rome was martyred by the Saxons on the 12th March, A.D. 854. No place is mentioned, nor is it said whether the murderers were English or Continental Saxons; but the similarity of some of the circumstances makes it not improbable that this is the Indract of Glastonbury. If, however, this view be accepted, it becomes necessary to abandon a great part of the Glastonbury story. It does not appear how he could arrive at Shapwick from Cornwall unless, after leaving Iona, he had first paid a visit to Ireland. His connection with Dominica also must be given up, and the *cultus* paid to him in her Church, under the name of Ilduictus, accounted for in some other way, perhaps by the translation of a relic at a later period; and here it may be noticed that William Malmesbury, neither in the *Gesta Pontificum*, nor in the *Antiquities of Glastonbury*, nor in his unpublished life of

Indractus, as far as can be gathered from Hardy's Analysis (Catalog., i. p. 338), has any allusion to Dominica. Moreover, as the Scottish authorities so precisely fix the date of Indract of Hy long after the time of Ina, it is clear that that king can have had nothing to do with the translation, which perhaps ought to be attributed to Edgar. Haddon and Stubbs, as well as Forbes, would identify the two Saints. The festival of Indract of Hy is on the 12th March. Indract of Glastonbury is variously placed on the 5th February and the 8th May.

See *Chronicon Scotorum* (Rolls edition, p. 153); Skene's *Chronicle of the Picts and Scots* (pp. 109 and 360); Boll (1st vol., of Feb., p. 688); Haddon and Stubbs (ii. p. 140).

ST. WIRO. In Mart. Donegal, "8th May, Wiro, Archbishop of Ath—clioth, A.D. 750".

10TH MAY, p. 206.

In the Mart. of Donegal, this is the day of St. Comgall (Comhgall), placed in the Menology on the 27th June, as having no day.

11TH MAY, p. 206.

ST. FREMUND was represented in the paintings of the English College in Rome (plate 20); see also Will. of Worc. (Itin., p. 303), whose account of St. Fremund, taken from the *English Lives of Saints*, at the Dominicans of Thetford, must be altogether erroneous; Leland, Itin., vi. p. 69.

B. THOMAS GREEN. Greenway is an error for Greenwood, who was sometimes called Green, perhaps to distinguish him from the lay brother, William Greenwood, his fellow-martyr. Hall, in his *Life of Fisher*, says that Greenwood was a member of St. John's College, Cambridge, and speaks of him as "the famous martyr Dr. Greenwood, who suffered death under King Henry for the supremacy". See Bridgett's *Life of B. John Fisher*, Ap., pp. 12, 13.

12TH MAY, p. 208.

For an account of the Archbishopric of Lichfield, see the notice on St. Jambert, 12th August, below.

13TH MAY, p. 209.

ST. MERWENNA is on the 10th February in Mart. T. See Hardy's Catalogue, i. p. 568, and compare St. Ethelfleda, 23rd October. The date of A.D. 630 for the latter is obviously too early.

The 13th May is the festival of St. Walburga in the modern English Calendar. Her deposition is on the 25th February.

14TH MAY, p. 209.

It appears that the 24th September is the proper day of Robert of Knaresborough.

15TH MAY, p. 210.

Leland (Itin., vii. p. 45) mentions the shrine of St. Bercthun at Beverley, and says that St. Winwaldus is also buried there.

16TH MAY, p. 211.

ST. CARANTOC (Carnachus) is invoked in Mabillon's Litanies. Will. of Worc. (Itin., p. 163) says: "S. Cradocus (apparently Carantocus) is honoured in a church near Padstow, where the water of the fountain is drunk for a certain disease". The Mart. of Donegal has on this day "Cairnech of Teulon," the same.

ST. BRENDAN, also called Brandon, Brandain, Brelade, Brolade, Broulade, Brédan, and Brevelar, is Brandan the younger, the elder Saint of that name having remained in Ireland. In Jersey he is known as St. Brelade, and is patron of a church and parish. It seems to have been on his return from Brittany to Ireland that he visited Jersey; but how long he remained there is not known. See *Jersey*, by M.

de la Croix (pp. 198 *et seq.*), with the note of the Abbé Manet. Leland (Itin., vii. p. 93) mentions St. Brandan's Chapel and Brandan Hill, a quarter of a mile from Bristol.

St. Brandan is invoked in Mabillon's Litanies. In the Mart. of Donegal he is called Brenainn.

18TH MAY, p. 214.

Ethelward's Chronicle (Stevenson's translation, p. 439) states that Elfgyfu died before her husband in 948, and that Edward died on the 26th May of the same year. She was buried at Shaftesbury, and afterwards canonised—many miracles. If that account be accepted, he might have married Aelfleda in the interval, short as it must have been.

19TH MAY, p. 215.

For Alcuin, see Mabillon (*Act. SS. Bened.*, iv. p. 156; also *Annals*).

20TH MAY, p. 220.

ST. ETHELBERT, M., is represented in the paintings of the English College in Rome (plate 17).

21ST MAY, p. 221.

A portion of the beard of St. Godric was venerated as a relic in Durham Cathedral (Smith's *Beda*, p. 741).

22ND MAY, p. 224.

B. JOHN STONE, M., was an Augustinian Friar, of the community established in Canterbury A.D. 1325, in the reign of Edward III., the same house which had been the religious home of John Capgrave, the author of the *Nova Legenda*, etc. The B. John Stone was a Doctor in Theology, and in high repute for the sanctity of his life. As it was the policy of Henry VIII. to use every means to gain such men to assent to his innovations in religion, great efforts were made to win over this holy man to the cause. All, however, were without avail, and the immediate consequence of his resistance was a cruel imprisonment, which probably lasted as long as three years. Harpsfield has recorded, on the best evidence, that during this interval he was favoured with a heaven-sent vision, encouraging him to persevere in the way of truth. It is also recorded, that in addition to the hardships inflicted on him by men, his fervour led him to multiply voluntary mortifications. The actual circumstances of his martyrdom have not been written, or if written have been lost; but in the account book of the City Chamberlain, still preserved, there is a heartless enumeration of the various charges, to which the Corporation was put to carry out the sentence. The cost of transporting the gibbet to the Dungeon, now called Dan John, the rope, the cauldron, and the wages of the wretched people employed, are all duly entered. The precise day of the martyrdom has not been ascertained, and as it has generally been supposed to have followed soon after that of the B. John Forest, the 22nd May has been chosen for the commemoration. From the account book, referred to, it would seem, however, to have been more than a year afterwards, and probably some time in December, A.D. 1539. See Tanner (*Notit. Monast.*, pp. 210, 252); Alanus Cope (Harpsfield), *Sex Dialogi*, Dial. vi., p. 995; *Hist. Commission* (Report ix., App., p. 153).

23RD MAY, p. 228.

ST. WILLIAM, M. The Bishop of Rochester, Lawrence a S. Martino, A.D. 1256, went to Rome to petition Pope Innocent IV. for the canonisation of St. William.

In the references, read Otho, D. ix.

24TH MAY, p. 229.

At *Carlisle*, the deposition of ST. DAVID, King of Scots, A.D. 1153.

David was the son of Malcolm III., and St. Margaret, his wife, an English Princess of the ancient line of Wessex, and brother of the saintly Queen Maud, the wife of Henry I. of England. David followed in the way according to which he had been trained by his holy mother. He was remarkable for his purity of life, great personal piety and zeal in the cause of religion. He was, moreover, a distinguished prince, both in peace and war. According to his obligation of allegiance to the Crown of England, he espoused the cause of the rightful heir, his niece, the Empress Matilda, against the usurpation of Stephen, and in addition to his hereditary states, held under her the counties of Northumberland, Cumberland, and Westmoreland. The reproach against St. David, for the cruelty exercised by his troops in battle with the English, is freely condoned by our own historian, William of Newburgh, who declares that it was sorely against the will of the pious king, but that he was utterly unable to control the barbarity of the savage horde which composed his army. St. David was at Carlisle when summoned to exchange his earthly crown for a place in the kingdom of heaven.

We have the panegyric, composed by St. Ælred, on the death of King David. He relates many of his good works, and the circumstances of his holy death in detail. When asked to allow himself a little rest, he answered : " Allow me rather to meditate on the things of God, that my spirit, setting forth for its true country from this land of exile, may be refreshed with the provision of the Word of God ". The Bollandists are not perfectly satisfied that religious *cultus* was paid to St. David, and remark that he has no festival in the Aberdeen Breviary, though Leslie speaks of miracles, and Boethius, Camerarius and others call him Saint. See Will. of Newburgh, lib. i. c. 3 ; Simeon of Durham, A.D. 1153 ; *Chronicle of Melrose* (in Gale, vol. i.) ; Boll. (6th vol., May, 271, *inter Praetermissos*) ; Forbes (*Kal. of Scottish Saints*).

25TH MAY, p. 231.

In a document, cited in the Lives of Smith and Sutton, the founders of Brasennose College, p. 351, 25th May is called the feast of St. Adeline. There seem to be other instances in which Adelinus is put for Aldelmus, perhaps from the copyist's mistaking the *m* for *ni*. See Will. of Worc. (Itin., p. 375). The Bollandists consider Athelm another form of Aldhelm. The feminine form Adelina seems to be the same as Ethelina, otherwise Eudelme.

27TH MAY, p. 234.

All the Calendars place St. Bede on the 26th May, with the exception of 13*a*, 13*b*, and 13*c*, which give the 27th.

VV. EDMUND DUKE and Comp. The day of this martyrdom, not known to Challoner, has been discovered in the parish register of St. Oswald's, Durham, to be this day, the 27th May. See Pollen's *Acts*, p. 318.

28TH MAY, p. 236.

It appears that the ornament, representing the Five Sacred Wounds, was not worn by the B. Margaret, but embroidered on a vestment in her Chapel. It is Lord Herbert who says that she refused to lay her head on the block, but Chapuys, the correspondent of the Emperor, says nothing of the kind.

B. THOMAS FORDE. See also Pollen's *Acts*, p. 251.

29TH MAY, p. 240.

The Commemoration of St. Grimoald should be placed on the 29th September, according to the Roman Martyrology, as there is no authority for any other day.

ST. BURIAN would be best placed on this day. In the Menology she is on the 27th October.

30TH MAY, p. 242.

B. THOMAS COTTAM is recognised as being a Jesuit in the Decree of the S. Cong. of Rites. For further details see also Pollen's *Acts*, pp. 41 and 280.

AFTER 31ST MAY, p. 248.

On the Octave of the Ascension of Our Lord, in Cornwall at *St. Winnow*, the festival of ST. WINNOW, Hermit and Martyr ; at *Lanreath*, the festival of ST. MANACCUS or MANCUS, Bp. and Conf. ; at *Cardynan*, the festival of ST. MEUBRIADUS or MYBBARD, Hermit and Conf.

St. Winnow, otherwise called Wyllow or Wylloc, was a native of Ireland, who came to Cornwall to lead the life of a hermit, and was the companion of St. Mancus and St. Mybbard. He was martyred at Lanteglos, near Fowey, by Melyn ys Kynrede, and afterwards translated to the place which now bears his name.

St. Mancus or Manaccus, the fellow-hermit of St. Wynnow, was, it is said, a Bishop. His sacred relics were laid in the Church of Lanreath.

St. Mybbard or Meubriadus, also called Calrogus, was the son of a prince of Ireland, and came to Britain to lead a solitary life. He was the companion of the two Saints named above on this day. His relics reposed in the Church of Cardynan, near Bodmin.—Will. of Worc. (Itin., pp. 113, 114, 141); Oliver (Monast. Exon., p. 440).

1st JUNE, p. 249.

St. Wistan is represented in the paintings of the English College in Rome. By error he is called Wulstan, a mistake into which Wilson also has fallen. As Wulstan was usually written without the *u*, the similarity between Wistan and Wlstan is very obvious.

3rd JUNE, p. 252.

V. Francis Ingleby. See also Pollen's *Acts*, pp. 258, 304, 322.

4th JUNE, p. 253.

St. Petroc. Will. of Worc. (Itin., p. 101) says: "S. Petrocus rex patriæ Cambrorum . . . reliquit regnum fratri suo juniori: jacet in pulchro scrinio apud Bodman eccles., coram capella B. Mariæ".

5th JUNE, p. 255.

St. Boniface is represented in the paintings of the ancient English Church in Rome (plate 17), and his companions, St. Eoban and St. Adelerius (plate 16).

The first instructor of St. Boniface, at the age of thirteen, was the Abbot Wolfhard, who is called Blessed in the lessons of the Breviary. Among the colleagues of St. Boniface we find one named Witta, Witto, Witan, Wizo, Vitus, Albinus, Candidus, with other forms of the word, Bishop of Buraburg, and another called Reginfred, Bishop of Cologne. These have not been generally regarded as English saints; but Mr. Kerslake, in his dissertation on St. Richard the King (p. 89), with great ingenuity argues, that they are the same with those, so obscurely known in our Calendars, as White, Candidus or Candida, and Reyne or Regina. These Saints seem to have been exclusively venerated in a district on the borders of Somerset and Dorset, from which it is likely that St. Boniface would draw his fellow-labourers. They might, therefore, receive honour in their native region, as well as in the land of their adoption, without becoming known in the rest of England. The confusion as to the sex is not without precedent, as may be seen in Will. of Worc. Yet it is difficult to understand how St. Witta could be buried at Whitchurch, as Will. of Worc. says of St. Candida. The Whitchurch here meant is Whitchurch Canonicosum in Dorset.

6TH JUNE, p. 258.

ST. GUDWALL or Goidval is invoked in Mabillon's Litanies.

7TH JUNE, p. 260.

This day is also the Translation of St. Wulstan, a feast very generally observed in ancient times.

9TH JUNE, p. 263.

The Translation of St. Edmund, Bp. Conf., formerly generally observed, as it is now in the Diocese of Portsmouth.

10TH JUNE, p. 264.

The festival of St. Margaret was extended to the whole Church, and fixed on this day by Innocent XII., on the petition of King James II. and his queen, the day being the birthday of the Prince of Wales.

ST. ITHAMAR. Hardy (Catal., i. p. 252) refers to "Miracula S. Ithamari, Roff. Ep." in a MS. at CCC., Cantab. 161, which he takes to be of the 12th or 13th cent.

The Saint was translated by Bp. Gundulf (A.D. 1067-1107).

13TH JUNE, p. 267.

ST. ESKILL is represented in the paintings in the English College in Rome (plate 24).

14TH JUNE, p. 268.

ST. ELGAR. Leland (Itin., vii. p. 106) says: "In forest of Selwood a chapel and therein the bones of St. Algar". If this is the same St. Elgar, there must have been a translation or deposit of relics not recorded.

15TH JUNE, p. 270.

ST. ELFLEDA. Bp. Milner (*Hist. of Winchester*, ii. p. 190), referring to Capgrave in Vita Elfledæ, says that this Elfleda was a nun of Rumsey, driven out, with the Abbess Elwina and others, by the Danes, A.D. 992, and that they took refuge at Winchester. Perhaps there is a confusion with another Elfleda of Rumsey. See Merwenna, 13th May, p. 209, and Elfleda, 23rd October, p. 511.

Will. of Worc. (Itin., p. 115) has on this day, from the Calendar of Tavistock, "Sanctus Ninus, Martyr, die 15 Junii". It has not been discovered who this Saint is; but the Church of Pelynt or Plynt, near Loo in Cornwall, is dedicated to St. Nynnina or Neomina, now called St. Nunn, whose feast seems to be on this day. Apparently it is a woman; but Nin*us* may be an error.

17TH JUNE, p. 271.

ST. NECTAN. Reference to Cal. 11.

19TH JUNE, p. 276.

F. Thomas Stephenson, S.J., a contemporary writer, in his life of Thomas Pound, S.J., states that B. Thomas Woodhouse was actually received into the Society of Jesus, as also a fellow-prisoner (*Month*, No. 282, p. 462).

21ST JUNE, p. 278.

Melanus is another Latin form of Maine. Melanius seems to be the same as Mellon, and Melanus as Maine. See 22nd October, below, and Melan in Cornish list, Ap. I. C.

22ND JUNE, p. 281.

In some places St. Alban was commemorated on the 17th June. See Life of William of Wykeham. St. Alban and the soldier are represented in the paintings of the English College (plate 5).

The Titular Church, assigned by the Pope to B. John Fisher, was St. Vitalis. His festival is now observed in several dioceses on the 27th July.

24TH JUNE, p. 287.

Some of the hair of St. Bartholomew was venerated as a relic at Durham (Smith's *Beda*, p. 741).

25TH JUNE, p. 288.

ST. AMPHIBALUS is represented in the paintings of the English College (plate 6).

At *Gloucester*, the festival of ST. KYNEBURGA, Virgin and Martyr.

The date of this Saint cannot be ascertained with accuracy, but probably may be placed towards the end of the 7th century, when Christianity was widely spread in Mercia. The only account we have of her history is derived from the lessons of her Office, compiled after her translation, A.D. 1390.

We are there told that the tradition, as preserved by honest and trustworthy men, was to the effect that she belonged to the royal house "of the ancient Saxons," and that a royal marriage had been arranged for her by her friends. In order to escape this yoke she fled and took refuge at Gloucester, where she was entirely unknown. She then engaged herself as servant to a baker of the town, who soon adopted her as his daughter. The man's wife, however, became jealous of her influence, and one day took the opportunity of his absence to murder her and throw her body into a well, the same which was afterwards called by her name. When the baker returned and called for Kyneburga, she answered from the well, and accordingly her body was drawn up, and found to be really dead.

She was buried near the spot, and in due time a church was erected over her remains, where many miracles took place. For a length of time, however, the miracles had ceased, when the priest who had the custody of the relics irreverently took them up, and placed them elsewhere. The report of this outrage having reached the ear of the Metropolitan, Abp. W. Courtney, he ordered a solemn translation to be made in reparation. This was accomplished by the Bishop of Worcester, Henry de Wakefield, on the 10th April, A.D. 1390, the Abbot of St. Peter's, the Priors of Lantony and St. Albans, with their communities, and many illustrious secular persons being present. Upon this the miracles were renewed.

At Wotton, by Gloucester, there is now a Hospital of St. Kyneburga, St. Margaret, and St. Mary Magdalen, with a chapel.

Compare St. Kyneburga of Peterborough, 6th March, above.

Will. of Worc. (Itin., p. 113) has "S^{ta} Kineburga V., 25 Junii, in Calendario Bodman".

In another place (p. 206), after St. Cuthburga, 31st August, he adds "St. Keneburga V., 25 Jun, lit. A.," perhaps supposing Kyneburga to be Quemburga, the sister of Cuthburga.

Hardy (Catal., i. p. 370) has "Vita et miracula S. Keneburgæ de Gloucestria. MS. Lands. 387, ff. 10-12^{b}. Vell. 4to, XV. Cent."—again, "ff. 26-36 contain lections for the Feast-day of St. K., interspersed with collects, homilies, etc.". The Office was edited in 1869 by Mr. W. H. Hart, F.S.A.

26TH JUNE, p. 291.

The reference to Gervase belongs to St. Siburgis. In Hardy's Catalogue (i. p. 484), after mention of St. Bregwin, it is said "in medio Jacet S^{ta} Siburga, Virgo gloriosa".

27TH JUNE, p. 291.

In our present Calendar, in some dioceses, this is the festival of B. John Fisher, whose passion is on the 22nd June.

2ND JULY, p. 302.

Oudacius is more correctly written Oudoceus or Oudotheus.

V. MONFORD SCOTT. See Pollen's *Acts*, pp. 109, 123, 291, 299. The day there given is the 1st June; but Challoner, from Champney, has the 2nd July.

V. GEORGE BEESLEY. See Pollen's *Acts*, pp. 103, 291, 299.

In these references, read Douay Diaries.

3RD JULY, p. 305.

ST. BIBLIG, often written Byblig.

4TH JULY, p. 306.

For further particulars concerning the martyrs commemorated on this day, see Pollen's *Acts*.

5TH JULY, p. 309.

ST. MODWENNA. Forbes (*Kalendar of Scottish Saints*) considers Modwenna to be the same as the Scottish Monynne or Darerca, and would combine the English and the Irish legends. The Chronology, however, seems to make this impossible. Darerca died on the day of St. Columba's birth, 6th July, A.D. 518. How could she at that time have founded a monastery at Polesworth, in the midst of the pagan English? The difficulty is by no means removed by the suggestion, made by some, that the Alfred healed by her was Aldfred of Northumbria. The Book of Hyde (Stevenson's translation, p. 496), following Hygden, says that Modwenna went to Whitby for a time, as well as made her pilgrimages to Rome, but returned to Transal, but says nothing of Scotland. The ancient name of Whitby (Straneshalch) is so like Transal, that the story is suspicious.

It must, however, be allowed that the notion of blending the two traditions is no novelty, as the following passage from the Itinerary of William of Worcester (p. 333) shows: "Sancta Modowena, Virgo abbatissa, migravit ad Dominum, die 5 non. Jul. anno Christi . . . de Hibernia nat*us* et in Scotia monasterium fundavit, et obiit 7 die ante (post?) festum Apost. Petri et Pauli, et fuit contemporane*us* S$^{\text{tae}}$ Brigidæ V., et dicta Modowena habuit 150 Virgines". Compare Medane, 19th November, below.

The Mart. of Donegal has "5th July. Etaoin of Tuaim Noa in Magh Luirg on the banks of the Buill. She is of the race of Brian, etc. A later hand adds '*i.e.*, Moduena, Moedoena or Maudoena'." On the next day, 6th July, the same Mart. has "Moninne, Virgin of Sliabb Cuillin. . . . She is of the race of Irial."

See Hardy's Catalogue (i. p. 94).

Fragan, the father of SS. Jacut, etc., is also called Brychan.

For the Martyrs of this day, see also Pollen's *Acts*, pp. 289, 314.

6TH JULY, p. 313.

Read Ercongota instead of Ermengota. Ermengilda is more commonly written Ermenilda.

7TH JULY, p. 316.

ST. ILTUT is the form of the name derived from the Latin Iltutus, but it is more commonly written Iltyd, as in the Welsh. The Saint is also called Elchut. In Cal. 51 on the 7th November.

ST. BOISIL is placed on the 29th January in the Ap. to Turgot (Boll., 6th vol., March, p. 451). A tooth of his was preserved as a relic at Durham (Smith's *Beda*, p. 741). In Cals. 13*a* and 13*c* on this day; in 13*b* on the 8th.

ST. ERCONGOTA in the Cal. of the Diocese of Meaux is on the 26th February.

For the Martyrs on this day, see Pollen's *Acts*, pp. 83, 85, 88, 95, 318.

8TH JULY, p. 324.

ST. WITHBURGA. Thomas of Ely (*Angl. Sac.*, i. p. 605) says that she died on 16 Kal., Ap., *i.e.*, the 17th March.

ST. GRIMBALD. Will. of Worc. (Itin., p. 139), from the Calendar of Hyde, places him on 9th July, and his translation on the 3rd September. The passage from Asser, relating to Oxford, is now admitted to be an interpolation. Stubbs (Preface to Malmesb., Reg., vol. ii.) will not allow the least foundation for any connection of St. Grimbald with Oxford, and calls it a dishonest forgery of the 14th century.

11TH JULY, p. 330.

In the Diocese of Westminster this is the festival of B. Thomas More, whose Passion is on the 6th July.

12TH JULY, p. 331.

For Mr. Barnet and Mr. Wiseman, read Mr. Barnes and Mrs. Wiseman.

13TH JULY, p. 332.

ST. JUTHWARE is represented in the paintings of the English College in Rome (plate 21). See the note on St. Sidwell, 2nd August, below.

In the *Diocese of Beauvais*, the festival of ST. MAURA and ST. BRIDGET, sisters, Virgins and Martyrs.

These holy Martyrs have been venerated from very early times in the province of Picardy; but it is impossible to gather a satisfactory account of their history from the existing legends, and Henschenius, the Bollandist, was compelled to give up the attempt. They are said to have been princesses of Northumberland and Scotland, presumably that part of Scotland included in the ancient kingdom of Northumbria. Their date is placed in the 5th century, and, if so early, it would be before the occupation of the Angles. They made a pilgrimage to Rome, and on their return through France were assailed by pagan marauders, who then infested the country, and put to death at Balagny-sur-Thérain. They were buried at that place, and, with sanction of the Bishop, honoured as Martyrs. At a later period St. Bathildes wished to translate their remains to her Monastery of Chelles, but by a miraculous intervention was compelled to leave them at Nogent, where they were interred in the cemetery. In the year 1185, Pope Urban III. ordered them to be translated with solemnity by the Bishops of Beauvais and Senlis. St. Louis, the king, had a great devotion to these Saints: visited their sepulchre, ordered the church to be enlarged, and provided new shrines for the reception of the holy relics. At a much later date the popular devotion was greatly increased by the miraculous cessation of the plague at Beauvais, obtained by their intercession.

St. Gregory of Tours relates the honours rendered by his predecessor, St. Euphronius, to two holy Virgins in Touraine, Maura and Britta, whom, however, he does not call Martyrs. The similarity of the names and the date assigned to both histories, *viz.*, soon after the death of St. Martin, leads to the supposition that they are the same with the Saints of Beauvais. Yet the localities are far apart, and the preservation of the relics in both places is certainly so well attested that Henschenius concludes that they must be distinct. If this be so, we must infer that the two narratives have been somewhat confused. The same may be the case between the Martyrs of Picardy and Maura and Baya, Saints of the South of Scotland. Compare the notice of these Saints on the 3rd November, below.

See St. Gregory of Tours, *De Gloria Confess.*, c. 18; Boll. (3rd vol., July, p. 471, and 1st vol., Jan., p. 1018); Giry's *Lives of the Saints,* 13th July; *Mémoires de la Societé des Antiquaires de Picardie,* vol. x. pp. 117-9.

14TH JULY, p. 335.

St. Bede expressly places the death of St. Deusdedit on the 14th July, but the Calendars and Martyrologies have his festival on the 15th.

ST. MARCHELM. The Life of St. Ludger (*Mabill. SS. Bened. Sac.,* iv. p. 21) determines the English origin of St. Marchelm.

15TH JULY, p. 337.

ST. EDITH. The Book of Hyde, which follows Hygden, and so makes Edith of Polesworth to be the sister of Ethelwulf (p. 519 of Stevenson's translation) says: "Edgytha (daughter of Edward the elder, and sister of Athelstan) married Sirich, King of the Northumbrians; she reposes at Tamworth and is regarded as a Saint". According to this account, the first of the three Ediths is Edith of Polesworth, and the second Edith of Tamworth. Thus Edward would seem to have had two daughters named Eadgyth or Edith, one married to Otho, King of Germany, and the other to Sirich. This is strange, but not impossible, as he had also two daughters called Eadgyfu. In both cases they were by different mothers.

St. David. Read, "St. David was a native of England, and became a Benedictine," etc. The reform of Clugny was not yet introduced into England, the first house being that of Lewes, founded by William, Earl of Warren, A.D. 1077.—Tanner, *Notit. Monast.*, p. xiv.

St. Plechelm. In note read, "Pecthelm (not Plechelm) was still governing," etc. Skene (*Celtic Scotland*, ii. pp. 222-4) says, that after Strathclyde recovered its independence the Picts of Galloway remained subject to the English, Pecthelm being, as Bede says, the first Bishop. It does not appear that he received the honours of a Saint.

16th JULY, p. 341.

St. Helier. The date may be put as A.D. 558 *c*, though some have supposed it to be so late as the 9th century, and attribute his martyrdom to Norman pirates. St. Helier spent fifteen years in Jersey, and had been there already three years when St. Marcou (*not* Marcoul) visited him. This St. Marcou, Marculf, or Marculphus was the founder of the Abbey of Nanteu, in the time of Childebert, by whom he was greatly venerated. He had a divine call to go and preach in the "region of the Britons," and sailed with a companion, called Romardus, to the island of Agna or Agnus, which, according to tradition, is Jersey. There they found the hermit Eletus or Helibertus (St. Helier), and lived with him in his cave. The inhabitants of the island (or perhaps of that part of it), who were only thirty in number, besought him to deliver them from a band of pirates. By his prayers he obtained them a victory, and their conversion followed. St. Marcou afterwards returned to the Continent. His day is the 1st May, A.D. 558.—Boll., 2nd vol., May, p. 70; M. de la Croix, *Jersey*, p. 142. The order of Saints in Jersey seems to be this: (1) St. Helier and St. Marcou; (2) St. Brendan, A.D. 578; (3) St. Magloire, A.D. 586; (4) St. Pretextatus. See Ap. II. below. Jersey was originally in the diocese of Coutances, then for a short time (under St. Samson and St. Magloire) in Dôle, and afterwards restored to Coutances.

VV. JOHN SUGAR and ROBERT GRISSOLD. See Pollen's *Acts*, p. 321.

17TH JULY, 345.

ST. KENELM. At Clent there is a well, which bears the name of the Saint. He is represented in the paintings of the English College in Rome (plate 12).

18TH JULY, p. 346.

The date given for Edburga and Edith is too early: A.D. 650 *c.* would be better. No day can be assigned for their feast. The festival of this day, 18th July, would seem (from Cal. 15 and Marts. Q. and S.) to be a translation of St. Edburga of Winchester. See 15th June, above.

At *Glasgow*, the festival of St. THENAW or Theneu, the mother of St. Kentigern, A.D. 514. This Saint ended her days at Glasgow, where a church was dedicated to her. Rees says she was Welsh, and otherwise called Dwynnen or Dwynen, daughter of Llewddyn Lueddog of Dinas Eiddyn or Edinburgh.—Rees (Essay, p. 261); Forbes—Skene (p. 186). See Ap. I. A, below.

20TH JULY, p. 348.

V. JOHN HAMBLEY. See Pollen's *Acts*, p. 268.

21ST JULY, p. 346.

V. WILLIAM DAVIES. Further particulars will be found in Pollen's *Acts*, p. 127. He places the martyrdom on the 27th July.

25TH JULY, p. 357.

ST. LEWINA is represented in the paintings of the English College in Rome (plate 13).

27TH JULY, p. 362.

V. THOMAS CORT is noticed by the Bollandists (6th vol., July, p. 352*a*).

28TH JULY, p. 364.

St. Samson. It is said that King Childebert gave the islands of Jersey, Guernsey, and Sark to St. Samson, and that for a time they were attached to his diocese of Dôle. The Saint, however, died shortly afterwards, and never personally visited them. This was done by his successor, St. Magloire.—M. de la Croix, *Jersey*, etc., p. 147. He refers to Dargentré, *Hist. of Brittany*.

31ST JULY, p. 371.

St. German is represented in the paintings of the English College in Rome (plate 10).

St. Neot. It is by an error that Eynesbury and St. Neots are said to be one and the same place. They are still distinct, though contiguous, and the two parish churches stand only a few hundred yards apart.

It has been conjectured, but apparently without sufficient grounds, that St. Neot was the same as Athelstan, the eldest son of Ethelwulf, to whom his father gave the Kingdom of Kent, or, as some say, the whole of his territory except Wessex. He disappears from our history without any notice of his death, which probably took place when the King was absent in Rome. There is certainly some mystery about Athelstan ; and as St. Neot was a monk of Glastonbury, and known to be related to King Alfred, it has been inferred that Athelstan had retired to that abbey, and reappeared under a new name. Fordun, however (*Hist. Scot.*, lib. iv. c. 13, in Gale, ii. p. 665), says, that though William of Malmesbury was not aware what had become of Athelstan, in Scotland every one knew that he was killed in an engagement with the Picts on the Tyne, and that Hungus their King fixed his head on a pole, which he planted on a rock in the midst of the Scottish sea, where it long remained a conspicuous object. Leland (*de Scrip.*, c. 113) mentions the story of Athelstan-Neot, but will not confirm it. In another place (Itin., vol. iv., Ap.) he has said that Neot was of the royal family of the East Angles.

1st AUGUST, p. 375.

In the *County of Brecon*, St. Almedha, Virgin and Martyr, the sister of St. Keyna, St. Canock, and other Saints, A.D. 490 *c.*

ALMEDHA, also called Elined, Elevetha, Aled, and perhaps Ellyn, was one of the daughters of Brychan. She is styled Virgin and Martyr, but neither her acts, nor the circumstances of her passion, have reached in an authentic form. William of Worcester says she was buried at Usk, and Giraldus Cambrensis mentions a church dedicated to her on a hill near Brecknock, where many miracles occurred annually on her festival.—Chal. (2nd Aug.); Giraldus (Itin., lib. i. c. 2); Will. of Worc. (Itin., pp. 156, 160); Rees (*Welsh Saints*, pp. 149-150); *Eminent Welshman*, p. 13.

In *Gower in Glamorganshire*, the festival of ST. KYNED, Conf. Monk, A.D. 550 *c.*

KYNED, also called Chined and Kenneth, appears to be the same as Cennyth or Cenydd, the son of Gildas ab Caw. He is said to have been born lame, and to have entered the monastery of St. Iltyd, and afterwards to have founded a religious house in West Gower, where the Church of Llangenneth is dedicated to him. Will. of Worc. (Itin., p. 116) says he was buried at Villa Keneth in Gowerland, and translated on the 3rd September to North Wales.—Tinm., fol. 205^a; Capgrave, 165^a; Nova Leg., 217^a; Whitf. Add., 1st Aug.; W. i., 10th Dec.; W. ii., Chal., 1st Aug.; Alford; Cressy; Rees, p. 257; *Eminent Welshman*, p. 73. For another account of his birth, see Hardy (Catal., i. p. 84).

ST. SIDWELL is usually considered to be of British origin, and is so regarded by Haddon and Stubbs; but Mr. Kerslake (St. Richard, p. 89) considers that her name, as well as those of her sisters and her father, Benna, is English, and remarks that her church adjoins what he takes to be the English quarter of Exeter.

4TH AUGUST, p. 379.

GILES HORNE should be Giles Heron, the son-in-law of B. Thomas More, as we learn from Writhesley's Chronicle.

5TH AUGUST, p. 380.

ST. OSWALD is represented in the paintings of the English College in Rome (plate 11). A sceptre of his was preserved as a relic at Durham (Smith's *Beda*, p. 741).

At *Dover*, the holy memory of ST. THOMAS, Martyr and Monk, A.D. 1295 *c.*

ST. THOMAS, whose surname was Hales, was a Monk of Dover, and had the custody of the treasures of the church. In defence of this sacred trust, he suffered martyrdom at the hands of a band of French pirates, who had landed for the purpose of plunder. His innocence, and the sanctity of the cause for which he suffered, were attested by many miracles. Friar Symon Simeon, in the narrative of his pilgrimage to the Holy Land, so soon after the event as A.D. 1322 or 3, bears witness to the honour paid him as a Martyr at "the Black Monks, under Dover Castle" (Itin., p. 7, prefixed to Will. of Worc., ed. Nasmyth); Tinm., fol. 220b; Capgr., fol. 239a; Nov. Leg., fol. 292b; Witf. Add.; W. i. and ii., Chal., Harpsfield. St. Thomas is represented in the paintings of the English College in Rome (plate 26). The 5th August seems to be his proper day, though he has been put on the 20th December in the Menology as having no day.

8TH AUGUST, p. 386.

ST. COLMAN is on this day in the Mart. of Donegal. In Menology, on the 18th February, above.

In one of the Scilly Isles, the deposition of St. Elidius, Bp. and Conf.

The Isle, now called St. Helen's, formerly St. Lide's, was the sepulchre of St. Elid, Bp., and a place of great devotion. St. Lide of Lyde is supposed by Leland to have been a female

Saint (Itin., iii. 19). Will. of Worc., an older authority (Itin., p. 98), has "The Island of Seynt Lyde (he was the *son* of king . . .)," and again (page 115), in an extract from the Calendar of Tavistock, "St. Elidius, the 8th day of August. He lies in an island of Syllis." This is good authority, as the monastery of Trescoe, close by, was a dependency of the Abbey of Tavistock. Borlase also (Scilly, p. 50) has no doubt that Lide is merely a corruption of Elid.

B. JOHN FELTON. See also Pollen's *Acts*, p. 209.

10TH AUGUST, p. 389.

ST. BETTELIN. In Mart. U., St. Bettelin is on the 9th September, which seems to be his true day. He is supposed to be the same as St. Bertram, honoured at Ilam in Staffordshire, where his memory is preserved by a chapel, a baptismal font, and a well.

11TH AUGUST, p. 389.

V. JOHN SANDYS. See also Pollen's *Acts*, pp. 333, 336, 337.

12TH AUGUST, p. 389.

From Mart. T., it would seem that this is the true day of St. Edwold, who is in the Menology on the 27th November, as having no day.

15TH AUGUST, p. 394.

Probably the dates assigned to Margaret and Alice are a little too late. There is better authority for their miracles than Matthew Paris. John of Oxenedes (A.D. 1256) speaks of the remarkable miracles of Margaret (Rolls Series, p. 180); and Bartholomew de Cotton (p. 136) mentions that the miracles of Margaret began A.D. 1257.

Gervase of Canterbury (Minor Works, Rolls Series, vol. ii., Mappamundi) calls Catesby a Priory of the Nuns of Sempringham, that is, of the Order of St. Gilbert, the nuns of which followed the Benedictine rule.

17TH AUGUST, p. 396.

James the Deacon at York is placed on this day in Mahew's Benedictine Mart.

In the Menology he will be found on the 18th October as having no day.

19TH AUGUST, p. 399.

In the Mart. of Donegal this is the day of St. Mochteus (Mochta). In Menology on the 19th September.

20TH AUGUST, p. 401.

A portion of the flesh of St. Oswin was preserved as a relic at Durham (Smith's *Beda*, p. 743). He is represented in the Roman paintings (plate 11).

22ND AUGUST, p. 404.

ST. ARNULPH. Eynesbury is not the same parish as St. Neots, but contiguous to it.

V. JOHN KEMBLE. It is the Hand, not the Head, of Father Kemble which is preserved at Hereford.

23RD AUGUST, p. 410.

Forbes, referring to Baronius, places St. Ebba the younger on the 2nd April ; but probably there is no certain day.

24TH AUGUST, p. 411.

Florence of Worcester places the death of St. Bregwin on this day, and not on the 25th.

27TH AUGUST, p. 414.

St. Decuman and St. Hugh are both represented in the Roman paintings (plates 21 and 26).

28TH AUGUST, p. 418.

Will. of Worc. (Itin., p. 105) on the information of Thomas Peperelle of Tavistock, notary public, has St. Ramon (Rumon), ob. 28th Aug.; translat. 5th January. In the Menology he is on the 30th.

VV. Martyrs. See Pollen's *Acts*, for Morton, pp. 271, 287; H. Moor, pp. 287, 323; Gunter, p. 289; Holford, p. 287; Dean, p. 286; Webley, p. 287; Claxton, p. 287; Thomas Felton, p. 286.

30TH AUGUST, p. 426.

VV. Martyrs. See Pollen's *Acts*, for R. Leigh, pp. 287, 306; E. Shelley, pp. 287, 307; Martin, p. 287; R. Flower, p. 287; J. Roche, p. 287; Margaret Ward, pp. 100, 118, 286.

31ST AUGUST, p. 429.

ST. AIDAN. In the Mart. of Donegal we find on this day "Aedhan, son of Lughar".

The head and three teeth of St. Aidan were preserved as relics at Durham (Smith's *Beda*, p. 742).

Leland (Itin., vii. p. 61) says: "There be besyde [Haultwistle, in Northumberland] aliquot sacella, whereof one is not far from Willington, and is called White Chapell. There lyeth one of the Holy Aydons and other holy men in the Church yard by the Chapell." This can hardly be St. Aidan of Lindisfarne, as we know how his relics were disposed of. The name of Aidan, under its various forms, is common to several holy men. See St. Madog, 28th February, above.

3RD SEPTEMBER, p. 334.

Cancel St. before the name of Ethelhere.

4TH SEPTEMBER, p. 335.

The translation of St. Cuthbert is observed as a festival in the Diocese of Hexham and Newcastle.

6TH SEPTEMBER, p. 436.

ST. ADAMNAN of Iona would be better placed on the 23rd September, which is the day in the Mart. of Donegal.

7TH SEPTEMBER, p. 337.

ST. ALCHMUND. This day is given by Simeon of Durham.

VV. Martyrs. In the same year, but on a day unknown, the Ven. —— Price, gentleman, of Washingley, Hunts, was martyred at Lincoln by the parliamentary soldiers simply for declaring, in answer to their question, that he was a Roman Catholic.—Challoner.

9TH SEPTEMBER, p. 441.

According to Mart. U., this would seem to be the true day of St. Bettelin, who is placed above on the 10th August as having no day.

V. GEORGE DOUGLAS. See also Pollen's *Acts*, p. 327.

10TH SEPTEMBER, p. 443.

ST. FINDBAR seems to be honoured on this day in Ireland; and in the Mart. of Donegal we find, "10th Sep., Finnen, Bishop of Mag-bile. He is of the race of Fiachtan-Finn, monarch of Irin." In the Scottish Calendars, however, *e.g.*, Dempster's *Menology* and Adam King, he occurs on the 25th. He was venerated in Ayrshire and other places of Scotland. Some take him to be St. Frigidianus of Lucca, and conjecture that he died there. If he died in Ireland his remains may have been brought to Kilwinning in Ayrshire. See Forbes' *Kalendar*, St. Wynnin; Skene's *Celtic Scotland*, ii. p. 48. Also compare St. Barric, 27th September, below.

16TH SEPTEMBER, p. 448.

Hardy (Catal., i. p. 44) dates St. Ninian, A.D. 432. It is not accurate to say that Withern was in the kingdom of

Strathclyde. Galloway was inhabited by Picts, who were surrounded by the Britons of Strathclyde, but not subject to them. Withern is known by various names, Candida Casa, Alba, Rosnat, Futerna (an Irish word), and Magnum Monasterium.

The festival of St. Ninian is now observed in England on the 25th September.

ST. EDITH is called Edwina by Will. of Worc. (Itin., p. 451).

17TH SEPTEMBER, p. 451.

SS. SOCRATES and STEPHEN are represented in the Roman paintings (plate 13).

18TH SEPTEMBER, p. 451.

ST. HYGBALD, here marked as having no day, is placed on the 15th December in Mart. S.

19TH SEPTEMBER, p. 452.

ST. MOCHTEUS (Mochta) is on the 19th August in the Mart. of Donegal.

ST. THEODORE. The festival is observed on the 26th September in the present English Calendar.

21ST SEPTEMBER, p. 454.

Hardy (Catal., i. p. 284) has Heuua, Heyua, or Hieu, all one person.

23RD SEPTEMBER, p. 455.

ST. ALFWOLD is also called Ethelwold. This day, 23rd September, is taken from Simeon of Durham, who calls the place Sythlecester. The Bollandists (8th vol. of Sept., p. 784) doubt whether there is any proof of *cultus;* but they think he may possibly be the same as Ethelwold, honoured at Leominster, who is otherwise unknown.

This is the proper day of St. Adamnan of Iona according to Mart. of Donegal. He has already been named on the 7th.

24TH SEPTEMBER, p. 456.

This is the proper day for Robert of Knaresborough, who has been placed in the Menology on the 14th May as having no day.

V. WILLIAM SPENSER. See Pollen's *Acts* (p. 273) for interesting particulars relating to this holy man. He places his martyrdom on the 29th September.

25TH SEPTEMBER, p. 457.

ST. MEWROG or MWROG. Will. of Worc. (Itin., p. 119) says that he reposes at Ruthyn.

ST. CEOLFRID. To the date add *circa*. The day of his deposition is not known. Molanus (add. to Usuard) puts him on the 26th October.

HUETHBERCHT, mentioned with St. Ceolfrid, under the name of Hetbert, is classed by William of Malmesbury among the Saints translated from the North to Glastonbury (Gale, ii. p. 300).

In the present English Calendar the 25th of September is the festival of St. Ninian, whose deposition is on the 16th.

26TH SEPTEMBER, p. 459.

In the present English Calendar this is the festival of St. Theodore, whose deposition is on the 19th.

27TH SEPTEMBER, p. 460.

ST. BARRUC. Will. of Worc. (Itin., p. 113) has "St. Barnic, Bishop, called in English Seynt Barre, is buried in the Church of Fowey, and his feast is kept for three days, immediately before the feast of St. Michael". This is Barric or Finbar of Cork, distinct from Findbar of Magbile, on the 10th September. The Mart. of Donegal has on the 27th "Finnen, Bishop". The editor takes him to be a Bishop in Munster. This seems to be another instance of an Irish Saint, whose sojourn in Britain was forgotten in his native country.

29TH SEPTEMBER, p. 462.

According to the Roman Martyrology this is the festival of St. Grimoald, who stands in the Menology on the 29th May, as having no proper day.

30TH SEPTEMBER, p. 466.

ST. MIDAN or Nidan was the cousin or disciple of St. Kentigern. He was honoured at Llanidan in Anglesey, and named in the Scottish Calendars on the 3rd November. There is a dedication to him at Midmar in the North of Scotland (Skene, ii. p. 193—Forbes).

1ST OCTOBER, p. 468.

ST. MELORIUS is invoked in Mabillon's Litanies. He is also represented in the paintings of the English College in Rome (plate 28).

VV. Martyrs. See also Pollen's *Acts*, for R. Wilcox, p. 287; Edward Campion, p. 327; C. Buxton, p. 287; R. Widmerpool, p. 287.

2ND OCTOBER, p. 471.

This day, according to Simeon of Durham, is the deposition of St. Tilbert, who is placed in the Menology on the 8th April, as having no day.

3RD OCTOBER, p. 473.

In the modern English Calendar this is the festival of St. Thomas of Hereford, whose deposition was yesterday.

The Brothers HEWALD are represented in the paintings of the English College (plate 12).

5TH OCTOBER, p. 475.

VV. Martyrs. See also Pollen's *Acts* for Hartley, pp. 271, 287, 310; Weldon, pp. 228, 287, 309; Williams, p. 120; Sutton, pp. 287, 289, 309.

7TH OCTOBER, p. 477.

ST. OSITH is represented in the Roman paintings (plate 17). Will. of Worc. (Itin., p. 258), without giving his authority, has St. Osith, Virgin, on the 8th, and does not call her Martyr. St. Osith is probably the same as Sytha in Ap. II. below. Mr. Kerslake, in his dissertation on St. Richard, says: "Mr. Robert Dymond has found in the Archives of St. Petrock (at Exeter) entries concerning a guild of St. Sythe (= St. Osith) in that Church. St. Osith was invoked against fire and water" (Vid. Aubrey in Anecdotes, Camd. Soc., p. 87). He conjectures that this guild was established in consequence of a perilous fire, which is known to have occurred on that spot. In Machyn's *Diary* (p. 218) St. Osith's is called St. Sythe's parish. Dr. Stubbs (Preface to Malmesb. Reg. in Rolls Series) remarks that even long after the change of religion, Frithworth and Sythe, apparently Frithwold and Osith, were common Christian names.

8TH OCTOBER, p. 478.

Will. of Worc. (Itin., p. 139) from the Calendar of Hyde has "St. Yvygü," *Episcopi*, on the 8th October. As St. Ywy is nowhere else called a Bishop, there may be a confusion with St. Ivo.

ST. KEYNA is also called Cenue. See App. I. A and I. C, below.

VV. Martyrs. See also Pollen's *Acts*, pp. 259, 285, 323.

9TH OCTOBER, p. 481.

ST. JOHN OF BRIDLINGTON. The family name of the Saint was Thweng. A bone of his was kept as a relic at Durham (Smith's *Beda*, p. 744).

ROBERT GROSSTESTE. In the references, read "inter Prætermissos". Will. of Worc. (Itin., p. 266) gives a list of his works, among which is one "De Conceptione Beatæ Virginis". By mistake he calls him John instead of Robert.

10TH OCTOBER, p. 484.

ST. PAULINUS. It is hardly correct to say that his mission scarcely reached Bernicia, as St. Bede reports that he spent thirty-six days catechising and baptising in that province (lib. ii. c. 14).

11TH OCTOBER, p. 485.

ST. CANICE. In the Mart. of Donegal we find on this day "Cainneach, Abbot," the same.

ST. ETHELBURGA. The name is written Alborowe in Writhesley's Chronicle, ii. p. 101.

12TH OCTOBER, p. 487.

ST. EDWIN is in the Roman paintings (plate 2).

V. THOMAS BULLAKER. See also Pollen's *Acts*, p. 353.

14TH OCTOBER, p. 492.

The Roman Martyrology has St. Burchard on this day, which is his Translation. In the Menology, on 2nd February.

18TH OCTOBER, p. 502.

In Mahew's Bened. Mart. James the Deacon is placed on the 17th August, but apparently only as being a vacant day.

19TH OCTOBER, p. 503.

ST. ETHBIN is also in the Mart. of Donegal on this day.

20TH OCTOBER, p. 507.

ST. ACCA. This appears to be his true day. Richard of Hexham (c. xv.) expressly says, 13th Kal. Nov., *i.e.*, 20th Oct., A.D. 740. The day is the same in the Ap. to Turgot in the Bollandists, also in Whitford. A chasuble of the Saint was preserved as a relic at Durham (Smith's *Beda*, p. 741.

21ST OCTOBER, p. 508.

To the named companions of St. Ursula may be added ST. MARTHA, V.M., to whom it is said a Chapel near Guilford was erected. Will. of Worc. (Itin., p. 156), from a calendar, the name of which is obliterated, has "St. Martæ V. et M., die . . .".

The remains of ST. FLORENTINE were brought from Bonneval to Peterborough by the Abbot A.D. 1013 (Saxon Chronicle).

St. Ursula and her companions are represented in the Roman paintings (plate 9).

The 21st October would be the best day for Tuda, placed in the Menology on the 16th February as having no day. See Boll. (10th vol., Oct., p. 56). It is, however, most probable that he received no public *cultus*, and so belongs to Ap. II.

23RD OCTOBER, p. 511.

ST. ELFLEDA. The date should be A.D. 980 *c.* Milner (*Hist. of Winchester*, ii. p. 190) makes this Elfleda the daughter of Edward, and says she was driven out by the Danes, and took refuge at Winchester in A.D. 992. This appears to be an error, as this Elfleda was buried at Rumsey. So we learn from William of Malmesbury, and Will. of Worc., who says (Itin., p. 80): "Here lies St. Elfleda, Abbess," and again (p. 139), from the Calendar of Hyde, "St. Athelfleda, Virgin, 23 October at Rumsey". Edgar was the king who remodelled the Abbey of Rumsey, and placed St. Merwenna there; so that Elfleda, whether the daughter of Edward (ob. 924) or of the Earl Ethelwold, must have been advanced in years at the time. Compare St. Merwenna, 13th May, above.

24TH OCTOBER, p. 512.

In Jersey, the name Magloire is corrupted into Manliers. It is said that the Isles of Jersey, Guernsey, and Sark had been given to St. Samson, and attached to the diocese of Dôle; but he never visited them himself. St. Magloire went to Sark and Guernsey before going to Jersey.—M. de la Croix (*Isle of Jersey*, pp. 42, 150). The islands afterwards returned to the diocese of Coutances, to which they originally belonged.

25TH OCTOBER, p. 514.

The Translation of ST. JOHN of Beverley, commemorated on this day, was accomplished by the Archbishop Alfric, A.D. 1037. The pious prelate had prepared a shrine of incomparable beauty, enriched with gold, silver, and precious stones, in which he placed the body of the Saint with other relics to the great joy and exultation of the clergy and people. (Stubs, *Act. Pont. Ebor.*, in Twysden Col., 1700.)

In the year 1664, on the 13th September, under a marble slab in the choir, and near the entrance, there was discovered a small stone vault, and within it a sheet of lead, containing the relics of the Saint—*viz.*, a few bones, some dust with a sweet odour, several beads and small objects. There was an inscription stating that, in consequence of the destruction of the Church by fire, A.D. 1188, a search for the relics took place, A.D. 1197, and that what was found was replaced. See Anthony à Wood's Diary, in his *Life*, p. 192.

Dugdale also reports the discovery, but with some variations.

26TH OCTOBER, p. 514.

ST. EADFRID or Etfrid. Hardy (Catal., p. 257) refers to MS. Harl. 2253, ff. 130-3, of the 14th century. This legend, he says, does not occur elsewhere, and is called Legenda de S. Etfrido. In references, read Tanner for Janner.

The 26th October, A.D. 664, according to Florence of Worcester, was the day of the death of St. Cedd; but it has not been ascertained that his festival was kept on this day.

In the Menology he has been placed, as having no certain feast, with his brother St. Chad on the 2nd March.

27TH OCTOBER, p. 516.

ST. BURIAN has been placed on this day, as having no ascertained festival; but Mart. S. places her on the 1st May, and from the Truro Almanack it seems that the present parochial festival takes place on that day, or the Sunday following. The Mart. of Donegal has on the 29th May: "Briuinseach Cael, V. of Magh Ina, supposed to be St. Burian".

Will. of Worc. says of her: "St. Burian, Virgin, by whose merits the son of King Gerontius was cured of paralysis". Gerunt is in Ap. I. B, below.

29th OCTOBER, p. 517.

According to the present English Calendar, this is the festival of St. Bede, whose deposition is on the 27th May.

30TH OCTOBER, p. 518.

V. JOHN SLADE. See also Pollen's *Acts*, p. 49.

31ST OCTOBER, p. 519.

At *St. Erth*, in Cornwall, the festival of ST. ERCUS, Bp. and Conf., in the 6th century.

ST. ERCUS was one of the many Saints who came over from Ireland and settled in Cornwall. He is called Herygh by William of Worcester, and is said to be brother of St. Ewy or Vuy and St. Ives or Hya. St. Tudy also seems to be another sister of the same family.

Dr. Oliver (Monast. Exon., p. 438) conjectures that St. Ercus may be Herc, Bp. of Slane, or Enurchus (properly Evertius), Bp. of Orleans. Will. of Worc. (Itin., p. 106) says of Herygh that he lies in a certain Church situated under the Cross of St. Paul's of London. This suggests a suspicion that he is confusing Ercus and Erconwaldus, as his knowledge of London is not so accurate as of some other places.

ST. FOILAN. Mart. of Donegal has on this day, "Foilan, Ab., brother of Fursa".

ST. BEGA. Mart. of Donegal has on the 10th February, "Becga, daughter of Gabhran, Virgin". This is perhaps St. Bega of Cumberland.

1ST NOVEMBER, p. 521.

The origin of the festival of ALL SAINTS is traced to Pope Boniface IV., who not many years after the time of our Apostle St. Gregory the Great, dedicated the ancient Pantheon in Rome as a Christian Church in honour of the Most Holy Virgin and all the Martyrs, whose relics in great numbers he translated from the Catacombs. About a century later St. Gregory III. consecrated a chapel in St. Peter's to All the Saints, and from that time the feast began to be observed annually in Rome. In the rest of Europe it does not seem that the devotion spread before the visit of Pope St. Gregory IV. to France, A.D. 837. This was the occasion of its promulgation on this side of the Alps; and it is probable that in no long time it was adopted in England. Certain it is that it soon became most popular with our ancestors, as is proved by the great number of Churches throughout the island which bear the title of All Saints.

2ND NOVEMBER, p. 521.

V. JOHN BODY. See also Pollen's *Acts*, p. 49.

3RD NOVEMBER, 522.

ST. WINIFRID. Hardy (Catal, i. p. 183) considers the life of the Saint in MS. Catt. Claude A., fols. 141-156^{b}, to be written about the middle of the 11th century, and before the life by Robert of Shrewsbury, as it does not mention the Translation. He does not notice any difference in the account of the martyrdom or of the well. St. Winifrid is represented in the paintings of the English College in Rome (plate 22).

St. Clytan or Clytancus appears in the same Roman paintings (plate 13), where he is called Rex Southwallorum in Anglia.

SS. Baya and Maura are named on this day in the Aberdeen Kal. and Mart. Baya or Vey was a solitary in Cumbrae, and Maura her companion at Kilfours in Cuningham, Ayrshire, in the time of Donald IV. or Constantine III. Dempster and Camerarius place them on the 2nd November. See Forbes' Kalendars.

The similarity of names suggests a comparison with Bridget and Maura of Picardy, and Britta and Maura of Touraine. See 13th July, above.

4th NOVEMBER, p. 524.

St. Clarus is represented in the Roman paintings (plate 21).

6th NOVEMBER, p. 526.

St. Keby is called the son of Solomon, a Cornish noble, by John of Tynemouth (Hardy, Catal., i. p. 36).

St. Winnoc. Will. of Worc. (Itin., p. 108), from the Bodmin Calendar, has Withnocus (Winnoc) on the 7th November. St. Josse, named in the notice, is commonly called Judoc in this country.

7th NOVEMBER, p. 528.

St. Cungar, Cingar, or Kyngar, has also a Church at Badgworth on the Severn.

13th NOVEMBER, p. 537.

Mabillon (*Analecta Vet.*, p. 366) gives two short fragments of Annals of Einsiedln, in which Gregory is named. "959, Gregorius Abba effectus est . . . Berchtoldus baptizatus et ab Abbate Gregorio susceptus est"; and again, "996, Gregorius divæ memoriæ abbe obiit". No day is given.

14TH NOVEMBER, p. 538.

ST. ERCONWALD. The translation took place A.D. 1148.

ST. DUBRICIUS or Dubritius is called in Welsh Dyfrig or Dyfrawg. He is called the son of Brychan. His death is variously placed, A.D. 512, 522 or 612, but the latter would seem to be quite too late. See Hardy (Catal., i. p. 48). The parish of Devereux in Herefordshire is probably so called from St. Dubricius, as Rees conjectures.

VV. Martyrs. The publication of D. Adrian Gasquet's work, "Henry VIII. and the Monasteries," has thrown new light on the history of the martyrs, commemorated on this day. See vol. ii. p. 325. He would place the martyrdom on the 15th rather than the 14th, though both days have been given.

It appears that the Abbot WHITING, misled like so many others, had originally subscribed to the royal supremacy. He resolutely refused to surrender the Abbey, which of course did not fall under the Act for the suppression of the lesser houses. The visitors had to rake up some accusation which might be called treason, but we do not know the precise charge on which he was examined at the Tower. Then doubtless his death was determined ; but Cromwell has left a memorandum that he was to be tried *and executed* at Glastonbury. F. Gasquet does not believe that he was taken by surprise when arrested at Wells. Russell's report to Cromwell says "the Abbot of Glast. was arraigned and the next day executed, with two other of his monks, for robbing of Glastonbury Church ".

HUGH FARRINGDON or Cook, which latter F. Gasquet considers the more likely name. Henry VIII. had been on terms of familiarity with him. There is no record of his having ever subscribed to the supremacy, though he may have done so, as others. He was charged with zeal for the Pope, and would not surrender his abbey. His examination took place at the Tower, where he was really condemned, though a mock trial followed at Reading. His treason seems to have been his resolute acknowledgment of the Pope.

The VV. JOHN RUGG and WILLIAM ONION, otherwise Oynyon, but correctly Eynan, were not monks, according to F. Gasquet. The latter was a priest of the Church of St. Giles in Reading, and a friend of the Abbot's. Rugg had held a prebend at Chichester, but had retired to Reading, having obtained a dispensation from residence.

Among the paintings exposed for public veneration by permission of Gregory XIII. in the ancient Church of the English College in Rome was one descriptive of the martyrdom of three Abbots and certain monks. There is no doubt that the Abbots are those of Glastonbury, Reading, and Colchester ; but as their names are not mentioned, it has not hitherto been allowed that they are so clearly identified as to obtain for them the title of BLESSED, granted to fifty-four of our martyrs, on the ground of *cultus*, already permitted by the Holy See. Nevertheless it is still hoped that satisfactory proof may be offered.

15TH NOVEMBER, p. 542.

ST. MALO. Read Castle Gwent, *near* Chapstow, instead of *now*.

16TH NOVEMBER, p. 547.

ST. MARGARET. The festival was extended to the whole Church by Pope Innocent XII., and appointed for the 10th June on the petition of King James II. and his Queen, Mary Beatrice, the day chosen being the birthday of the Prince of Wales.

A tooth of St. Margaret was kept as a relic at Durham (Smith's *Beda*, p. 741).

ST. EDMUND. Catesby, where St. Edmund placed his sisters, was a monastery of the Order of St. Gilbert of Sempringham, according to Gervase of Cant. (Mappamundi in Minor Works, vol. ii., Rolls Series).

18TH NOVEMBER, p. 555.

Cardinal Pole was born at Sturseley in Sturton, Staffs (Leland's Itin., vii. p. 27).

19TH NOVEMBER, p. 557.

ST. MEDANA. St. Medana was an Irish Virgin, who fled to Galloway to avoid the insolence of a soldier. She was pursued, but escaped by a miracle, after having torn out her eyes and presented them to this man. She died on the 31st October, and her relics were preserved at Farnes, but the commemoration was kept on this day.

Mr. Skene considers Medana to be the same as Edena and Modwenna, and supposes Edinburgh to be named after her. See also Forbes' Kalendars, and compare Modwenna, 5th July, above.

EGBERT. This is the day of his death, according to Simeon of Durham.

20TH NOVEMBER, p. 559.

ST. EDMUND and ST. HUMBERT are both represented in the Roman paintings (plate 19).

V. A. CROW. See also Pollen's *Acts*, p. 270.

24TH NOVEMBER, p. 563.

At *Minever* in Cornwall the festival of ST. MENEFRIDA, V., sister of St. Tetha.—Will. of Worc. (Itin., p. 108), from the Bodmin Calendar. Oliver, p. 441.

ST. BIEUZY. No proper day has been found for this Saint.

26TH NOVEMBER, p. 566.

V. JOHN JETTER. See an interesting account in Pollen's *Acts*, p. 221. He had not received Holy Orders.

V. HUGH TAYLOR. See also Pollen's *Acts*, p. 326.

27TH NOVEMBER, p. 567.

ST. EDWOLD is placed on the 12th August in Mart. T.

29TH NOVEMBER, p. 569.

In our present Calendar this is the festival of St. Willibrord, whose deposition is on the 7th November.

V. E. BURDEN. See also Pollen's *Acts*, pp. 313, 328.

30TH NOVEMBER, p. 572.

ST. TUTWAL is invoked in Mabillon's Litanies, whether he be St. Tugdual or St. Tudwal, mention in Ap. I. A, among the Welsh Saints, below.

1ST DECEMBER, p. 575.

B. EDMUND CAMPION. For other particulars see Pollen's *Acts*, p. 21.

V. JOHN BECHE. D. A. Gasquet, in his learned work on Henry VIII. and the Monasteries (vol. ii. p. 375), has brought to light various interesting particulars relating to this martyr. He is of opinion that his true name was Thomas Marshall, and says that in the early years of the troubles he had, like so many others, been misled, and with his monks had accepted the royal supremacy. He was, however, permitted by God to make a noble reparation for his former prevarication. When taken to the Tower for examination, the charge against him was to the effect that he had spoken against the royal supremacy, that he had said the whole authority was given to St. Peter and the Popes, that he had spoken of the tyranny and oppression of the King, that he had said the suppression of the monasteries was against the law of God and man, that he called Fisher and More martyrs, and that he was suspected of favouring the Pilgrimage of Grace. He would never consent to surrender his abbey.

It does not appear what was the evidence supporting these accusations, or that there was any other trial besides this examination.

There can be no doubt that the Abbot of Colchester is one of the three Abbots represented in paintings of the ancient

Church of the English College in Rome, and it is confidently hoped that a satisfactory proof of this will be offered to the S. Congregation of Rites, and that in consequence his name will be added to the list of *Blessed* Martyrs.

V. RICHARD LANGLEY. Bp. Challoner merely mentions the execution of this holy martyr; but F. Pollen has been able to supply very important details (*Acts*, pp. 225, 305). He was a gentleman of family and fortune, who risked his life and spent his means in sheltering persecuted priests. He was arrested on the charge of harbouring Mr. Mush and Mr. Johnson, who however escaped. He did not deny the charge, and told the judges that if he had a hundred lives, and far greater wealth, he would gladly sacrifice all in so good a cause. He passed the time of his imprisonment in wonderful joy and consolation, and at his execution hastened on before the sheriff " as if he were a bridegroom going to his nuptials ".

2ND DECEMBER, p. 579.

On the 1st of December, A.D. 1170, after seven long years of exile, ST. THOMAS of Canterbury was at length able to sail from France on his return to his bereaved Church. He made for the port of Sandwich, a place depending on his own jurisdiction, rather than Dover, where it was expected he would land. The people on shore perceived the Archiepiscopal Cross, which distinguished his vessel, and assembled in crowds to receive him. Not waiting till he touched the land, some rushed into the water to meet him. Many knelt to ask his blessing, many wept and cried aloud " Blessed is he that cometh in the name of the Lord, the father of the orphan, and the judge of the widow ". The six miles to Canterbury was an uninterrupted triumph. The bells of the city sounded a joyful peal. The Cathedral was decked with its festal adornments, and the people wore their gayest apparel. There was a grand procession to the Church; and as the Archbishop on his throne received the homage of his monastic chapter, it was remarked his face shone with an outward splendour, corresponding with the inward joy which inflamed his heart. The truth was, as he had several times lately intimated, that he saw before him the glorious crown already prepared for him.

In the Chapter House he delivered an address to the monks on the words "Here we have no abiding city, but look for one from above". He then retired to his palace, after a day of holy triumph, and one which well deserved an annual commemoration in the Calendar of the Church of Canterbury. See F. Morris' *Life of St. Thomas.*

3RD DECEMBER, p. 579.

ST. LUCIUS. *Additional note.* The learned Abbé Duchesne, in his work on the Liber Pontificalis, arrives at the conclusion that the first Catalogue of the Popes, referred to above, and commonly known as the Liberian or Philocalian Catalogue, was merely a private compilation, without any official character or authentic recognition, and that it contains several obvious errors. He also notices the change of plan, already referred to, beginning with St. Pontian, but does not draw any special inference from it (p. viii.).

The second Catalogue, called Felician, he takes to be merely an abridgment of the Liber Pontificalis, then recently compiled.

M. Duchesne devotes a section of his introduction to the history of St. Lucius (p. cii.), the first germ of which he considers to be found in the Liber Pontificalis, and afterwards greatly developed by later historians.

He argues that, in the time of St. Eleutherius, a petty prince or provincial ruler in the distant Britain would attract very little notice in Rome. He might very well open communication with the Pope, ask for and receive a mission, and the event pass unrecorded and soon be forgotten. But why should it be revived in the sixth century, and find a place in the Liber Pontificalis? M. Duchesne says it would be altogether extravagant, and a supposition quite contrary to the scope of that work, to think it was done for a controversial purpose, in order to magnify the influence of early Pontiffs. The explanation which he suggests as most probable is this: that as certain Britons are known to have made their way to Rome about this time, or a little earlier, in consequence of their expulsion from their own island by the English invasion, it was they who brought back the forgotten event, with a grateful acknowledgment of the benefits they had received from Rome several centuries before.

Perhaps, however, it may be remarked that the history of St. Lucius is not the only fact contained in the Lib. Pont. over and above what is in the Cat. Lib. It is also stated that the same St. Eleutherius decreed (constituit) that all kinds of food are lawful to Christians. Whence was this tradition derived? If from Rome itself, as doubtless it was, why may not the story of St. Lucius have come from the same source?

It is in truth highly probable that the exiled Britons would be loud in their acknowledgments of the favours which their ancestors had received from the Pope, but this does not make it unlikely that they were found to accord with the Roman tradition, or even with some record preserved at the Holy See.

St. Lucius and his sister Emerita are in the Roman paintings (plate 4). Even Geoffrey of Monmouth knows nothing of St. Lucius' going to Coire, and does not name Emerita. He says Lucius died and was buried at Gloucester. It seems that at the Church of St. Mary de Lode the tomb of St. Lucius is still pointed out; but the monument so called has on it the figure of a monk (Gloucester Guide-book). Nennius is the first writer who identifies Lucius with Lever Mawr.

The Church of St. Fagan is on the river Ely, and Merthyr Dyfan a few miles distant.

5TH DECEMBER, p. 585.

ST. JUSTINIAN. Will. of Worc. (Itin.) calls him the Confessor of St. David, and says he lies in a chapel in the Church of St. David, beneath his tomb. He is represented in the frescoes of the ancient English Church at Rome (plate 20).

V. John Almond. See also Pollen's *Acts*, p. 171. In the Archives of the See of Westminster there is a letter, signed John Wilson, 27th July, A.D. 1613 (or 1623), to Dr. Kellison, accompanying a relic of V. John Almond, which had been secured by Count Gondemar. The former possessor, then recently dead, had kept it in a cabinet with many relics of the English Martyrs.

6th DECEMBER, p. 587.

St. Auxilius is supposed to be the Latinised name of Cobuir or Cobair, who is in the Mart. of Donegal on the 30th August; and Secundinus the same as Seachnall, on the 27th November.

8th DECEMBER, p. 588.

The letter of Osbert referred to is not addressed to St. Anselm, but to his nephew of the same name. See *Downside Review*, April, 1886.

9th DECEMBER, p. 590.

St. Ethelgiva appears to have no proper day.

Will. of Worc. (Itin., p. 348) has "St. Wolfeus, the first hermit of this monastery (St. Benet's at Hulme), the 9th day of December". This name is generally written Wulfricus, and so by John of Oxenedes, who does not give him the title of Saint. Like Wolfsi (see 20th January), the friend of St. Wolstan, he is said to have spent 60 years as an anchorite, which suggests the suspicion that the similarity of the names has led to some confusion in the narrative. Bromton says that this Wulfric died soon after the foundation of the Abbey of Hulme, in the reign of Cnut. If this be so, he cannot be the Wulfsi of the time of St. Wolstan.

10th DECEMBER, p. 590.

VV. Martyrs. See also Pollen's *Acts*, pp. 98 and 143.

12TH DECEMBER, p. 597.

ST. FINIAN. See also Skene's *Celtic Scotland*, ii. p. 50. He was the son of Cruithnigh, King of the Picts of Ireland. The Mart. of Donegal has "12th Dec., Finnen, Abbot of Cluain Eraird".

V. THOMAS HOLLAND. See also Pollen's *Acts*, p. 357.

13TH DECEMBER, p. 599.

ST. EDBURGA. Mabillon (Act. SS. Bened., iii. 1, 424, § 10) considers that this was Edburga or Bugga, the correspondent of St. Boniface. In this case she would seem to be the daughter of the Abbess Eangytha, who also addressed letters to St. Boniface.

14TH DECEMBER, p. 600.

ST. FINGUAR. A life of the Saint, attributed to St. Anselm, is pronounced to be a manifest forgery (Hardy, Catal., i. p. 59).

ST. HYGBALD is placed on this day in Mart. S. In the Menology he is on the 18th September, as having no day.

19TH DECEMBER, p. 604.

V. LAWRENCE HUMPHREY. See also Pollen's *Acts*, p. 233. The day of his martyrdom is not known.

20TH DECEMBER, p. 605.

ST. THOMAS of Dover. See 5th August above, which seems to be his proper day.

21ST DECEMBER, p. 605.

At *Benson*, in Oxfordshire, the festival of ST. BERINWALD, Martyr and Priest. Mart. T. has "In Britannia, territorio Oxoniensi, vico bontone, deposicio S. Berinwaldi presbyteri et martyris". Mart. S. (eleventh cent.) "In Brit. majori vico qui dicitur Bentona, S. Berinwaldi, Conf.". Whitford says "In Englande, within the fraunchest of Oxford, the deposition of

St. Berinwald, Priest and Martyr". All give the same day, 21st December, but no indication of the year.

V. THOMAS BEDINGFIELD. The year should be A.D. 1678 ; the day is not known.

22ND DECEMBER, p. 606.

V. WILLIAM PIKES. See also Pollen's *Acts*, p. 266. Read profession for possession.

24TH DECEMBER, p. 607.

GEORGE MUSCOTT. The Church of St. James at Douay was destroyed at the Revolution. The Church which now bears that title was the ancient Franciscan Church of St. Bonaventura.

26TH DECEMBER, p. 608.

ST. TATHAI. Read Caergwent near Chapstowe.

28TH DECEMBER, p. 609.

SS. ROMULUS and others. A.D. 458 would be a better approximate date for these Saints.

There are several Churches dedicated to St. Maughold in Scotland, and one in Wales (Forbes).

The Drummond Calendar places his festival on the 25th April. Will. of Worc. (Itin., p. 163) has "S. Magor natus in Oarkney convertebat homines insulæ de Man, et ibi est Sanctus". This is probably St. Maughold.

PATRICIANUS (28th November) is said to have been Bishop of Man (Forbes). We find also in the Isle of Man ST. BALDSINE, ST. LONAN, and ST. RUY, who is perhaps the same as Rawin in the Welsh list, Ap. I. A, below.

29TH DECEMBER, p. 610.

Hoveden (an. 1171) says that the murderers of St. Thomas were sent by the Pope to do penance at Jerusalem, and they died there ; but does not add that they had been enjoined to spend the remainder of their lives there. William of Newburgh (lib. ii. c. 25) only says it was reported that they were buried there. It seems, however, that this is an error, as they appear in England and Normandy in subsequent history. Tracey attempted the pilgrimage, but died on his way at Cosenza in Calabria. The others probably accomplished the journey, but did not remain any length of time in the Holy Land.

BB. John and Peter Becket. We cannot claim these holy men as Saints of our country ; but as they were of English descent, and of the family of St. Thomas, a short notice of them will not be out of place.

When St. Thomas was driven into exile, King Henry II., in order to aggravate his sufferings and oblige him to yield to his pleasure, banished the members of his family, and sent them, without provision for their maintenance, to the Saint to move him to compassion for their distress. Some of them made their way to Italy, and are found to have settled at Verona. One branch established their home at Fabriano, and from this were descended the Blessed John and Peter Becket, who flourished at the close of the fourteenth century.

They were both friars of the Order of Augustinian Hermits, and men of distinction in that body. At one time John had been sent to teach in Oxford, and had received great honours from the University. Peter had held the responsible office of Visitor of the Convent of Rimini. They went together on a pilgrimage to Jerusalem, and on their return built the Church of the Holy Sepulchre in their native town, Fabriano. They enjoyed the reputation of eminent sanctity, and were distinguished by many miracles.

In the course of the present century the cause of these servants of God was investigated by the sacred Congregation of Rites, and by a decree of Pope Gregory XVI., on the 8th of August, A.D. 1835, it was declared that they were in possession of immemorial *cultus*, and entitled to be called Blessed, and venerated as such. See F. Morris' *Life of St. Thomas.*

APPENDICES.

APPENDIX I.

A Catalogue of Ancient British Saints, as well those named in the Menology, as others whose Acts have perished, or were never written, and of whom no account can be found, sufficiently authentic, for record.

A.

An alphabetical list of Welsh Saints, to whom Churches are dedicated, or whose names appear in some ancient Calendar.

Aaron and Julius (in Menol., 29th June).

Aelhaiarn (end of 6th cent.), Patron of Llann, county of Merioneth, and Guilsfield, Montgomery (C.B. 595; R. 275, 331, 341, 346; Chal. Suppl. (Elhaiarn), 1 Nov.

Aelrhiw, Patron of Rhiw, Carnarvon (R. 306, 332; Chal. Suppl. (Elryw), 9 Sept.).

Afan or Avan Bualt (6th cent.), of the line of Cunedda, uterine brother of St. Teilo, a Bishop, buried at Llanafan Fawr, Brecknock, of which he was Patron; also of Llanfechan, in the same county, and Lllanafan, Cardigan (C.B. 275, 593, 601; R. 326, 327; Chal. Suppl., 17 Dec.).

Afran occurs as Patron (with Sannan and Jeuan) of Llactrisaint, Anglesey (R. 324).

Ailfyw, Ailvew, or Elfeis (5th cent.), Patron of Llanw, Pembroke (R. 350, 163).

Aldate (in Menol., 4 Feb.).

Allacus, Alltgo, Galgo, or Galleg (6th cent.), brother of Gildas, Patron of Llanallgo, Anglesey (R. 324, 230; C.B. 598; Chal. Suppl., 27 Nov.).

Amaethlu (or Maethlu), Patron of Llanfacthlu, Anglesey, and perhaps of Llandyfalle, Brecon (C.B. 595; R. 324, 326, 270).

Amo, Annow, Wonno, Patron of Llanno, Radnor, and Newborough, Anglesey (R. 324, 351).

Andras ab Rhun (5th cent.), of the family of Brychan, Founder and probably Patron of St. Andrews Major, or Dinas Powys, near Cardiff (R. 335, 164).

Ane (6th cent.), of the family of Caw, Patron of Caed Ano, Anglesey (R. 324, 325).

Anhwn (5th cent.), co-Foundress and Patron of Trawsfynydd, Merioneth (R. 342, 164).

Anno, the same as Amo.

Arau, at Llanhary or Llanarau, Glamorgan, perhaps St. Aaron.

Armel (Brittany) (in Menol., 16 Aug.).

Armon or Harmon, the same as St. German, Bp. of Auxerre, Patron of Church in Brecon, a great place of pilgrimage, according to Leland (Chal. Suppl. App.), and of several parishes in Wales.

Arwan. A parish in Montgomery is called St. Arwan (R. 345).

Asaph (in Menol., 1 May).

Badarn, the same as Paternus, *vide* Cornish list.

Baglan, son of Dingad (5th cent.).
Baglan, son of Ithel Hael (5th cent.). } It is doubtful to which of these Saints are dedicated Llanfaglar, Carnarvon, and Baglan, Glamorgan (C.B. 594; R. 332, 335, 275, 223). The ancient Litanies in Mabillon have an invocation of *Sancte Bachla.*

Baisil, Patron of Church at Baislegg, Diocese of Llandaff (Chal. Suppl. App.)—perhaps not Welsh.

Barrog, Patron of Church in Monmouth (Chal. Suppl.) (in Menol., 27 Sept.).

Beuno, grandson of St. Gundleus, and related to SS. Cadoc and Kentigern, founded a monastery at Clynnog Fawr, Carnarvon; instructor of St. Winefrid. Many chapels bear his name (R. 268; Chal. Suppl.) (in Menol., 21 April).

Bieuzy (Brittany) (in Menol., 24 Nov.).

Bledrws, Patron of Church in Cardigan (Chal. Suppl. App.).

Bleiddian or Blewdian, the same as St. Lupus of Troyes (in Menol., 31 July).

Blenwydd, Patron of Chapel in Anglesey (Chal. Suppl. App.).

Bodfan (7th cent.), Patron of Abern, Carnarvon (R. 331, 302; Chal. Suppl., 2 Jan.—Boduan).

Brenach (in Menol., 7 April and 26 June).

Breuile, mentioned by Challoner as a Welsh Saint—perhaps St. Briavel.

Brieuc (Brittany) (in Menol., 1 May).

Brothen, son of Helig (7th cent.), Patron of Llanfrothen, Merioneth (C.B. 596; R. 341; Chal. Suppl., 18 Oct.).

Brynach, at Llanvrynach, Brecknock.

Buan (6th cent.), Patron of Bodfuan, Carmarthen (C.B. 594; R. 331, 280; Chal. Suppl.).

Buan or Vian (4 Aug.).

Budoc (Brittany) (in Menol., 5 July).

Byblig, or Piblic, at Llanbiblig, Carnarvon (in Menol., 3 July).

Cadfan (6th cent.), grandson of a Prince of Armorica; fled to Wales in the Frankish invasion; founded a monastery in Isle of Bardsey.

Cadfarch (6th cent.), brother of Cawrdaf, Patron of Pengos, Montgomery (R. 346, 270; Chal. Suppl., 24 Oct.).

Cadwallador, King, Patron of two Churches (Chal. Suppl.) (in Menol., 12 Nov.).

Cadoc, Cadog, Cathmael, Cattwg Ddoeth, or Docus (5th cent.), of family of Brychan, Patron of Llanspyddyd, Brecon, and Llangadog Fawr, Carnarvon (C.B. 309; R. 326, 330) (in Menol., 23 January).

Cadog, the same as Cadoc.

Cadwin, Patron of Llangedwin, Merioneth (Chal. Suppl. App.).

Caenog (5th cent.), grandson of Brychan, Patron of Clogaenog, Denbigh (R. 332).

Caffeliak, Patron of Church in Diocese of St. David's (Chal. Suppl., March).

Caffo (6th cent.), of family of Caw, Patron of Llangaffo, Anglesey (R. 324, 227).

Caian (5th cent.), of family of Brychan, Patron of Tregaian, Anglesey (R. 324, 146).

Cain (6th cent.), of family of Caw, Patroness of Llangani, Carnarvon (R. 329, 228; Chal. Suppl., 25 Sept.).

Callwen (5th cent.), said to be of family of Brychan, Patroness of Capel Callwen, Brecon (R. 325, 153).

Cammarch (6th cent.), son of St. Gundleus, Patron of Llanganmarch, Brecon (R. 326, 233).

Canna, grand-daughter of Emyr Llydaw, the Armorican Prince, niece of St. Cadfan, Patroness of Llangan, Carmarthen, and Llangan, Glamorgan (R. 330, 337); mother of St. Elian (R. 267).

Cannan,
Cannwn, the same as Cynfyw.
Canw,

Caradoc or Caredog, Patron of Lawrenny, Pembroke (Chal. Suppl. App.) (in Menol., 14 April).

Caranog, Carantac, Carneth, or Garanog, at Llangaranog, Cardigan (in Menol., 16 May).

Caron, Bishop, Patron of Tregaron, Cardigan (R. 327, 306; Chal. Suppl., 2 March).

Castey, Patron of Llangasty (Chal. Suppl. App.).

Cathan, called Kefinus by William of Worcester (p. 163) on information of John Smyth, Bp. of Llandaff (6th cent.), son of Cawrdaf, Patron of Llangathen, Carmarthen (R. 330, 290).

Cathmael, the same as Cadoc.

Cathog Ddoeth, the same as Cadoc.

Cawrdaf (6th cent.), Prince of Breconshire, afterwards Monk, Patron of Llangred, Anglesey, and Abererch, Carmarthen (C.C. 601; R. 324, 331, 270).

Cedol, Patron of Pentir Chapel, or Llangedol, near Bangor (R. 331, 306; Chal. Suppl. (Kedol), 1 Nov.).

Cedwyn (6th cent.), reputed Patron of Llangedwin, Montgomery (R. 334, 280).

Ceiddio (6th cent.), of family of Caw, patron of Rhodwydd Geidio, Anglesey, and Ceidio, Carnarvon (R. 324, 331, 227; Chal. Suppl., 6 Nov.).

Ceinbryd or Cynbryd, of family of Brychan, slain by Saxons at Bwlchbybryd, Patron of Llandalas, Denbigh (R. 333, 144).

Ceinwen or Keinwen, at Llangeinwen, Anglesey (Chal. Suppl., 7 Oct.).

Ceitho, of the race of Cunedda, joint-Patron with his brothers (Gwyn, Gwynno, Gwynnoro, and Celynin) of Llanpumsaint, in parish of Abergwile, and of Pumsaint, in Conwyl Gaio, Carmarthen; supposed Patron of Llangeitho, Cardigan (R. 329, 328, 212-3).

Celer or Celert, Martyr, Patron of Llangeler, Carmarthen (R. 330, 306; Chal Suppl. App.).

Celynin, son of Cynyr, brother of Ceitho (above), at Llangelynin, Carnarvon.

Celynin, son of Helig (7th cent.), Patron of Llangelynin, Merioneth (R. 341, 302; Chal. Suppl., 22 Nov.).

Cennych, Patron of Llangennych, Carmarthen (R. 330, 306).

Cenue, Genue, or Keyna, at Llangowy, Brecknock (in Menol., 8 Oct.).

Cenydd (6th cent.), son of Gildas ab Caw, was first a member of the College of St. Iltyd, then founder of a monastery in Gower, Glamorgan, where the Church of Llangenneth is dedicated to him. He is the same as Kyned or Kenneth (in Menol., 1 Aug., Suppl.).

Cian (7th cent.), servant of St. Peris, and Patron together with him of Llangian, Carnarvon (R. 332, 302).

Cimeliauc or Cyfelach, Patron of Llangyvlad, Glamorgan (R. 337).

Civin (lib. Landav, pp. 570, 583—compare Cwyfen and Cathan).

Ciwa, Patron of Llagiwa, Monmouth (R. 342, 307).

Ciwg (6th cent.), of the line of Coel, Patron of Llanguke, Glamorgan (R. 337, 271).

Claftan.

Cledog, Clodog, or Clydog, the same as Clitancus (Chal. Suppl., Clodocus) (in Menol., 3 Nov.).

Cledwyn, Cludwyn, or Clydwyn (5th cent.), of family of Brychan, prince and warrior, Patron of Llanglydwin, Carmarthen (C.B. 276; R. 330, 140; Chal. Suppl. App.).

Cleer or Claire, Patron of Church in Carmarthen, also in Cornwall (Chal. Suppl. App.).

Clodog, the same as Cledog.

Cludwyn, the same as Cledwyn.

Clydai or Clydau (5th cent.), of family of Brychan, supposed Patroness of Clydai in Emlyn (C.B. 600, 275; R. 347, 151).

Clydwyn, the same as Cledwyn.

Clytan, the same as Cledog.

Cofen or Goven, Patron of Llangofen, Monmouth, and Goven Chapel, Pembroke (R. 343, 347, 307; Chal., 28 Dec.).

Collen, Gollen, or Cullan, Patron of Llangollen and other churches in Wales and Cornwall (Chal. Suppl., 20 May) (in Menol., 21 May).

Constantine, at Llangustennyn, Carnarvon (in Menol., 11 March).

Conwill, at Conwilgaio, Carmarthen.

Cowrda, Gordia, or Gotêrda, Patron of various churches (Chal. Suppl., 5 Dec.).

Crallo (6th cent.), son of Sadwrn, Patron of Llangrallo, or Coychurch, Glamorgan (R. 336, 222).

Credyw, joined with Cynfran (Chal. Suppl., 11 Nov.).

Cringat, said to be Patron of the Church of Llandowron, Carmarthen.

Cristiolus (6th cent.), of line of Emyr Llydaw, cousin of Cadfan, Patron of Llangristiolus, Anglesey, Eglwys Wrw, and Penrydd, Pembroke (R. 324, 347, 349, 220; Chal. Suppl., 3 Nov.).

Cullan, the same as Collen.

Cuno Gurnock, at Llangurnock, Montgomery.

Curig or Kerig, Patron of Portkerry, Glamorgan, Cepelcurig, Carnarvon (Chal. Suppl., 16 Jan.). See Julitta in Cornish list.

Cwirg Llwyd (R. 307, 346).

Cwyfen or Cwyvan (7th cent.), descendant of Caradog Braichfras, Patron of Llangwyfen, Anglesey; Tudweiliog, Carnarvon; Llangwyfen, Denbigh (R. 325, 332, 334, 304).

Cwyllog (6th cent.), daughter of Caw, Patroness of Llangwyllog, Anglesey (R. 324, 227).

Cwyvan, the same as Cwyfen.

Cybo or Kybo, at Llangybi, Carnarvon (in Menol., 6 Nov.).

Cyfelach, the same as Cimeliauc.

Cyfyw (6th cent.), son of St. Gundleus, Patron of Llangyfyw, near Caerleon, Monmouth (R. 343, 233); perhaps also of Llangynn, Montgomery (R. 346, 233; C.B. 598).

Cynbryd, the same as Ceinbryd.

Cynddilig (6th cent.), son of Cenwydd, Patron of a chapel in parish of Llanryshad, Cardigan (R. 328, 281).

Cynderin or Cyndeyrn, son of Arthog, of family of Cunedda, Patron of Llangynderyn, Carmarthen (R. 330, 211; C.B. 393; Chal. Suppl., 25th July).

Cynfab, Patron of chapel in parish of Llanfair, or of Bryn, Carmarthen (R. 329, 307).

Cynfarch Oer (5th cent.), also called Kumerick, of family of Coel, Patron of Llanfair Dyffryn Clwyd, Denbigh; Estyn, Flint; St. Kinemark's, Monmouth (R. 333, 335, 168-9; LL. 157).—Will. of Worcester says his church (Kynemark's) is near Chepstow.

Cynfarwy, son of Awy ab Llenog, Prince of Cornwall, Patron of Llangynfarway, Anglesey (R. 224, 307; Chal. Suppl., 7 Nov.).

Cynfelyn (6th cent.), son of Bleddyd, of the line of Cunedda, Patron of Llangynfelyn, Cardigan; and of Welshpool, Montgomery (C.B. 593; R. 328, 346, 260).

Cynfran (5th cent.), of family of Brychan, Patron of Llysfaen, Carnarvon or Denbigh, where there was a well under his name (R. 333, 144; C.B. 600; Chal. Suppl. (Cynfran and Credyn), 11 Nov.).

Cyngar or Docwinus, at Llangefin, Anglesey (Chal. Suppl.) (in Menol., 7 Nov.).

Cynhafel (7th cent.), Patron of Llangynhafel, Denbigh (R. 334, 295; Chal. Suppl., 5 Oct.).

Cynhairn, brother of Ailhaiarn (6th cent.), Patron of Cynhaiarn, Carnarvon (C.B. 595; R. 331, 275), and Patron of Inys Cynhairn, Merioneth (Chal. Suppl. App.).

Cynheiddion (5th cent.), of family of Brychan, Patroness of a chapel in parish of Candyfaelos, Carmarthen (R. 330, 152).

Cynid or Cynidr (5th cent.), of family of Brychan, cousin of St. Cadoc, Patron of Aberysgyr and Glasbury, Brecon, where he was buried (R. 325, 326).

Cynin (5th or 6th cent.), of family of Brychan, Patron of Llangynin, Carmarthen, said to have been a bishop (R. 331, 144; C.B. 274). William of Worcester (Itin., p. 163), whose information was derived from John Smyth, Bp. of Llandaff, calls the Saint in Latin Keminus; the place, he says, is near St. Clare and six miles from Carmarthen.

Cynog, son of Brychan, at Llangunnock, Carmarthen, and Llangyney, Montgomery.

Cynon (6th cent.), companion of Cadfan, from Armorica, at the monastery of Bardsey, Patron of Capel Cynon, Cardigan, and of Tregynon, Montgomery (R. 328, 346, 215).

Cynllo, at Llangoelmore, Cardigan (in Menol., 17 July).

Cyniw, said to be Patron of Llangyniew, Montgomery.

CYNWYD (6th cent.), of line of Coel, Patron of Llangynwyd Fawr, Glamorgan (R. 337, 208).

CYNWYL (6th cent.), brother of St. Daniel of Bangor, assisted the establishment of the monastery of Bangor, Patron of Aberporth, Carmarthen, and of Penrhos, Carnarvon (R. 327, 329, 331, 260; Chal. Suppl. (Cynfile), 21 Nov.).

CYNYR, at Llangynor, Carmarthen.

CYRIOL or SEIRIOL (7th cent.), brother or nephew of Einion Frenhin, Abbot of Penmon, Anglesey, of which he was Patron (R. 325, 212; Chal., 2 Jan.; Suppl., 11 Feb.).

DENE, said to be Patron of a well in the parish of Llanishen, Glamorgan.

DERFEL GADARN (6th cent.), descendant of Emyr Llydau, the Armorican prince, Patron of Llanderfel, Merioneth, from whence his statue of wood was taken to London in the time of Henry VIII., and burnt at the martyrdom of the Blessed John Forest, in Smithfield. He is also Patron of a chapel in Monmouthshire (R. 341, 342, 221; C.B. 598; Chal. Suppl., 5 April).

DEYNIDON (Chal. Suppl.) (in Menol., 22 Nov.).

DEYNOL or DANIEL, Bishop of Bangor, Patron of several churches (Chal. Suppl., 1 Dec.) (in Menol., 11 Sept.).

DEYNOL or DANIEL the Carpenter, Patron of several churches (Chal. Suppl., 11 Sept.).

DHETTY or DITTA, Patron of Llandhetty, Brecknock (Chal. Suppl. App.).

DINGAD (5th cent.), of the family of Brychan, Patron of Llandingad, Carmarthen, and of Dingestow, or Dynstow, Monmouth, where it is said he was buried (R. 330, 342, 140; C.B. 274).

DIGAIN (5th cent.), of the Cornish line of Cystennin Gornen (Constantine of Cornwall), Patron of Llangerniew (Church of the Cornishman), Denbigh (R. 334, 134).

DINABO, JUNABEVI or LUNAPEIUS, mentioned in the life of St. Teilo, Patron of Llanjunabai, supposed to be Llandinabo, Hereford (L.L. 108, 263).

DIVIDOG or DEVIDOG, Patron of divers churches (Chal. Suppl., 25 June).

DITTA, the same as Dhetty.

Doceus, Dockoe (*vide* Menol., 15 Feb.).

Docunus, the same as Cungar, in Menol., 7 Nov.

Docus, the same as Cadoc or as Dockoe.

Docwy, perhaps the same as Dogway, Patron of church in diocese of St. Asaph (Chal. Suppl. App.).

Dockwyn.

Doged (6th cent.), brother of Afan Bualt, Patron of Llanddoged, Denbigh, sometimes called Dogon Frenlin, or the King (R. 333, 209).

Dogfan (5th cent.), of the family of Brychan, slain by the Saxons in Pembroke, Patron of Llanhaiadr ym Mochnant, Denbigh (R. 334, 145).

Dogmail or Dogvail (6th cent.), of the line of Cunedda, Patron of St. Dogmael's, in Cemmaes; St. Dogmael's, in Pebwidiog, and other places in Pembroke; and of Llandogwel, in Anglesey (R. 324, 349, 350, 211; C.B., 592; Chal., 14 June; Suppl., 31 Oct.).

Doguan or Wogan, Martyr at Merthyrdivan, diocese of Llandaff (Chal. Suppl., 13 July).

Dona (7th cent.), Patron of Llanddona, Anglesey (R. 324, 302; Chal. Suppl. App.).

Donat or Dunwyd, Patron of Welsh St. Donats, or Llandunwyd, Glamorgan (R. 336, 339). It seems not certain that he was Welsh.

Drillo or Trillo (7th cent.), son of Ithel Hael, an Armorican, Patron of Llandrillo Rhos, Denbigh, and Llandrillo in Eydernion, Merioneth (R. 333, 341, 223; C.B. 594); Forbes's *Life of St. Ninian*, Introd. lxxxi. 1; Chal. Suppl. (*alias* Trygan), 16 June (in Menol., 15 June).

Dubritius, Dyfraug or Dyfrig (in Menol., 14 Nov.).

Dunawd, Tyn (Dinost, Dinothus) (6 cent.), of the line of Coel, son of St. Pabo, father of St. Daniel, Patron of Bangor, Flint (R. 334, 206).

Dunwen, Patron of Chapel and Island of Llanddwyan, off Anglesey (Chal. Suppl., 18 Sept.). William of Worcester (Itin., p. 119) has "Sanctus Docuwen, virgo et Confessor jacet in Ins. Anglesey in ecclesiar Dunwen" (two miles from Newborough), feast Sunday after "ad Vincula". Perhaps Docuwen is an error for Dunwen.

Dunwyd, the same as Donat.

Dwynan, Dyfan, Dyfnan (in Latin, Damianus and Daruvianus), one of the reputed envoys of Pope St. Eleutherius, Patron of several churches in Wales (R. 82, 84, 334; Chal. Suppl.) (*vide* Menol., 3 Dec., and Suppl.).

Dwynwen (5th cent.), of the family of Brychan, Patroness of Llanddwyn, Anglesey (R. 324, 151). Perhaps the same as Dewyn (C.B. 270, 600; Chal. Suppl., 25 Jan.). Rees calls this Saint Dwynnen or Dewyu, and considers her to be the same as Thenaw, the mother of St. Kentigern.

Dwywan (6th cent.), brother of Derfel Gadarn, Patron of Llanddwywan Chapel, Merioneth (R. 341, 221; Chal. Suppl., 14 May).

Dyfan, the same as Dwynan.

Dyfnan, the same as Dwynan.

Dyfnig (6th cent.), companion of St. Cadfar, joint-Patron of Llanwrin, Montgomery (R. 346, 324).

Dyfran (in Menol., 24 April).

Dyfnog (7th cent.), Patron of Dyfynog, Brecon, and of Llanshaiadr, Denbigh (R. 325, 334, 295; C. B. 591; Chal. Suppl., 13 Feb.).

Dyfraug, the same as Dubritius.

Dyfrig, the same as Dubritius.

Dygwyd, Patron of Llandygwyd, Cardigan (Chal. Suppl., 13 Jan.). William of Worcester calls this Saint Dogwinus, indicating the place as two miles from Cardigan.

Edeylrn (5th cent.), son of Gwrgtheyrn (Vortigern), of the congregation of Cattwg, established a monastery at a place afterwards called Llanedeyrn, Glamorgan, of which he is Patron (R. 337, 186).

Edeyrn (7th cent.), son of Nudd, a bard, who embraced a life of sanctity, Patron of Bodedern under Holyhead (R. 323, 298; C.B. 593; Chal. Suppl., 2 Dec.).

Edi, Patron of Llanedi, Carmarthen (Chal. Suppl. App.).

Edwen, of the family of Brychan (C.B. 600) at Llandewen, Anglesey.

Eelryw, same as Aelryw.

Egrad or Egreas, brother of St. Gildas, Patron of Llanegrad, Anglesey (R. 324, 230; Chal., 30 Jan.; Chal. Suppl., 6 Jan.).

Egryn (7th cent.), Patron of Llanegryn, Merioneth (R. 341, 304).

EGWAD (7th cent.), son of Cynddilis, Patron of Llanegwas and Llanfynydd, Carmarthen (R. 330, 298; Chal. Suppl. App.).

EIGION or EINGION, Patron of Llaneigion, Brecon (R. 326).

EIGRAD or ENGRAD, at Llanengrad, Anglesey.

EILAN (6th cent.), friend of St. Cybi, Patron of Llanelian, Anglesey, where "miraculous cures up to recent times were supposed to be performed," and of Llanelian, Denbigh, where his well is still venerated (R. 324, 336, 367) (in Menol., 13 Jan.).

EINGAN or EINION FRENHIN (7th cent.), of the line of Cunedda, Patron of Llanengon, Anglesey (R. 332, 212; C.B. 593; Chal., 14 Jan.; Chal. Suppl. (Anian), 9 Feb.).

EIRW, at Eglws Eirw, Pembroke; perhaps the same as Eelryw.

ELERIUS or ILAR (6th cent.), an Armorican, Patron of Llanilar, Cardigan. Other churches may be dedicated to this Saint, or to St. Hilary (R. 328, 224).

ELFEIS, the same as Ailfyw (Chal. Suppl. App.).

ELIAN AP ERBIN (in Menol., 13 Jan.).

ELIDAN, Patron of Llanidan, Denbigh, and divers churches (Chal. Suppl., 16 June).

ELIDYR, Patron of Amroth, Ludchurch, and Stackpool, Pembroke (R. 347; Chal. Suppl. (Elidere), 23 Jan.).

ELITH, Patron of Llanelith, Anglesey (Chal. Suppl., 10 Nov.) (in Menol., 10 Nov.).

ELLDEYRN (5th cent.), son of Gwrheyrn (Vortigern), Patron of Llaniltern, Glamorgan (R. 338, 186).

ELLYN, of the line of Brychan, the same as Almedha (in Menol., Suppl., 1 Aug.).

ELVIUS, Bishop of Menevia.

ELWEIS, the same as Ailfyw.

ENDDWYN, Patron of Llanenddwyn, Merioneth (R. 341, 308).

ENFAIL (5th cent.), of family of Brychan, Patroness of Merthyr, Glamorgan (R. 331, 152). Seems very uncertain.

ENGHENEL (7th cent.), Patron of Llanenghenel, Anglesey (R. 324, 297).

ERBIN (in Menol., 29th May).

ERVAL or EURFYL, Patron of Llaneurfyl, Montgomery (R. 346, 308; Chal. Suppl. (Ervell), 6 July).

EUGRAD, the same as Eigrad.

FAGAN or FUGATIUS, said to be one of the envoys of St. Eleutherius, Patron of one or more churches (R. 338, 83, 84; C.B. in Epist.; Chal. Suppl., 10 Feb.) (*vide* Menol., 3 Dec., and Suppl.).

FLEWYN (6th cent.), son of Ithel Hael, an Armorican prince, Patron of Llanflewyn, Anglesey (R. 324, 322; Chal. Suppl., 11 Dec.).

FLORENCE, Patron of Church in Pembroke (Chal. Suppl. App.), perhaps not Welsh.

FRAGAN or BRECHAN (Brittany) (in Menol., 5 July).

FUGATIUS, the same as Fagan.

GALGO, the same as Allacus.

GALLEG, the same as Allacus.

GAN, Patron of Llangan, diocese of Llandaff, also church in diocese of St. David's (Chal. Suppl., 25 Oct.).

GARANOG, the same as Caranog.

GARTHELI, Patron of Capel Gartheli, Cardigan (R. 327, 307).

GASTAYNE or GASTY (5th cent.), Patron of Llangasty Talylyn, Brecon (R. 326, 157).

GATTWG, Patron of Llangattock, Brecknock, the same as Cadoc.

GENUE, the same as Cenue.

GEWYDH, Patron of two churches in Brecon (Chal. Suppl., 2 July).

GILDAS (in Menol., 29 Jan.).

GISTILIAN (in Menol., 4 March).

GOLMAN, at Llangolman, Pembroke.

GONERE (Brittany) (in Menol., 18 July).

GONING, in Carnarvon (Chal. Suppl., 31 Dec.).

GONOD, Patron of Llangonwyd, diocese of Llandaff (Chal. Suppl., 28 Sept.).

GREDIFAEL (7th cent.), brother of Flewyn, Patron of Penmynydd, Anglesey (R. 325, 222; Chal. Suppl. (Credival), 13 Nov.).

GORDIA, the same as Cowrda.

GOWAN, the same as Cofen.

GOWER, Patron of Llangower, Merioneth (Chal. Suppl., 11 July).

GRANOG, Patron of Llangranog, Cardigan (Chal. Suppl., 16 March).

GRWST (7th cent.), of the line of Coel, Patron of Llanrwst, Denbigh (R. 334, 295; C.B. 593; Life of St. Ninian, ed. Forbes, p. xxxi.).

Grwst, Restitutus, or Rhystud (6th cent.), of Armorica, descended from Emyr Lydaw, and brother of Derfil Gardarn and Cristiolus, Patron of Llanrhystwd, Cardigan (R. 328, 220; C.B. 598); also of Lanrwst, Carnarvon.

Guainerth, Waynardus, or Weonard, Patron of St. Weonard's Chapel in Lugwardine, Hereford (R. 340; see L.L. 546; Chal. Suppl.).

Gudwall and Gurval (Brittany) (in Menol., 6 June).

Guethenoc (Brittany) (in Menol., 5 July).

Gueverock or Keriel (Brittany) (in Menol., 17 Feb.).

Gundleus or Woollos (in Menol., 29 March).

Gunthiern (Brittany) (in Menol., 3 July).

Gwen (Brittany), another of St. Winwaloc (in Menol., 5 July).

Gwen (5th cent.), of family of Brychan, mother of Caradog Fraichfras, Patroness of Talgarth, Brecon (R. 237, 150; C.B. 600, 274).

Gwendolin, Patron of divers churches (Chal. Suppl., 18 Oct.).

Gwenfaen (6th cent.), daughter of Paulinus of Whitland, Patron of Rhoscolyn, Anglesey (R. 325, 237; Chal. Suppl., 5 Nov.).

Gwenfyl (5th cent.), of family of Brychan, Patroness of chapel at Llanddewi Brefi (R. 327, 133).

Gwenllwyfo, Patron of Llanwerllwyfo, Anglesey (R. 323, 307).

Gwenog or Wenog, Patron of Llanwenog, Cardigan (Chal. Suppl., 3 Jan.) (in Menol., 3 Jan.).

Gweynowr, Patron of Llangweynour, Carmarthen (Chal. Suppl., 10 Nov.).

Gwinewr, Patron of Llangeinor, Glamorgan, perhaps the same as Gweynowr.

Gwiddin, Patron of Llanwddin (R. 333, 334), perhaps not Welsh.

Gwladus (Gladys) (5th cent.), of family of Brychan, wife of St. Gundleus and mother of St. Cadoc, Patroness of an extinct chapel in Gelligaer, Glamorgan (R. 336, 146; C.B. 274).

Gwrfyw (6th cent.), of the line of Coel, Patron of an extinct chapel in Bangor Fawr, Carmarthen (R. 331, 280).

Gwrhai (6th cent.), of family of Caw, Patron of Penystrywad, Montgomery (R. 346, 231; C.B. 597).

Gwrhir (6th cent.), Disciple of St. Teilo, Patron of Llyfaen, Glamorgan (R. 337, 251).

Gwrin, Patron of Llwrin, Montgomery.

Gwrthwl, Patron of Llanwrthwl, Brecon, and Maesllwrthwl, Glamorgan (R. 326, 329, 308).

Gwyddelan, Patron of Llanwyddelan, Montgomery, and Dolwyddylan, Carnarvon (R. 331, 346, 308; Chal. Suppl., 22 Aug.).

Gwyddfarch, Patron of Meilfod, Montgomery (R. 346, 308).

Gwyfw, Patron of Dissert, Flint (Chal. Suppl., 2 June).

Gwyn, brother of Ceitho. See Ceitho.

Gwilloc, Patron of Llangwilloc, Anglesey (Chal. Suppl., 7 Jan.).

Gwyndaf Hen (6th cent.), son of Emyr Llydaw, the Armorican Prince, father of St. Meugan, died Hermit at Bardsey, Patron of Llanwnda, Carnarvon, and Llunda, Pembroke (R. 332, 348, 219).

Gwynfill, Patron of Capel Gwynfill, Cardigan (Chal. Suppl., 2 Nov.).

Gwyngenew (6th cent.), son of Paulinus of Whitland, Patron of Capel Gwyngenew, near Holyhead (R. 323, 237).

Gwynen or Gwynnen (7th cent.), Patron of Llandygwynnen, Carnarvon, and Dwygyfylchi, Carnarvon (R. 332, 331, 302; Chal. Suppl., 31 Jan.).

Gwynio, Patron of Llanwynnio, Carmarthen (R. 330, 308; Chal. Suppl., 2 March).

Gwynlliu (6th cent.), of the line of Cunedda, Patron of Nantgwnlle, Cardigan (R. 328, 261).

Gwynno, brother of Ceitho. See Ceitho.

Gwynno or Gwynnog (6th cent.), son of Gildas, of the family of Caw, Patron of Faenor, Brecon, Llantrisaint, and Llanwynno, Glamorgan; Llanwynnos, in Clodock, Hereford; Winstow, Monmouth; Aberhafael and Llanwnog, Montgomery (R. 325, 337, 339, 345, 346, 257; C.B. 597, 601; Chal. Suppl., 26 Oct.).

Gwynnoro, brother of Ceitho. See Ceitho.

Gwynodl (6th cent.), Monk of Bangor, Patron of Llangwynodl, Carnarvon (R. 332, 236; Chal. Suppl., 1 Jan.).

Gwynws (5th cent.), of the family of Brychan, Patron of Llanwnws, Cardigan (R. 327, 153).

Gwyr, the same as Gower.

Gwyvena, Virgin, in North Wales (Chal. Suppl., 3 June).

Gwytherin (6th cent.), Patron of Gwytherin, Denbigh, where St. Winefrid was buried (R. 333, 275).

HARMON, the same as Armon.

HEREBALD or HERBAUD (Brittany) (in Menol., 11 June).

HERMIN (Brittany) (in Menol., 13 Sept.).

HOEL, Patron of Llanhowel, Pembroke.

HOWYN, Patron of divers churches (Chal. Suppl., 6 Jan.), perhaps Hywyn.

HYCHAN (5th cent.), of the family of Brychan, Patron of Llangychan, Denbigh (R. 334, 144; Chal. Suppl. App.).

HYWYN (6th cent.), son of Gwyndaf Hen, Monk of Bardsey, Patron of Aberdaron, Carnarvon (R. 331, 219).

IDDOG, joint-Patron with Menw and Dyvnog, of Llantrissent, Glamorgan.

IDLOES (7th cent.), Patron of Llanidloes, Montgomery (R. 346, 298; Chal. Suppl., 6 Sept.).

ILAR, the same as Elerius.

ILID, Patron of Llanilid, Glamorgan. Compare Elidius in Cornish list.

ILLOG, Patron of Hirnant, Montgomery (R. 346, 308; Chal. Suppl., 8 Aug.).

ILTYD (in Latin, *Iltutus*) (in Menol., 7 July).

ISAN (6th cent.), of the College of St. Illtyd, Patron of Llanishen, Glamorgan, and Llanishen, Monmouth (R. 337, 334, 257; Chal., 6 Nov.).

ISMAEL, Patron of several churches in Wales (Will. of Worcester, p. 163) (in Menol., 16 June).

JACUT (Brittany) (in Menol., 5 July).

JESTIN (6th cent.), son of Geraint, a Prince of Devon, Patron of Llanestin, Anglesey, and Llanestyn, Carnarvon (R. 324, 332, 232; C.B. 599; Chal. Suppl., 12 April).

JEUAN occurs, with Afran and Sannan, as Patron of Llantrisaint, Anglesey (R. 324).

JOAVAN (Brittany) (in Menol., 2 March).

JULIUS, *vide* Aaron and Julius.

JUNABWI, the same as Dinabo.

JUSTIANUS. Will. of Worcester has this Saint noted for "die 2 Martii, id est S. Ceddae"—probably the name is miscopied.

JUSTINIAN (in Menol., 5 Dec.).

KARANTOC (in Menol., 16 Jan.).

KEFINUS, the same as Cathan.

KEINWEN.

KEMINUS, the same as Cynin.

KINEMARK, the same as Cynfarch.

KINWYTHEN, the same as Cynheddion.

KUMERICK, the same as Cynfarch.

KERIG, the same as Curig.

KNONKEL, Patron of Tregynnan, Montgomery (Chal. Suppl., 9 Nov.).

KYNLOG, Patron of Llanlister, Radnor—perhaps the same as Cynllo.

LAWDOG, Patron of four churches in diocese of St. David's (Chal. Suppl., 16 Jan.) (in Menol., 21 Jan.).

LEONORIUS, C.P. (Brittany) (in Menol., 1 July).

LLECHID (6th cent.), of an Armorican family, Patroness of Llanechid, Carnarvon (R. 332, 223; Chal. Suppl., 2 Dec.).

LEWDDAD or LEWDHAD AB ALAN (in Latin, LAUDATUS), grandson of Lwyr Llydan, the Armorican, Abbot of Bardsey, and called Bishop, joint-Patron with St. Cadfan of Bardsey (R. 331, 221; Chal., 14 Jan.).

LIBIO, Patron of church in Anglesey (Chal. Suppl., 28 Feb.) (in Menol., 28 Feb.).

LILY, companion of St. David. *Vide* Menol., 1 March.

LLONIO LAWHOR (6th cent.), brother of Lewddad ab Alan, of the College of Padarn, at Llanbadarn Fawr, Patron of Llandinain, Montgomery (R. 346, 221; C.B. 597; Chal. Suppl. App.).

LLWCHAIARN, brother of Aelhaiarn, Patron of Llanghaiarn, Carnarvon, and Llanwchaiarn, Montgomery (R. 327, 328, 346, 275; C.B. 595; Chal. Suppl., 12 Jan.).

LLWNI, Patron of Llanllwni, Carmarthen (R. 339, 301; Chal. Suppl. App.).

LLWYDIAN, Patron of Heneglwys, Anglesey (R. 323, 308; Chal. Suppl., 19 Nov.).

LLYR, a Virgin.

LLYR MERINI, of the line of Coel, father of Caradog Fraichfras. Llanyr, Radnor, and Lllawyr, Cardigan, are dedicated to this Saint, or to Llyr, Virgin (R. 169, 308).

LYTHAN, LLYTHAO, or THAW, Patron of two churches, diocese of Llandaff (Chal. Suppl., 1 Sept.).

Llywd or Luhil (7th cent.), companion of St. Teilo, Patron of Llywel, Brecon, and Llanlywell, Monmouth (R. 326, 344, 253; L.L. 119).

Lunapeius, the same as Dinabo.

Mabon (6th cent.), brother of St. Teilo, Patron of Llanfabon; also called Mabon Wyn and Mabon Hen (R. 336, 251).

Mabon (6th cent.), son of Bleiddyd, Patron of Rhiwfabon, Denbigh (R. 334, 261).

Maches or Machata (6th cent.), daughter of St. Gundleus, Patroness of Llanfaches, Monmouth, where she is said to have been martyred (R. 343, 233; C.B. 261).

Machraith, Patron of Llanfachraith, Anglesey, and Llanfachraith, Merioneth (R. 324, 341, 380; Chal. Suppl., 1 Jan.).

Machata, the same as Maches.

Madog (6th cent.), son of Gildas, of the family of Caw, of the College of Cennyd, Patron of Llanmadog, Glamorgan (R. 337, 257). There are other dedications to Madog, but it is uncertain to whom they refer.

Madrun or Madryn (5th cent.), daughter of Gurthefyr (Vortimer) and wife of Ywyr Gwenty, Patron of Frawsfynedd, Merioneth (R. 342, 164; C.B. 596; Chal Suppl. (Confessor), 9 June).

Mael (6th cent.), an Armorican, companion of Cadfan, Patron, with Sulien, of Corwen, Merioneth, and Cwm, Flint (R. 334, 341, 220; C.B. 595).

Maeloc, Patron of Llavaeloc, Anglesey (Chal. Suppl., 31 Dec.).

Maelog or Meileg (6th cent.), brother of Gildas, Patron of two parishes called Llandefaelog, Brecon, and another in Carmarthen (R. 326, 330); also of Llanfaelog, Anglesey (R. 323; Chal., 30 Jan.).

Maelrw or Maelerys (6th cent.), grandson of Emyr Llydaw, at Bardsey, Patron of Llanfadrys, Carnarvon (R. 331, 222; C.B. 594; Chal. Suppl., 1 Jan.).

Maethlu, the same as Amaethlu (Chal. Suppl., 26 Dec.).

Magloire (Brittany) (in Menol., 24 Oct.).

Maine (Brittany) (in Menol., 21 June).

Maidoc (in Menol., 28 Feb.), perhaps the same as Madog.

Mallteg, said to be Patron of Llanvalteg, Carmarthen. Compare Meileg, and Vylltyg.

Malo, Maclou, or Machutus (Brittany) (in Menol., 15 Nov.).

Marcellus and Marcellinus, Patrons of Llandeusant, Anglesey (Chal. Suppl., 9 Nov.). Perhaps not Welsh.

Marchell or Marcella (6th cent.), sister of Tyfrydog, son of Arwystli Gloff, Patroness of Ystrad Marchell (afterwards the Cistercian Abbey of Strata Marcella), Montgomery, and of a chapel in Llanrwst, Denbigh (R. 334, 276; C.B. 601; Chal. Suppl., 5 Sept.).

Mechell, Patron of Llanfechell, Anglesey (R. 324, 308; C.B. 596; Chal. Suppl. App.).

Medwg.

Meileg, the same as Maelog.

Meilig ab Ewyddno (Chal. Suppl. (at Llowes, in Brecon), 14 Nov.).

Meirion (6th cent.), brother of Einion Frenhin, Patron of Llanfinion and Llangadweladr, Anglesey (R. 324, 212; Chal. Suppl., 3 Feb.).

Melangell (in Menol., 31 Jan.).

Melan (perhaps the same as Mellon), Church in Diocese of Llandaff (Chal. Suppl., 10 Oct.) (in Menol., 22 Oct.).

Menw, joint-Patron with Iddog and Dyfnog of Llantrissant, Glamorgan.

Merin (6th cent.), brother of Gwynodl; also of the College of Bangor, Patron of Bodferiw, Carnarvon, and of Llanferin, Monmouth (R. 332, 343, 236; C.B. 595; Chal. Suppl., 6 Jan.).

Meugan, at Ruthin (Chal. Suppl., 27 Sept.) (in Menol., 26 Sept.).

Midan or Nidan (in Menol., 30 Sept.).

Milers, Patron of Llys-y-fran, Pembroke (Chal. Suppl., 1 Oct.).

Mir (5th cent.), son of Ceneu, of line of Coel, Patron of Llannor, Carnarvon; Llanynys, Denbigh, and Llanfor, Merioneth (R. 332, 334, 341, 117).

Mordeyrn, Patron of Nantglyn, Denbigh, and of Mordeyrn Chapel, in the same parish (R. 334, 308).

Morhairn, Patron of Trewalchnai, Anglesey (R. 323, 308; Chal. Suppl., 1 Nov.).

Mwrog, Patron of Llanfwrog, Anglesey, and of Llanfwrog, Denbigh (R. 324, 334, 208; Chal. Suppl. (Maurice), 16 Jan.). Will. of Worcester (p. 119) says, "S^{tns} Murrock Presb. jacet apud Villam de Rithyn" (in Menol., 25 Sept.).

Myllin, Patron of Llanfyllin, Montgomery (R. 346, 308; Chal. Suppl. (or Mellan), 17 June).

Nefydd (6th cent.), daughter of Brychan, wife of Tudwal, mother of Cymin, Patroness of Llanyvidd, Denbigh (R. 304, 148).

Nidan, the same as Midan.

Ninnoc (Brittany) (in Menol., 4 June).

Nonnita or Nonna, mother of St. David, at Llannon, Carmarthen, and elsewhere (in Menol., 3 May).

Oigain, Patron of Church in diocese of St. Asaph (Chal. Suppl. App.).

Oudoceus (in Menol., 2 July).

Pabioli or Pallai (5th or 6th cent.), of the family of Brychan, Patron of a chapel called Partypallai. It is said that the Irish call him Pianno or Piapponus (R. 143; C.B. 606; L.L. 418, 571, 584).

Pabo (or Babo) post Brydain (5th cent.), of the line of Coel, a North British chieftain, deprived of his territories, retired to Wales and embraced a religious life, Patron of Llanbabo, Anglesey (R. 324, 167; Chal. Suppl., 9 Nov.).

Padarn (in Menol., 15 April and 22 Sept.).

Padrig, son of Alfred (7th cent.), of the Monastery of St. Cybi, near Holyhead, Patron of Llanbadrig, Anglesey (R. 323, 298; C.B. 594).

Pallai, the same as Pabioli.

Paul Hen or Paulinus (5th or 6th cent.), a North Briton, member of Monastery of St. Iltyd, founded Monastery at Whitland, Carmarthen, whither St. David, St. Teilo, and others resorted for instruction from him. He is said to have been at the Synod of Brefi, A.D. 519, Patron of Llangor, Brecknock, and of Capel Paulin, at Llandewi Brefi, Carmarthen (R. 326, 334, 187; L.L. p. 94; C.B. 405, 411; Ricemark's Life of St. David, Angl. Sacr.; Chal., 31 Dec.).

Paul de Léon (Brittany) (in Menol., 12 March).

Pedroc, the same as Petroc (in Menol., 4 June).

Peirio (6th cent.), of the family of Caw, Patron of Rhoopeirio, Anglesey (R. 324, 230; Chal., 2 Jan.; compare L.L. 14, Life of St. Samson).

PERIS, called the Cardinal, Patron of Llanberis (Chal. Suppl., 11 Dec.; in Menol., 11 Dec.).

PEULAN (6th cent.), son of Paul Hen, Patron of Llanbeulan, Anglesey (R. 328, 237; Chal. Suppl., 1 Nov.).

PIBLIC, the same as Byblig.

PRIMAEL (Brittany) (in Menol., 16 May).

PSALMODIUS (Brittany) (in Menol., 15 July).

PUBLICIUS, the same as Byblig.

RANUS, RHEANUS or RIAN, Patron of Llanshian, Pembroke (Chal. Suppl., 8 March) (in Menol., 8 March).

RESTITUTUS, the same as Gwrst.

RHEDIW, Patron of Llanllyfiw, Carnarvon (R. 322, 309).

RHIDIAN, of the College of Cenwydd, Patron of Llanrhidian, Glamorgan (R. 337, 309).

RHUDDLAD, Patron of Llanrhuddlad, Anglesey (Chal. Suppl., 4 Sept.) (in Menol., 4 Sept.).

RHWYDRYS, said to be son of the King of Connaught, Patron of Llanrhwydrys, Anglesey (R. 324, 309; Chal. Suppl., 1 Nov.).

RHYCHWYN (6th cent.), son of Helig Foel, Patron of Llanrhychwyn, Carnarvon (R. 332, 223; W. 441; Chal. Suppl. (Rochwyn), 9 June).

RHYSTUD, the same as Gwrst.

SADWRN, SADYRNIN, or SAERN (in Latin, SATERNINUS) (9th cent.), Bishop of St. David's, Patron of Llansadyrnin, Carmarthen (R. 330, 305) (in Menol., 29 Nov.).

SAMLED, Patron of Llansamled, Glamorgan (R. 337, 309; Chal. Suppl. App.).

SAMSON (in Menol., 28 July).

SANAN OR SANNAN, said to be Patron of Llansanner, Denbigh; also with Afran and Jeuan; *vide* Sennon in Cornish list.

SAVAN, Patron of churches in Glamorgan and Anglesey (Chal. Suppl. App.).

SAWELL OR SAWYL, Patron of Llansawel, Carmarthen (Chal. Suppl. App.) (in Menol., 15 Jan.).

SCIROIL, the same as Cyriol.

SENEFYR OR SENEWYR, also called TUDGLAD (6th cent.), son of Seithewyn, of the Monastery of Bangor (R. 236; C.B. 595), Patron of Llansannor or Thaw, Glamorgan.

SULIAN, called SILIN in Brittany, Patron of churches in dioceses of St. Asaph and Bangor (Chal. Suppl., 22 July) (in Menol., 1 Sept.).

SYNIN, Patron of Llangain, Carmarthen.

SYWALL, Patron of a church in Wales (Chal. Suppl. App.). Perhaps the same as Sawyl.

TALHAIARN (6th cent.), an eminent Saint of the College of Cattwg, a bard and chaplain to Emyr Wledig, afterwards hermit at a place which bears his name, and has a church under his patronage, Llanvair Talhaiarn, Denbigh (R. 333; W. 476).

TANGWRN (6th cent.), brother of Cawrdaf, Patron of Llangred, Anglesey (R. 324, 270).

TANWG (6th cent.), an Armorican, Patron of Llandanwg, Merioneth (R. 341, 222). He appears to be the same as Tanancus or Tanaucus, in some Calendars (Chal. Suppl. (Tanoc), 4 Sept.).

TATHAI (in Menol., 26 Dec.).

TECWYN (6th cent.), son of Ithel Hael, an Armorican, companion of Cadfan, Patron of Llandecwyn, Merioneth (R. 341, 223; C.B. 594; Chal. Suppl., 14 Sept.).

TEGAI (6th cent.), Patron of Llandegai, Carnarvon (R. 332, 223; C.B. 591).

TEGFAN (6th cent.), Patron of Llandegfan, Anglesey (R. 324, 238; C.B. 596).

TEGONWY, said to be Patron of Llandegwining, Carnarvon.

TEGWYDD (5th cent.), mother of Afan Bualt and of St. Teilo, Patroness of Llandegfyth, Monmouth (R. 343, 166).

TEILO, THELIAU or ELIUD (in Menol., 9 Feb.).

TEULYDOG or TAULIDAUC (6th cent.), companion of St. Teilo, Saint of a church called Llandeulydog or Llan Taulidauc, Pembroke (L.L. 108, 117, 244).

TEWDRIG AB TEITHFALL or THEODORICK (in Menol., 1 April, Suppl.).

TEYRNOG, TWRNOG or TYRNOG (6th cent.), son of Arwystli Gloff, Patron of Llandyrnog, Denbigh (R. 333, 276; C.B. 596, 601).

THAW, the same as Llythan.

THENAW or THENEU, the same as Dwynnen.

TINIDER or TENENAN (Brittany) (in Menol., 16 July).

Tocho, Patron of Llandogh, diocese of Llandaff (Chal. Suppl., 1 May).

Trillo, the same as Drillo.

Trygan, said to be Patron of Llandrygarn, Anglesey—perhaps the same as Trillo or Drillo.

Trinio (6th cent.), descendant of Emyr Llydaw, an Armorican, with Cadfan at Bardsey, Patron of Llandrinio, Montgomeryshire (R. 346, 219; C.B. 594).

Tudno (6th cent.), son of Scythewyn, Patron of Llandudno, Carnarvon (R. 332, 236; C.B. 595; Chal. Suppl., 5 June).

Tudur (6th cent.), son of Arwystli Gloff, Patron of Darowain, Montgomery, and perhaps of Mynyddyslwyin, Monmouth. Perhaps the same as Tydio (R. 344, 346, 276; C.B. 596, 601).

Tudwal (5th cent.), said to have been a Bishop. An island off the coast of Carnarvon called by his name, with ruins of a chapel under his dedication (R. 332, 348, 133). This Saint is perhaps St. Tugdwal or Tutwal, invoked in the Litanies edited by Mabillon.

Tudglyd, the same as Senefyr.

Tudwen, Patron of Llandudwen, Carnarvon (R. 332, 309; Chal. Suppl., 21 Oct.).

Tudwg (6th cent.), son of Tyfodwg, the Armorican, of the Monastery of Cenwydd, Patron of Llandudwg, or Tythegston, Glamorganshire (R. 338, 258).

Tuglad (Brittany) (in Menol., 30 Nov.).

Twrog (6th cent.), of Armorican descent, Patron of Llandwrog, Carnarvon, and of Maentwrog, Merioneth (R. 323, 332, 223; Chal. Suppl. (Tauricius), 27 June).

Tybie (5th cent.), of the family of Brychan, Patroness of Llandybie, Carnarvon, where she was murdered by pagans (R. 330, 150; C.B. 274; Chal. Suppl., 30 Jan.).

Tydclud, Patron of Penmacho, Carnarvon (Chal. Suppl., 30 May).

Tydecho (6th cent.), son of Amwn Dhu, and grandson of Emyr Llydaw, an Armorican, settled with his sister Tegfredd in Merioneth, where he was persecuted by the Prince of North Wales, who at last yielded to his miracles, Patron of Llanymnawddwy, Malwyd, and Garthbeibio, Merioneth, and probably other places (R. 341, 345, 324, 218; C.B. 594). Rees, 258, remarks that Tydecho, son of Gildas, who appears in one Catalogue of Saints, is probably a mistake for this Tydecho (Chal. Suppl., 17 Dec.).

TYDFYL (5th cent.), of the family of Brychan, Patroness of Merthyr Tydfil, Glamorgan, where she is said to have suffered martyrdom; also of Llyswerni, in the same county (R. 337, 338, 151; C.B. 274; Chal. Suppl., 17 Aug.).

TYDIO, the same as Tudwr.

TYPHAELOG, Patron of Llandivaelog, Brecon, and other churches (Chal. Suppl., 1 March).

TYPHEI (6th cent.), brother of St. Ismael, and St. Oudoceus, and nephew of St. Teilo, said to have been slain as a child and honoured as a martyr, buried at Penalyn (Pennalun), Pembroke, Patron of Lamphei, Pembrokeshire, and perhaps other places (R. 348, 330, 252; L.L. 123; Chal., 27 March).

TYFODWG (6th cent.), companion of Cadfan from Armorica, Patron of Llandyfodwy, and other places in Glamorgan (R. 337, 228).

TYFRYDOG, called also TEURIDAUCUS (6th cent.), son of Arwyrtli Gloff, Patron of Llandyfrydog, Anglesey (R. 324, 276; C.B. 596, 601; Chal. Suppl., May). This Saint is mentioned by Giraldus Cambrensis, and by Will. of Worcester (Itin., p. 150), who says that he lies, and is honoured in the Church bearing his name in the Island Man (*i.e.*, Anglesey).

TYFRYDOG or TYFRIEG (6th cent.), son of Dingad ab Nudd Hael, Patron of Llandyfrieg, Cardigan (R. 327, 275).

TYGWY (6th cent.), son of Dingad ab Nudd Hael, Patron of Llandywy, Cardigan (R. 328, 275).

TYNEIO (6th cent.), son of Seithenyn, monk of Bangor, Patron of Pullheli (R. 332, 236).

TYSSUL (6th cent.), brother of St. Carantoc, of line of Cunedda, Patron of Llandysspul, Cardigan, and Llandysspul, Montgomery (R. 328, 346, 209; C.B. 592; Chal. Suppl., 3 Nov.) (in Menol., 8 Nov.). Will. of Worcester (Itin., p. 163) calls this Saint "Ussoldus, Anglice Saynt Ussille," and says various churches are dedicated to him.

UBILWYNUS or UFELWYN, disciple of St. Dubritius, and Bishop, Patron of St. George's, in Llanufelwyn (R. 339; L.L. 628).

ULCHED, Patron of Llanulched, Anglesey (R. 223, 309).

UST (6th cent.), companion of Cadfan, from Armorica, Patron of Llanust, Pembroke, and with Dynrig, of Llanwrin, Montgomery (R. 348, 224).

Vean, same as Buan.

Vitalis, Vial, or Vian (Brittany) (in Menol., 16 Oct.).

Vodhyd, Patron of Llanvodhyd, Denbigh (Chal. Suppl., 27 Aug.).

Vylltyg, at Llanerth, Cardigan (Chal. Suppl., 12 Nov.).

Waynard, same as Guainerth.

Wenog, the same as Guenog.

Weonard, the same as Guainerth.

Winwaloc (in Menol., 3 March).

Wogan, the same as Doguan.

Woollos, the same as Gundleus.

Wonno, the same as Amo.

Wrthwl or Mordell, the same as Gwrthwl.

Wymocus. Will. of Worcester has "S^{tns} Wymocus, Anglice Saynt Wynell Conf. distat a Pembroke 11 mil.". The place is now called St. Twinnel's, but the church is said to be dedicated to St. Deiniol.

Ylched, Patron of Churches (Chal. Suppl., 6 Jan.).

Ystyffan (6th cent.), a bard, and disciple of St. Teilo, Patron of Llanstyffan, Carmarthen, and Llanstyffan, Radnor (R. 330, 350, 251).

B.

A list of other Welsh Saints, or eminent personages sometimes called Saints, but to whom no churches are known to have been dedicated, and many of whom, it is probable, have never in fact been honoured as Saints.

Aelgyfarch (7th cent.), son of Helig, embraced a religious life (R. 302).

Aerdeyer (5th cent.), son of Gwrtheyrn (Vortigern), obtained a reputation for sanctity in Glamorgan, where it is said there was a church dedicated to him (R. 186).

Alan (6th cent.), son of Emyr Llydaw, an Armorican, became a Saint in the College of St. Iltyd (R. 221).

Ardan Benasgell (6th cent.), sister of Abbot Dunawd (R. 207), daughter of St. Pabo, and mother of St. Tyssilio (C.B. 595).

ARIANWEN (5th cent.), of the family of Brychan (R. 146; C.B. 600, 274).

ARWYSTLI-HEN, said to be ARISTOBULUS mentioned in the New Testament; but the story of his coming to Britain cannot be maintained.

ARTHEN (5th cent.), of the family of Brychan, said to have been buried in the Isle of Man, or in Anglesey (R. 141; C.B. 274).

BACH AB CARWEDD, a chieftain, said to have founded Eglws Fach, Denbigh (R. 306).

BERWYN or GERWYN (5th cent.), of the family of Brychan, settled in Cornwall (C.B. 274); perhaps the same as Gerendus Erninus. At Merthyr Gerin, Monmouth, there was a church of which St. Gerin was Patron.

BODA (7th cent.), son of Helig, embraced a religious life (R. 302).

BODUCAT and MARTIN or NAILTRIM, two Saints at Kidwelly, who, when visited by St. David, on his way back to Menevia, became his disciples (R. 425; C.B. 123, 406).

BRACHAN or FRAGAN, father of St. Winwaloc, accounted a Saint in Brittany (C.B. 606).

BRENDA, son of Helig, embraced the monastic life (R. 302).

BRYDIAN or DRACHAN.

BWDGUALON, a Saint whose memory is preserved in the Book of Llandaff, and whose residence was probably at Bullingham, in Herefordshire (L.L. 410, 156).

CADELL (7th cent.), of the line of Coel, a Saint to whom it is said a church was formerly dedicated in Glamorgan (R. 295).

CADFRAWD (4th cent.), reported to have been a Saint and a Bishop, and conjectured by some to be identical with Adelphius, a British Bishop present at the Council of Arles, A.D. 314 (R. 92, 100).

CADGYFARCH (4th cent.), said to be son of Cadfrawd, and a Saint (R. 102).

CADO or CATAW (6th cent.), son of Geraint, a Saint (R. 232).

CADROD (6th cent.), of the line of Coel, a chieftain in North Britain, said to have embraced a religious life (R. 270).

CAMMAB (6th cent.), son of St. Gundleus, a Saint (R. 233).

CARWYD (6th cent.), brother of Dinort, and a member of Monastery of Bangor, a Saint (R. 207).

CATAW, the same as Cado, above.

CEDERIG, CEINDRYCH, CONEDLON or KERDERICK, daughter of the family of Brychan, buried at Towyn, Merioneth (R. 150; C.B. 605).

CEIDAW or CEIDIO (6th cent.), son of Ynyr Gwent, member of Monastery of Llancarfaw (R. 234; C.B. 506).

CEINDRYCH, the same as Cederig.

CENEDLON, the same as Cederig.

CENEUS (4th cent.), son of Coel, a Saint (R. 102).

CLOFFAN, perhaps the Patron of Llangoffan, Pembroke (R. 308).

CLYDAI, CORTH, or CYMORTH (5th cent.), of the family of Brychan, wife of St. Barnach, said to have lived in Emlyn Carmarthen (R. 150; C.B. 275). Probably the same as Clydai in Ap. I. A.

CLYDNO EIDDYN (6th cent.), of the line of Coel, chieftain in North Britain, said to have embraced the religious life (R. 270).

COF (6th cent.), of the line of Coel, brought up, with his brothers Gwenddolaw and Nudd, in the College of St. Iltyd (R. 208). It does not appear why he is placed in the list of Saints.

CORTH, the same as Clydai.

COWY, in the list of Saints (C.B. 596).

CWYEN, in the list of Saints (C.B. 598).

CWYNRAW (R. 307).

CYFLEFYR or CYNLEFYR, of the family of Brychan, said to have been martyred by the Saxons (R. 141; C.B. 274).

CYNERA, Mart. (C.B.; L.L.).

CYFLEWYR, son of St. Gundleus, a Saint (R. 233).

CYMORTH, the same as Clydai.

CYNAN (6th cent.), of the race of Coel, a chieftain, said to have embraced the religious life (R. 270).

CYNDOCHDWYN, in list of Saints (C.B. 598).

CYNFELYN DRWSGLI (6th cent.), of the line of Coel, a chieftain who embraced the religious life (R. 270).

CYNGAR or RHEINGAR (5th cent.), of the family of Brychan, mother of Cyndr, said to have been a Saint at Llech, Radnor (R. 148; C.B. 274).

CYNGEN (6th cent.), son of Cadell, Benefactor of Monastery of Bangor, reputed a Saint (R. 161, 207).

CYNHEIDION (6th cent.), son of Unyr Gwent, a Saint (R. 234).

CYNLEVYN, the same as Cyflefyr.

CYNNAIS (6th cent.), of the family of Caw, a Saint (C.B. 598).

CYNOG or KINETHUS (6th cent.), second Bishop of Llanbadarn (R. 242). It is not clear that he is classed as a Saint.

CYNNELYN (6th cent.), of line of Cunedda, Dean in College of Llanbadarn Fawr (R. 261).

CYNWAL, a Hermit or Abbot, whose monastery was granted to the Church of Llandaff in the time of St. Oudoceus (L.L. 229, 136).

CYVEILLIOG (6th cent.), of the family of Caw, a Saint (C.B. 598).

DEDYN or NEWBIDD, of the family of Brychan, a Saint (C.B. 274; R. 146).

DEIFER, DIER, or DIHEUFER (6th cent.), son of Arwystli Gloff, founded Bodfari, Anglesey, a Saint (R. 277; C.B. 601).

DINGAD AB NUDD HAEL (6th cent.), of the line of Maissen Uledig (Maximus), a Saint (R. 269).

DIRDAN (5th or 6th cent.), a Saint (R. 162).

DIRYNIG (6th cent.), of the family of Caw (R. 228).

DOLGAN (6th cent.), son of Gildas, a Saint of College of Cottwg (R. 257).

DOLGAR (6th cent.), a daughter of Gildas (R. 258).

DRACHAN, the same as Brydian.

DURDAN (6th cent.), from Armorica, companion of Cadfan, who settled at Bardsey, and was considered one of the presiding Saints of that island (R. 224).

DWYFAEL, son of Pryddu ab Dolor, of Deira and Bernicia (R. 307).

DWYWR (6th cent.), wife of Dinoot, or Dunawd, founder of Monastery of Bangor (R. 207).

EGRON (6th cent.), of the family of Caw, said to have founded a Church in Cornwall (R. 230).

EILUNWY, son of Helig (C.B. 600).

EITHRAS (6th cent.), an Armorican, companion of Cadfan (R. 224; C.B. 594, 598).

ELBODIUS or ELFOD (8th cent.), Bishop of Bangor (R. 66, 305).

ELDAD (7th cent.), son of Arth, of the College of Iltyd (R. 298).

ELENOG (R. 307), perhaps Elnog, below.

ELERI (5th cent.), of the family of Brychan, wife of Ceredig ab Cunedda, and grandmother of St. David (R. 147; C.B. 274).

ELERI (6th cent.), daughter of Dingad ab Nudd Hael, lived at Pennant, in the parish of Gwytherin, Denbigh (R. 275; C.B. 594).

ELFFIN (6th cent.), a Saint of the College of Iltyd (R. 236). Not known whether this is the Patron of the ancient Church of Warrington, Lancashire.

ELFOD, the same as Elbodius.

ELGUD (6th cent.), a grandson of Caradog Braichfras, of the line of Cunedda, a Saint (R. 280).

ELLI (C.B. 332, note).

ELNOG, perhaps the same as Elenog.

ERBIN (5th cent.), son of Cystennyn Gornen (Constantine of Cornwall) (R. 135). Perhaps the same as in Menol., 29 May.

EURYN (7th cent.), son of Helig, embraced the monastic life (R. 302).

EWAS or EWYAS, more correctly called Huaic.

FFILI (6th cent.), of the family of Caw, to whom, perhaps, Roscilly, Glamorgan, may have been dedicated, and perhaps Caerphilly (R. 270). Compare Filius, in the Cornish list.

GARCI (6th cent.), of the family of Caw, a Saint (R. 256).

GERAINT (5th and 6th cents.), son of Erbin, of the line of Cystenwyn Gornen, described as "a strenuous warrior from the Woodland of Devon, and said to have fallen fighting at the head of his men" (R. 169). In an Exeter Litany of the 11th cent. there is an invocation, "St. Geronti".

GERWYN, the same as Berwyn.

GLYWYS CRNIW (6th cent.), son of St. Gundleus, whose name is perpetuated in Coed Cerniw, Monmouth (R. 233).

GOLEN or GOLEWDDYDD (5th cent.), of the family of Brychan, a Saint at Llanesgin.

GORWYN, a Saint whose name only occurs (W. 178).

GURGEN, GWENVRIWI, or GURGON, of the family of Brychan, sometimes called a Saint (C.B. 600; W. 55, 199; R. 147).

GURMAEL (4th cent.), son of Cadfrawd, said to have been a Saint (R. 102).

GURMART, a disciple of St. Dubritius, and afterwards companion of St. Teilo, whose name appears to be borne by a place called Llangurmart, now Llandeilor Fân, Brecon (L.L. 108, 145-6).

Gwalches, a disciple of St. Cadoc, buried in the island of Echni (C.B. 557).

Gwawrddydd or Gwenddydd, of the family of Brychan, a Saint at Towyn Omer (R. 149; C.B. 600).

Gwaror (5th cent.), of the family of Brychan, a Saint (R. 147; C.B. 600, 274).

Gwen (5th and 6th cents.), mother of St. Winwaloc, accounted a Saint in Armorica (C.B. 606).

Gwenaseth (5th cent.), wife of Pabopost Brydain, a Saint (R. 166).

Gwenawfy (6th cent.), of the family of Caw, a Saint (R. 230).

Gwenddolaw. See Cof, above.

Gwenleirbron (5th and 6th cents.), mother of St. Cadfan, a Saint in one catalogue (R. 215).

Gwennw, of the family of Brychan, a Saint (R. 600).

Gwenvrewi, the same as Gurgen.

Gwerydd (4th cent.), son of Cadfrawd, said to have been a Saint (R. 102).

Gwilloc, an ancient British confessor (Chal. Suppl., 7 Jan.).

Gwrddeln (6th cent.), of the family of Caw, a Saint said to have had a church at Caerleon (R. 231).

Gwrdloyn, the same as Gwyddlon.

Gwrgon, the same as Gurgen.

Gwrin (7th cent.), son of Cynddileg, of the line of Caw, said by some to have founded the Church of Llanwrin, Montgomery (W. 200; R. 346, 298).

Gwrnerth (6th cent.), mother of Slewelyn, below, a Saint (R. 279; C.B. 595).

Gwrthefyn, the same as Vortimer (R. 134).

Gwrid (12th cent.), a friar, commemorated on 1 Nov. (R. 305).

Gwtfil, the same as Tanglust.

Gwyar (7th cent.), son of Helig, a Saint (R. 302).

Gwyddlew (6th cent.), son of St. Gundleus, a Saint (R. 233).

Gwyddlon or Gwrdloyn, son of Glyioys, a Saint, first teacher and confessor in the College of Cattwg, then a suffragan bishop in diocese of Llandaff (W. 198; see L.L. 625, 160, where he is not called a Saint).

Gwynaw (5th cent.), of the race of Brychan, occurs in a list of Saints in Cambr. Regr., iii. 219 (R. 153).

Gwynen, perhaps the Patron of Llanwen, Cardigan (R. 308)—compare Gwynen in Ap. I. A.

GYNYR, of Caer Gawch (5th cent.), said to have given his lands to the Church and embraced a religious life. He was the father of St. Gistlian, whose residence may have been the establishment endowed by Gynyr (R. 162).

HAWYSTL (5th cent.), of family of Brychan, a Saint who lived at Caer Hawystl, conjectured to be Awst in Gloucestershire (R. 132; C.B. 600).

HELIG FOEL (6th cent.), of the line of Cunedda, a chieftain, who, after his lands were overflowed by the sea, embraced a religious life (R. 298). His sons became monks at Bangor and Bardsey.

HUAIC, also called EWAS, or EWYAS (6th cent.), of family of Caw, first a warrior in the service of King Arthur, then a member of the Monastery of Cattwg. His memory is said to have been preserved at Ewas (Ewyas) in Hereford (R. 232).

IDDAW, son of Gwrgw, a Saint (C.B. 599).

IDDEW (6th cent.), son of Cawrdaf, son of Caradog Braichfras, of the line of Cunedda (R. 280).

IDDON (6th cent.), son of Ynyr Gwent, a chieftain and benefactor of the See of Llandaff, who afterwards devoted himself to religion (R. 233; C.B. 306; L.L. 111, 114, 158).

IFOR (5th and 6th cents.), son of Tudwal and Nefydd, a daughter of Brychan, a Saint (R. 148, 134).

JESTIN (4th cent.), son of Cadfrawd, a Saint (R. 102).

KETTURIS, mentioned as a Saint (Chal., 28 Dec.).

KERDECH or KERDERICK, the same as Cederig.

KINETTIUS, the same as Cynog.

LLAS AB COEL, the same as Leurog or Lucius.

LLAWDEN, of Ynys Eddin in the North (R. 308; W. 274).

LLECHEN (5th cent.), of family of Brychan, lived at Treguian, Anglesey, or, as others say, at Llanllechew Ewyas, Hereford (R. 144).

LLEIAN or LLIANA (5th and 6th cents.), of family of Brychan (R. 147; C.B. 274).

LLEMINOD ANGLES (6th cent.), grandson of Urien Rheged, of the line of Coel, a Saint (R. 280).

LLEWELYN (6th cent.), son of Bleddyd, said to have founded a religious house at Trallwng (Welshpool), and to have ended his days at Bardsey (R. 261; C.B. 595, 601).

LLEWYN (6th cent.), an Armorican, companion of Cadfan (R. 224; C.B. 544).

LLIANA, the same as Lleian.

LLIDNORTH (6th cent.), son of Nudd Hael, a Saint (R. 269).

LLYNAB (6th cent.), son of Alan from Armorica, came over with Cadfan, member of St. Iltyds; afterwards retired to Bardsey (R. 221; C.B. 594).

LLYWAN, the same as LLEWYN.

MADOG (5th cent.), son of Owen, son of Marsen Wlidig, a Saint. It may be in his honour that some of the churches of St. Madog are dedicated (R. 133).

MADOG MORFRYN (5th or 6th cent.), of the line of Coel, of the Monastery of Iltyd (R. 169).

MARTIN OF NAILTRIM. *Vide* Bodecat.

MAWAN (6th cent.), son of Cyngen, a Saint (R. 207).

MECHELL (5th cent.), of family of Brychan (R. 147).

MECHYDD (8th cent.), grandson of Llywarch Hen, of the line of Coel, a Saint (R. 280).

MEDROD, brother of Iddew (6th cent.) (R. 280).

MEIGYR (5th cent.), of the line of Cunedda, included in the Silurian Catalogue of Saints (R. 166).

MEILYR (5th cent.), brother of Meigyr; also in Silurian Catalogue (R. 166).

MEILYR (6th cent.), son of Gwyddno, brother of Maelrys, a settler with Cadfan (R. 161). The Church of Llys y Fran, Pembroke is dedicated to St. Meilyr, but whether to this or the preceding Saint is uncertain. *Vide* Miler in App. A.

MONENNIUS and NENNIO, said to be of St. David's, in the Vale of Ross. These are probably only forms of the name of St. Ninian of Whithern. See St. Tigernake in Menology (4 April).

MONGAN, mentioned as a Saint (Chal., 28 Dec.).

MOR (5th cent.), son of Morien (W. 337).

MOR (6th cent.), son of Pasgen, grandson of Urien Rheged, of the line of Coel, a Saint, buried in the Isle of Bardsey (R. 280).

MORFAEL (R. 308).

MYGNACH (6th cent.), Abbot of St. Cybi's Monastery at Holyhead. There is a poem of his in Myr. Arch. (R. 280).

NAILTRIM or MARTIN. See Boducat.

NEFFAI (5th cent.), of family of Brychan, said to have been a Saint in Spain (R. 143, quoting Boneddys).

NEFYDD (5th cent.), of family of Brychan, brother of Andras. He is said to have put to flight the Saxons who had slain his father at Merthyr Tydvil, and afterwards to have been a bishop in North Britain, where he was killed by the Picts and Scots (R. 146; Forbes' Kalendar of Saints, p. 420, where he is called Neveth).

NEFYDD (6th cent.), a descendant of Brychan, a Saint (R. 238).

NEFYN (5th cent.), of family of Brychan, wife of Cynfarch Oer, perhâps the Foundress or Patroness of Nefyn, Carnarvon (R. 147).

NENNIO. See Monennius, above.

NEWBEDD, the same as Dedyn, above.

NISIEN. The village of St. Nisien is mentioned in 12th century documents of the Church of Llandaff (L.L. 86, 31).

NIUUEN. The Vill of St. Niwen also mentioned in the Book of Llandaff (L.L. 86, 31, 42).

NOETHEN or NWYTHEN (6th cent.), son of Gildas ab Caw, of the College of Cattwg. It is said that chapels dedicated to him once existed in the parish of Llangwne Dinmael, Denbigh (R. 257; C.B. 601).

NUDD. See Cof, above.

NWYTHEN, the same as Noethen.

OVYHAEL, a Saint, his parentage being in Deira and Bernicia (C.B. 596).

OWAIN (5th cent.), son of Macsen Wledig, or Maximus, and sovereign of the Britons, has been considered a Saint (R. 108).

PASGEN (5th cent.), of family of Brychan, said to have been a Saint in Spain (R. 143; C.B. 274).

PEDITHA (5th cent.), of family of Brychan, sister of St. Clydog (R. 146).

PEDR and PEDRWN (6th cent.), brothers of Tyssul, Saints (R. 211).

PEILLAN (6th cent.), daughter of Caw, sister of Peithien, a Saint (R. 230).

PEITHIEN or PETEONA, daughter of Caw and Sister of Peillan. She settled with her brothers Egrad and Gallgo (Allacus) in Anglesey (R. 230; Chal., 30 Jan.).

RHAIN DREMRUDD (5th cent.), of family of Brychan, a warrior, said to have succeeded to part of his father's possessions. A Catalogue of Saints in Myr. Arch. connects him with Lincolnshire (R. 141-2; C.B. 274).

RHAWIN (5th cent.), of family of Brychan. He is said by some to have been slain by the Saxons near Merthyr Tydvil, and by others to have settled in the Isle of Man, where a church was dedicated to him (R. 145).

RHEINGAR, the same as Cyngar.

RHUN (5th cent.), of family of Brychan, a Saint near Llangorse Pool, Brecon (*vide* Andras and Nefydd). Another account says he fell with Rhawin, fighting against the Saxons (R. 145).

RHYDEGAWG, found in a Catalogue of Saints (C.B. 590).

SAERAN (6th cent.), a Saint buried at Llanynys, in Dyffryn Clwyd, Denbigh (C.B. 599), said to be a son of Geraint Saer, or the Artisan, of Ireland (R. 271).

SANDDE (5th cent.), grandson of Cunedda and father of St. David, included in the Silurian Catalogue of Saints (R. 166; C.B. 403, 117—"meritis et nomine Sanctus").

SELYF (6th cent.) or SOLOMON, Duke of Cornwall, son of Geraint, a Saint in the College of Garmon (R. 232).

SILWEN, daughter of Geraint ab Erbin, a Saint (C.B. 592).

SLIAW, a Saint (C.B. 599).

SOLOMON, the same as Selyf, above.

SULBUI. A Church of St. Sulbui is mentioned in the 12th century documents of Llandaff (L.L. 31, 42). It has been conjectured that it may be Llansillows, in Herefordshire.

TANGLWST, or TUDGLYD, or GWTFIL, of family of Brychan, wife of Cyngen (R. 147; C.B. 600, Tydwall).

TANGWN (6th cent.), of the line of Coel, founder of a church in Somerset, now called Tangynton (R. 208).

Tauricius or Tewrog, disciple of St. Beuno (Chal. Suppl., 26 June). Perhaps the same as Twrog in Ap. I. A.

Tegfedd (6th cent.), sister of Tydecho, whom she accompanied to Wales (R. 218).

Tegiwg (6th cent.), a Saint, daughter of Ynyr Gwent (R. 234).

Tegonwg (6th cent.), said to be of the College of Iltyd (R. 238).

Tewdwr Brycheiniog (6th cent.), of family of Brychan (R. 271).

Tewrog, the same as Tauricius.

Teyrnog or Twrnog (6th cent.), brother of Tyssul, a Saint (R. 211). Perhaps the same as Teyrnog in Ap. I. A.

Tiriac, Tiriacus or Tyracle. William of Worcester (Itin., p. 147) mentions this Saint as having lived on an island rock at the mouth of the Wye, opposite Mathern, in Monmouthshire. His name has not been found elsewhere, unless he be the same as Tewrog above or Twrog in Ap. I. A, who are called Tauricius in Latin.

Tudglyd. The same as Tanglwst.

Teidar, Tydder, or Tydio, said to be Patron of churches in Diocese of Llandaff (Chal. Suppl., 7 Oct.).

Tydew or Tydie (5th cent.), of the family of Brychan, said to have lived at Ogmon Chapel, Glamorgan (R. 149).

Tydiac, son of Coran, son of Ceredig, a Saint (C.B. 275. A place called Llantydiac occurs in L.L. 263).

Tydie, the same as Tydew.

Tydwen, of family of Brychan, a Saint (C.B. 600).

Tysoi, a disciple of St. Dubritius, whose memory is preserved at Llansoy, Monmouth (L.L. 178, 437).

Umbrafel (6th cent.), brother of Amwn Dhu, an Armorican, who, in his old age, with the sanction of his nephew, St. Samson, became a monk and a priest, and was made abbot of a monastery in Ireland (R. 219; L.L. 8, 16, 18).

Urien Rheged (6th cent.), son of Cynfarch Oer. It is not clear that he was counted among the Saints (R. 202).

Usdig (6th cent.), son of Caw, a Saint (C.B. 599).

Usteg (7th cent.), of the line of Cadell Deyrnllug, Prince of Powis, said to have been Dean of the College of Garmon (R. 297).

Valacinian, Confessor in North Wales. Perhaps not Welsh (Chal. Suppl., 1 May).

WNDA or WINDA, honoured at Llanwnda, Pembroke (Chal. Suppl., 6 Nov.). Probably the same as St. Gwyndav, to whom the church is dedicated. *Vide* Ap. I. A.

YNYR GWENT (5th cent.), a chieftain of Monmouth, husband of Madrum, founded St. Tathwn's Monastery of Caergwent, near Chepstow, and considered a Saint (R. 164; C.B., 305, 258).

YSGYN AB ERBIN (5th cent.), brother of Geraint, a Saint. Perhaps Llanesgin, Monmouth, preserves his name (R. 170).

C.

A list of Cornish Saints, as well those named in the Menology, as others, to whom churches have been dedicated, or who have given their names to places, but have left no sufficient record of their lives.

ACHEBRAN, Patron of a Monastery of Canons in the time of St. Edward (Domesday)—identified by some with Keveran or Keverne (O., p. 71; Leland, Itin., iii. p. 14). Leland also gives Keveryn as another form of Piran.

ADVENT or ADWEN. "St. Advent with Lanteglas" (the latter dedicated to St. Julitha). St. Advent is said to be brother of Nectan; but in the *Inquisitio Nonarum* the name is Sta. Athewenna (O., p. 437).

ADWEN, the same as Advent.

ALLAN, ALLEN, or ALUNUS, also ELWINUS, Patron of a church and chantry (O., p. 437; Leland, Itin., iii. p. 5).

AMBRUREA, Patron of a chapel in churchyard of Lantock (O., p. 438).

ANTONINUS, often called ANTONY THE MARTYR, Patron of St. Antony in Meneage, Monacon, and Menhemit (O., pp. 437, 441) (2 Sept.).

ARVAN, the same as Marnanus, below.

ATHEWENNA. See Advent.

AUSTELL or AUSTOLUS, Patron of St. Austell's (O., p. 437; Leland, Itin., iii.).

BANKA, BRANCA, BREACA, or BREAGE, Patron of church (O., p. 437); Leland (Itin., iii. p. 15) quotes the Life of St. Breaca, that she came from Ireland with Sinninus and many Saints (4 June).

BARRICUS, the same as Finbar of Cork, below.

BERIONA or BURIAN (in Menol., 27 May).

BRANKA, BREACA, the same as Banka.

BREOCK or BRIOCUS, Patron of St. Breock and Legant (O., pp. 437, 440).

BREWARD or BRUARDUS, Patron of church so called, otherwise Simonward (O., p. 437).

BRIDGET (of Ireland), Patroness of Chapel in Madron, licensed 8th Oct., 1437 (O., p. 441).

BRIOCUS, the same as Breock.

BRUARDUS, the same as Brewardus.

BUDOCK or BUDOCUS, Patron of a church. Leland (Itin., iii. p. 25) says "he was an Irishman, and came into Cornwall and there dwelled". Perhaps the same Saint as in the Welsh list, but not the St. Budoc honoured in Brittany. (O., p. 437, and Add. Suppl., p. 37. In an Exeter Martyrology, 8th Dec. St. B., Abb. Conf.).

BURIANA, the same as Beriona.

CARANTOCUS, Patron of Crantock, a Collegiate Church; feast 16th May, Mart. Exon. (O., p. 408; Add. Suppl., p. 7) (in Menol., 16 May).

CARIOCUS, CYRUS, CIRICIUS. This is not a Cornish Saint, but St. Quiricus, Martyr, at Tarsus, together with his mother Julitta. Leland (Itin., iii. p. 37) notes a cell in Cornwall dedicated to them belonging to Montague Priory (O., Add., p. 7).

CLARUS, Patron of St. Cleer, supposed to be the English Martyr in Normandy (O., p. 437; Add., p. 37) (in Menol., 4 Nov.).

CLETHER or CLEDERUS, Patron of the church so called, said to be brother of St. Nectan (O., p. 437).

CLEER, the same as Clarus.

COLAN, COLANUS, or COANELUS, Patron of a church so called (O., p. 437) (feast 1st Sunday in May).

COLUMBA, Patroness of St. Columba, Major and Minor, a Virgin Martyr. Camden (Brit., p. 22) refers to her life, translated from the Cornish (O., p. 437).

CONANDUS, Patron of Roach (O., p. 442).

CONSTANTINE, Patron of a parish so called, and of a chapel at Marazion (O., pp. 437, 439) (in Menol., 11 March).

CORENTINUS, or CURY, Patron of parish. In Exeter Mart.: "Festum Sti. Corentini Ep. et Conf., 1 Maii (O., p. 438; Add. Suppl., p. 37) (in Menol. 1st May).

CRANTOCK, the same as Carantocus.

CREED or CRIDA, Patron of a church (O., p. 438). It is not improbable that Crediton is named from this Saint (*vide* Kerslake's S. Richard, p. 40).

CREWENA, Patron of Crowan (O., p. 438).

CUBY or CYBIUS, the same as Keby in Welsh list, Patron of church in Cornwall (O., pp. 438, 443) (in Menol., 6 Nov.).

CURY, the same as Corentinus.

CYBIUS, the same as Cuby.

DAVID DE TREGLAST, Patron of Davidstowe (O., p. 438).

DAYE. A place in Cornwall is called St. Daye (Chal., 15 Jan.).

DECUMAN, Patron of chapel in Wendron (O., p. 443) (in Menol., 27 Aug.).

DOGMAEL, Patron of chapel at Liskeard (O., p. 440). See Welsh list.

DOMINICA, Patroness of St. Dominic's (O., p. 438), supposed to be St. Dominica, sister of Indractus, at Glastonbury. In later times St. Dominic, O.P., was regarded as Patron of the church (*vide* Indractus in Menol.).

EATHA, ELLA, or TETHA, Patron of St. Tethe (O., p. 443), a Collegiate Church (Tanner, p. 71).

ELECTA, Patroness of chapel in parish of St. Endelion (O., p. 17, note). *N.B.*—One of the companions of St. Ursula, said to have come from Cornwall, has been named Electa.

ELID, ELIDIUS (in Menol., 8 Aug.; Suppl.).

ELLA, the same as Eatha.

ELWIN, the same as Allan.

ENDELIENTA or ENDELION, Patron of St. ENDELION (O., p. 348; Tanner, p. 74). Mr. W. C. Borlase (Age of the Saints, p. 70) considers that the place takes its name from St. Teilo or Deliau (*Literary Churchman*); but this is not the common opinion.

ENODER or ENODORUS, Patron of St. Enoder (O., p. 438, who says—Add., p. 37—that he was an Irish Saint, who died in Cornwall late in the 5th century) (feast 27 April).

ENODOCK. There is a place called St. Enodock.

ERBAN or ERVAN, the same as Erme, below.

ERCUS or ERTH, Patron of St. Erth, called Herygh by Will. of Worcester, brother of St. Ewy, St. Ives, and St. Tudy (in Menol., 31 Oct.; Suppl., p. 677). The name is also written as Erc, Earc, Hercus, Hierytha, and Urith. Under the last form is the dedication of the church of Chittlehampton, Devon (*vide* Kerslake's S. Richard, p. 36).

ERMINUS or EWINUS, Patron of several parishes (O., p. 442).

ERME or HERMES, Patron of St. Erme and of St. Ervan (O., p. 438) (feast 28 Aug.).

ERNEY, Patron of chapel in Landrake (O., p. 438; Chal. Suppl. App.).

ERTHE, the same as Ercus.

ERVAN, see Erme.

ESSE or ESSY (Chal. Suppl. App. Leland mentions the village of St. Esse, near Tintagel). Perhaps the same as St. Filius or Issey, below.

EVAL or UVELLUS, Patron of St. Eval (O., p. 438).

EULUGANUS, ILLOGAN, or YLLOGANUS, Patron of a place so called (O., p. 439; Chal., 30 Oct.). Will. of Worc. (p. 126), from the Church of the Dominicans of Truro, has "S. Illugaai de Cornubia jacet prope Redruth".

EWA or EWE, Patron of a parish (O., p. 438; Chal. Suppl. App.).

EWY or EWINUS, brother of St. Ercus (in Menol., Suppl., 1 Feb.).

FEOCA, Patron of St. Feock (O., p. 438).

FILAKE, the same as Felicitas, Virgin, Patron of a parish (O., p. 439).

FILIUS or ISSEY, Patron of Filley and of St. Issey (O., p. 439).

FINBAR, originally Patron of Fowey, now St. Nicholas (O., p. 439).

GENESIUS or GENNIS, Patron of St. Gennis (O., p. 439) (feast 25 Aug.). Will. of Worc. (pp. 115, 135) gives this day from the Calendars of Tavistock and Launceston, and says: "In Britannia natale S. Genesii M., qui obüt ob capitis trencat . . . in Ecclesia Canonicorum Lanceston". Compare St. Genesius of Arles on the same day. It seems doubtful whether he was a Briton. He may have been honoured at Launceston on account of relics; he also says (p. 175) there were three brothers of this name, one being Abp. of Lismore.

GENOKE, the same as Winnoc.

GERINDUS, GERON, or GERRANDS, Patron of St. Gerrands (O., p. 439) (feast 10 Aug.).

GERMAN, probably St. German of Auxerre, Patron of several churches in Cornwall (O., p. 449, etc.).

GERMOC, GERMOCUS, Patron of a church (O., p. 439). William of Worcester (Itin., p. 107) says the feast of St. Gyermocus was on the Nativity of St. John Baptist, 24 June.

GLEWIAS or GLEWIACUS, Martyr, Patron of a church (O., p. 439).

GOEMANDUS, the same as Conandus.

GORAN, GORONUS, or WORONUS, Hermit, Patron of several churches, contemporary with St. Petroc (O., p. 439; Leland, Collect., i. p. 75) (feast 7 April, Will. of Worc., p. 107, from Bodmin Cal.) (in Menol., 7 April, Suppl.).

GOTHIANUS, the same as Guithian, below.

GRADE or GRADUS, Patron of a church (O., p. 439).

GUDWAL or GULWAL, Patron of a church (O., p. 439) (in Menol., 6 June).

GUERIR, a Hermit, in whose cell St. Neot afterwards lived. It was dedicated to both Saints (Tanner, p. 69; W. i. and ii.; Chal., 4 April).

GUIMOW, the same as Winnoc.

GUITHIAN or GUIVIAN. Leland (Itin., iii. p. 18) mentions St. Guivian's parish at the mouth of the Hayle or Alun.

GUINEDOCUS or WENDOCUS, Patron of a chapel existing in 1434 (O., p. 441) (feast 7 March, Will. of Worcester, from Bodmin Cal.) (in Menol., 7 March, Suppl.).

GWENNAP or WENEPPA, Patroness of Gunap, said to be sister of St. Nectan (O., p. 439).

GWINEAR or WINNIERUS, Patron of church of Gwinear (O., p. 439). Leland (Itin., iii.) speaks of a Life of St. Wymerus.

HELEN, Patroness of the church of Helland (O., p. 439). This seems to be Helena, Virgin, companion of St. Briaca (Leland, Itin., iii. p. 15). *N.B.*—St. Helen's, the present name of one of the Scilly Isles, is a modern corruption of St. Lyde or Elid.

HERMES, the same as Erme.

HIA, the same as Ives.

HICA, perhaps Ives.

HYA, the same as Ives.

HYDROCK or YDROCUS, Conf., Patron of Landydrock. Will. of Worcester (p. 108) gives the feast on 5 May from the Calendar of Bodmin (in Menol., 5 May, Suppl.).

HYLDREN or ILDIERNA (in Menol., 1 Feb., Suppl.).

IARMEN, the same as German.

IDA, Patron of Egloskerry, with St. Lydy (O., p. 438). This Ida, called also Ide, Ita, and Mide, is the illustrious Irish Virgin of that name. Other places of British foundations are dedicated to her, *e.g.*, Ide, Idford, and Iddesleigh, in Devon (Kerslake's S. Richard).

ILDIERNA, the same as Hyldren.

ILDUICTUS. In St. Dominick (Dominica), parish at Alten, a chapel dedicated to St. Ilduictus (O., p. 438, who conjectures that Iltutus is meant. May it not be Indractus, the brother of Dominica, both of whom were venerated as Martyrs at Glastonbury ?).

ILLOGAN, the same as Euluganus.

ISSEY, the same as Filius.

IVES or HIA, an Irish Virgin, who died at Hayle in the sixth century (O., p. 439; Add. Suppl., 37; Lanigan's Hist., i. p. 297); sister of St. Ercus. Feast 3 Feb., according to Oliver (in Menol. Suppl., 1 Feb.).

JULITTA, and her infant son Quiricus, Martyrs at Tarsus under Dioclesian, together or separately, had many dedications in Wales, Cornwall, and Devon. Julitta is sometimes called Ddwlitta, and Quiricus appears under many forms, Cyre, Cyricus, Curyg, Syriacus, Syricius, Syrus, perhaps Cyrig, etc.

JUNCUS. Will. of Worc. (p. 114) has "S. Juncus jacet in Ecclesia de Plynt (near Loo, four miles from Fowey)". Not known, perhaps an error in the copy.

JUST, Patron of several churches (O., 440; Chal., 22 Jan.). Will. of Worc. (p. 126): "S. Justus Martyr jacet in parochia S. Yoest (five miles from Penzance)".

KEA, not identified; perhaps Kew (feast a Sunday in Oct.).

KEVERAN, Patron of St. Keverne; may be the same as Achebran, or perhaps Piran (O., pp. 440, 442).

Kew, Kigwe, or Kywa, Patroness of St. Kew, or Lanon. In Exeter Mart., feast 8 Feb.; St. Kyul, Virgin (O., p. 440; Add. Suppl., p. 37) (in Menol., 8 Feb.). Other forms of this name are Guic and Ciwke.

Keyna, Patroness of St. Keyne (O., p. 440), the same as Cenue (in Menol., 8 Oct.).

Kigwe, the same as Kew.

Kywa, the same as Kew.

Ladoca, Patroness of Ladock (O., p. 440) (feast 1 Jan.).

Laudus or Lo, Bishop of Coutances, Patron of chapel in Milor (O., p. 441). This Saint was not a Briton (feast 21 Sept., Will. of Worc., from Bodmin Cal.).

Levan or Livinus, Patron of St. Levan (O., p. 440).

Lide or Lyde, a Saint buried in one of the Scilly Isles, called by that name, but now St. Helens (Leland, Itin., iii. p. 19). Probably St. Elidius (Borlase's Scilly).

Livinus, the same as Levan.

Lo, the same as Laudus.

Ludgvan or Ludowanus, Patron of Ludgvan, or Ludam (O., p. 441) (feast 22 Jan.).

Lydy, Patron of Egleskerry, together with St. Ida (O., p. 438).

Mabena, Patron of St. Mabyn's (O., p. 441).

Madernus, sometimes called Paternus, Patron of Madron (O., p. 441; Chal., 17 May).

Madwrn, the same as Madernus.

Manaccus, Patron of two churches (O., p. 440) (in Menol., end of May, Suppl.).

Marcelliana or Materiana, Patroness of Tintagel (O., p. 443); perhaps the same as Marchell in the Welsh list.

Marchai or Matheriana, Patroness of Minster, where she was buried (O., p. 441) (feast 9 April). Will. of Worcester (Itin., p. 107) speaks of a recent miracle.

Maruanus. Leland (Itin., iii. p. 15) has Maruanus Menochus, a companion of St. Breaca supposed to be the same as Arvan (Chal., 30 Oct.). Will. of Worc. (p. 126) calls this Saint Mortanus: "S. Mortanus M. est in parochia S^{ti}. Mortani, distat ultra villam Pensans per 4 milliaria supra littus maris". The place is now called Morvah.

MATHERIANA, the same as Marchai.

MAUDITUS or MAWE, Patron of chapel at St. Just. Leland (Itin., iii. p. 30) says he was a Bishop, and is painted as a schoolmaster; that his chapel, stone chair, and well were preserved (O., p. 440).

MAUGANUS, Patron of St. Maugons (O., p. 441). In the Exeter Litanies of the eleventh century there is the invocation "Sancte Maucanne".

MAWMANUS, Patron of St. Mawnus (O., p. 441).

MAWE, the same as MAUDITUS.

MELAN, Patron of St. Mellian and St. Mullion (O., p. 441, who supposes him to be the same as St. Meén of Brittany, which seems very doubtful).

MELORUS or MILOR, Patron of Milor (O., p. 441) (feast 3 Jan., or 1 Oct.).

MELLIAN, the same as Melan.

MENEFREDA, Patroness of St. Miniver, sister of St. Tethe. The parish festival in 1434 was on the 24th July (O., p. 441), later on 13 July. Will. of Worc. (p. 108) places her feast on 24 Nov., from Bodmin Cal. (in Menol., 24 Nov., Suppl.).

MERIADOCUS, Patron of Cambourne; in later registers sometimes called St. Martin (O., p. 437) (feast 7 June).

MERIN, MERRYN, or MARINA, Patroness of St. Merin (O., Add. Suppl., p. 37) (feast 7 July).

MERTHIANA, the same as Matheriana.

MEUBRIADUS or MYBBARD, Patron of Cardinham, called Martyr in Bothe's register (O., p. 437) (in Menol., end of May, Suppl.).

MEWA, Patroness, together with St. Ida, of Mewagissey (O., p. 441).

MEWANUS, Patron of St. Mewan (O., p. 441).

MILOR, the same as Melorus.

MINVER, the same as Menefreda.

MORWENNA, Patroness of Morwenstowe (O., p. 441). Will. of Worcester (Itin., p. 104) has "S. Norwenna (?) jacet in Ecclesia, 11 Mil. a S. Nichtons". Perhaps this is Hartland, the burial-place of St. Nectan or Nighton.

MORWETHA, Patroness of chapel in parish of Madron (O., p. 441).

MOSCEA, not identified.

MYBBARD, the same as Meubriadus.

NANSFONTEYNE, Patron of a church so called.

NECTAN (in Menol., 17 June).

NEOMENA, NYNNINA, perhaps NUNN, Patroness of chapel in Pelynt (O., p. 442).

NEOT, Patron of Poundstock, and with St. Guier, of St. Neots (in Menol., 31 July).

NEWLINA, Patron of Newlyn (O., p. 441).

NIGHTON, Patron of chapel at St. Winnow's; perhaps St. Nectan.

NONNA, Patroness of Alternon (O., p. 437). This Saint is not, according to tradition, the mother of St. David, but a Virgin Martyr, and the stone on which she was executed is still pointed out (*Literary Churchman*).

NOUNETTA. Will. of Worc. has "S. Nounetta, 3 July," perhaps the same as Nonna or Nynnina.

NYNNINA, the same as Neomena.

PATERNUS, Patron of South Petherwin (O., p. 442).

PATERNUS. MADERNUS is sometimes so called.

PAULINUS, Patron of St. Paul (O., p. 442). In Add. Suppl. he suggests that it may be St. Pol de Léon.

PETROCUS, Patron of Bodmin, Padstowe, and other churches (O., p. 437) (Menol., 4 June).

PINNOCK or PYNOCUS, Patron of a church so called (O., p. 442). Perhaps an error for Winnoc.

PIRAN, Patron of Peranzabulo and other churches. He had an altar in Exeter Cathedral, where an arm of his was preserved (O., p. 442; Add. Suppl., p. 10). He is said to be the same as Kieran, of Saighir in Ireland; is also called Keveran, and by Leland (Itin., vii. p. 118) Keveryn (in Menol., 5 March, Suppl.).

PRATT, PROTASIUS, PROTHUS or PROTO, Patron of Blisland (O., p. 437).

PROBUS, Patron of St. Probus, where there was a Collegiate Church before the Conquest (O., p. 442; Tanner, p. 69).

PYNNOCUS, the same as Pinnock.

PROTASIUS, PROTHUS or PROTO, the same as Pratt.

PYRAMUS. Will. of Worc. (p. 135) has "St. Pyranus, Episcopus de Cornubia, 18 Nov.". This may be St. Piran, but the day does not agree.

RONAN, RUAN or RUNON, Patron of several churches; festival at Exeter, 30 August (O., p. 442, and Add. Suppl.).

SAMSON, Patron of South Hill and one of the Scilly Isles (O., p. 442) (in Menol., 28 July).

SANCREDUS, Patron of Sacred, and, together with St. Mannacus and St. Dunstan, of Lawreath (O., pp. 140, 142).

SARVACIUS, Ep., Will. of Worc. (p. 108), not identified.

SATWOLA, Patroness of Laneast with St. Welwela (O., p. 440).

SEDUINUS or SITHUINUS, Patron of Sithney (O., p. 442, where he suggests that it may be St. Swithen).

SENARA, Patron of Zennor (O., p. 443; Chal. Suppl. App.).

SENNON, Patron of Sennon (O., p. 443, where, perhaps by error, he calls Senara the Patron, but adds that Sennon was an Irish Bishop and friend of St. David's). Leland (Itin., iii. p. 65), from *Life of St. Breaca*, mentions Sinninus, Abbot, who was with St. Patrick in Rome. *Vide* Senarius in Hardy's Catalogue (i. p. 124).

SENSEUS. Will. of Worc. (p. 108) has "St. Senseus, jacet in parochia Sti Justi juxta Hellyston".

SILVANUS, Patron of a chapel in St. Burian's parish (O., p. 437).

SIRUS. Will. of Worc. has "St. Sirus, presbyter jacet in Ecclesia Prioratus St. Keryk". Perhaps Cyric or Kerig.

SITHIANUS, the same as Seduinus.

STEDIANUS or STITHIAN, Patron of parish so called (O., p. 443).

TALLANUS or TALLAND, Patron of a church so called (O., p. 443).

TEONA or THEAN. One of the Scilly Isles is called St. Tean's. Borlase (Scilly, p. 52) says that in the records it is Sancta Theona, but himself thinks it is St. Thean, said to be Bishop of Gloucester, and afterwards Abp. of London.

TETHA, the same as Eatha.

TEWYNNOCUS or TOWEDNACK, Patron of Towednack, united to Lelant Uny (O., pp. 440, 443) (feast 25 April).

TUDUIS, TUDY or UDA, Patroness of St. Tudy, said to be sister of St. Ercus and St. Hya; Leland has St. Tedy (Itin., iii.; O., p. 443).

UNY, the same as Ewinus.

UVELUS, the same as Eval.

Vauge, an Irish Saint in Cornwall.

Vepa, Vepus or Vepy, Patron of St. Veop. The church was rebuilt in 1336, and dedicated to SS. Quiricus and Julitha (O., p. 443) (feast 1 July).

Warna, a cove in the Isle of St. Agnes, Scilly, is so called. St. Warna is said to have crossed the sea from Ireland in a coracle and to have landed there.

Welvela, Patroness with St. Satwola of Laneast. Her name occurs in the Exeter Litanies of the eleventh century (O., p. 440).

Wendrona, Patroness of Wendron (O., p. 443; Chal., 9 Oct.).

Weneppa, the same as Gwennap.

Wenn or Wenna, Patroness of Morwd and of St. Wenn (O., pp. 441, 443).

Wendocus, the same as Guinedocus.

Werburga, Patroness of Warbston, the English St. Werburg (O., p. 443).

Winnierus, the same as Gwinear.

Winno, the same as Winnoc.

Winwalaus, the same as Winwaloc. The Exeter Litanies had "St. Wennuloe".

Woronus, the same as Goronus or Goron.

Wyllow (in Menol., end of May, Suppl.).

Ya, the same as Hya.

Ydrocus, the same as Hydrock.

Ylloganus, the same as Euluganus.

APPENDIX II.

A CATALOGUE OF OTHER SAINTS AND PERSONS OF REPUTED HOLINESS, WHO, THOUGH MENTIONED IN SOME ENGLISH MARTYROLOGIES AND ANCIENT CHRONICLES, ARE OMITTED IN THE MENOLOGY, FOR THE REASONS BRIEFLY STATED AFTER EACH NAME.

ABBENUS or ABEN, the founder of Abingdon, fled from the English to a wood, where he lived as a hermit, but afterwards went to Ireland, and there died. This history is too uncertain for the Menology, and the *cultus* not proved (Chron. of Abingdon, Rolls Series, vol. ii. App.; Lanigan's Hist., iii. p. 22).

ADALGISUS. See Etto, below.

ADAM DE ELMELEY, monk of St. Peter's, Gloucester, ob. A.D. 1273. On account of his reputation for sanctity, at the request of the people, he was buried in the Abbey Church before the Altar of the Holy Cross. Miracles followed (Hist. of St. Peter's Abbey, Rolls Series, i. p. 32).

ADELHAM, PLACID, O.S.B., one of the Martyrs whose cause is deferred for further inquiry.

ADELINE, ETHELINA, or EUDELME, Patroness of Little Godbury Church, Gloucester (in Menol., 19 Feb.). Not known. St. Aldhelm is sometimes called Adelinus, perhaps by a copyist's error.

ADLAR or ADELHERE, companion of St. Boniface. See Eoban, below.

ADREDA. Will. of Worc. (Itin., p. 140), from the Calendar of Hyde, has "S. Adreda virgo santimonialis: in loco vocato Hyde-mede, infra monasterii prœcinctum Hyde, Capella ejus dedicat. . . ." This Saint has not been identified.

ÆDILHEM and WUSCFREA. Called Saints by Florence of Worcester. They were sons of St. Edwin and baptised by St. Paulinus, but died in infancy (Beda, ii. pp. 14, 20).

AGATHA, in Germany in the time of St. Boniface (Chal., 6 June). She was not English.

AGILBERT, Bishop of Dorchester, and afterwards of Paris, friend of St. Wilfrid. Chastelain calls him *Venerable*, but there was no *cultus*.

ALDWIN, the founder of the Priory of Great Malvern (Malmesb.). He is supposed to have been a disciple of St. Werstan.

ALFRED, King of Northumbria (W. i. and ii.). Whether Alchfrid the elder or Alfred the younger, son of Oswy, be intended, there is no evidence that either was honoured as a Saint.

ALMAN, "an English Bishop in Anjou" (Claude Chastelain, 4 April); not known.

ARILDA or AVRILDIS, honoured at Gloucester Abbey; not known, but mentioned in Mart. L. Leland (Itin., viii. pl. 75 *a*) has "Saynt Arild, Virgin martired at Kinton n^{r} to Thorneberye by one Muncius a tyrant, in defence of her chastity".

ARISTOBULUS, mentioned in the New Testament, is said to have come to Britain, but the story cannot be maintained. The same as Arwystli-Hen, in Welsh list.

ARPHASTUS or HERFASTUS. Will. of Worc. (p. 309), apparently from information gathered at Norwich, has "St. Arphastus, Bp. of the Church at Thetford, formerly the See of the B. Virgin Mary, as I have seen in writing, died on the feast of St. Julian in January". This is Herfastus, who established the See at Thetford, A.D. 1047. Not elsewhere called Saint.

ATHELSTAN, Bp. of Hereford, ob. 10 Feb., 1055. "A man of great holiness" (Hoveden, Florence), but no *cultus*.

ATKINS, WILLIAM, S.J., one of the Martyrs whose cause is delayed for further investigation.

ATKINSON, MATTHEW, O.S.F., a Martyr, whose cause is delayed.

AUBIN, in the Channel Isles. There are several Saints of this name.

BAGNA or BAGGA, Priest and Monk, A.D. 715 *c*. (Chal., 5 June); "from Britain, of the Saxon race," a very holy religious, died after a short illness, his beatitude apparently revealed to the Abbot Benignus, but no evidence of religious veneration (Gesta Abb. Fontanalensium in Mon. Germ. Hist. Scrip., vol. ii. p. 278).

Ballon, Biriket, and Hubriton, and Segretia, reputed brothers and sister of St. Gerald of Mayo. No authority for these names. See Menol., 13 March.

Barrorarius or Barsenor, Abbot (Chal., 13 Feb.), does not appear to be English.

Beatus (W. i. and ii.; Chal.), in no way connected with this country. See Boll., 20 May, p. 368.

Bemonus, C., at Glastonbury (Whitf. translat., 27 June); not known.

Benignus, at Glastonbury (in Marts. M., Q.), 31 Oct.

Benignus, Will. of Worc. (Itin., p. 160) has "S. Benignus Episcopus de Lombardia lies in the Church of Battel; his feast is in December, according to the relation of the Prior of Zele (Sele) in Sussex".

Berwina, V. (in Exeter Mart., 1 May); not known. There is Berwyn or Gerwyn, a man in Welsh list.

Besilius, infant martyr at Glastonbury (Malmesb.), probably the same as Belesius (in Mart. L.).

Biriket. See Ballon, above.

Blount, Thomas, Priest, one of the Martyrs whose cause is deferred for further examination.

Bory, his body venerated at Rumburgh Priory, Suffolk (Dugd. Monast., iii. p. 613); not known.

Bosel, first Bishop of Worcester (Chal.), a holy man, but not venerated as a Saint.

Botuid, M. (Chal., 28 July), a Swede, only baptised in England (Boll., 6th vol., July, p. 635).

Botuin. See Etto.

Bradley, Richard, S.J., one of the Martyrs whose cause is deferred.

Brelades, honoured in Jersey, the same as Brendan (in Menol., 16 May).

Brendan (Whitf.; W. i. and ii., 14 June), if not the same Saint as on 16 May, is purely Scottish.

Brithnoth, a.d. 980 or 981, first abbot of Ely, appointed by St. Ethelwold, a very holy man, and called by Thomas of Ely a "true martyr of Chastity," but there is no proof of a religious *cultus* paid to him: *vide* Thomas of Ely (Anglia Sac., i. p. 601). Mabillon, Annals, vol. iii. p. 663.

Brochadius and Brochanus, brothers of St. Luman, nephews of St. Patrick (Chal.). This story will not bear examination. See Lanigan's Hist., i. pp. 125, 222.

Burgundofora. See Fara, below.

Candida, venerated at Whitchurch. Will. of Worc. (pp. 90, 160) has "S. Candida (Whyte) Virgo jacet apud Eccles., Whitchurch"; but her acts are unknown and probably she was not English. Compare note on St. Boniface.

Celryitha, V. Her body preserved incorrupt at Glastonbury (Malmesb.). Perhaps same as Ealswitha.

Cett. In the MS. edited by Challoner: "St. Cett, in the Monastery of Undala (Oundle), by the river Nen". Perhaps relics of St. Cedd or St. Chad were preserved there.

Chromanus, Bp. Conf. (4 Jan., 641), at Cunningham in Ayrshire (Camerarius).

Columba II. He was an Englishman and son of the Lord of Appleby, baptised by St. Blane and buried at Dunblane, "in vita mirabilis et miraculis coruscaus" (Fordum, xi. c. 21).

Condidus, at Fontanelles; probably not English.

Conleatus, sometimes called Bishop of Man or of Sodor. He was a Bishop in Ireland, and director of St. Bridget, but has nothing to do with the Isle of Man (Lanigan's Hist., i. Chal., 2 Feb.).

Constantine, venerated at Witherall, supposed to be the same as in Menol., 11 March (Dugd. Mon., iii. p. 582).

Convallus, 28 Sept., son of an Irish Prince, miraculously crossed the sea and became a disciple of St. Kentigern, Patron of Inchennin below Glasgow, and of Cumnock (Forbes, Aberdeen Cal. and Mart., Leslie, Bellenden's Boece).

Cooper, John, Layman, a Martyr, whose cause is deferred for further investigation.

Corman. The predecessor of St. Aidan in the Northumbrian Mission is said to be called Corman, but there is no proof that he was venerated as a Saint.

Cox, Robert, O.S.B., a Martyr, whose cause is delayed.

Cymbert. W. has on 21 Feb.: "Cymbert, Bishop in Isle of Wight". He was Abbot of Redbridge and baptised the Brothers Arwald; but there is no authority for calling him Saint or Bishop.

Daniel, Bishop of Winchester (Chal.). No proof that he was venerated as a Saint.

Darerca (Chal., 22 July). Exceedingly doubtful whether she was sister of St. Patrick or had any connection with Great Britain (Lanigan's Hist., i. pp. 125-7).

Deicola, the companion of St. Columbanus (Chal.), only passed through Britain in company with his master.

Dimock, Layman, a Martyr, whose cause is delayed for further investigation.

Dionia, at Charlebury, in MS. edited by Challoner; not known. It has been conjectured that it may be an error for Diuma, ancient Bishop of the Mercians.

Eadburga, at Lyming, probably St. Ethelburga (Tate)—if not the same, a sister of hers, not mentioned elsewhere.

Eadsin, Archbishop of Canterbury (W. i. and ii.; Chal.). He is not named in the Canterbury prayer or relic list, and does not seem to have been regarded as a Saint.

Ealswitha, V. (Chal., 27 Nov.), whose body was preserved incorrupt at Glastonbury, seems to be the same as Calyitha (so printed in Gale, ii. p. 301).

Edith of Hastings (Chal., 7 June), a holy woman, whose soul was seen by St. Robert of Newminster to ascend to heaven; but she does not seem to have been venerated as a Saint.

Edmund, Bp. of Durham, A.D. 1020 (Alford's Annals). No proof of *cultus*.

Edoris (Edor?), in Mart. P., 15 June; not known.

Edward II., King, after his cruel murder at Berkeley Castle, excited such compassion that many regarded him as a Saint. There was a rumour of miracles, and a great discussion as to his Canonisation (Glouc. Chron.; Knyghton, Twysd. Col., 2551).

Efa. See Fanan.

Ela, Countess of Salisbury, widow of William Longespée, founded Lacock Priory, A.D. 1131, for Augustinian Canonesses, whom she joined herself. She died a holy death; but there is no proof of *cultus*. The church was dedicated to Our Lady and St. Bernard; but Henriquez is in error when he calls her a Cistercian (Eulogium Hist. (Rolls ed., iii. p. 117), quoted by Leland (Collect., i. p. 305), Dugd. Monast., vi. p. 500).

Eleonora, "martyred at Birmingham, 16 Aug." (Dublin Mart., 1846). Chastelain has "à Bermingham en Ireland, martyrisée par les hêrétiques". There is no Birmingham in Ireland, but perhaps it was her family name. Nothing known.

Elfin, Patron of the ancient church of Warrington, Lancashire, cannot be identified, but was probably of the old British race.

Eloquius. See Etto, below.

Elvius (W. i. and ii. ; Chal.). This is Ailbe, Bishop of Emly, Apostle of Munster. His reported connection with St. David is doubtful.

Eoban, Adlar, and other companions of the martyrdom of St. Boniface (Whitf. ; W. i. and ii. ; Chal.). Probably some of them were English ; but there is no way of distinguishing them.

Ethelfleda or Elfleda, at Glastonbury (W. ; Chal.), a holy woman, friend of St. Dunstan, but there is no *cultus*. Malmesbury calls her *queen*.

Etheline, the same as Adeline.

Ethelmodus (in Cal. 62, 9 Jan.). Nothing ascertained. The name would seem to be English ; but possibly there is an error in the copy.

Ethelred, King, the elder brother and predecessor of Alfred the Great, a virtuous and pious prince, killed in battle by the Danes. There is an inscription in Winbourne Church : "Here rests the body of St. Ethelred, King of the West Saxons, a Martyr, who fell by the hands of the Danes A.D. 772 (rather 871), 23rd day of April". From the Saxon Chronicle and Florence, it does not appear that he died in battle, but perhaps from his wounds.

Ethelwold, King, Mart. at Leominster (Marts. M. Q.). Not ascertained who is meant ; but possibly the same as Alfwold (in Menol., 23 Sept., Suppl.).

Etto, Botuin, Eloquius, Adalgisus, Monbal (Chal. 10, 11 July). Etto was an Irishman, and so probably were his companions. They merely passed through Britain on their way to the Continent.

Eudelme, the same as Athelina.

Evelot. See Fanan.

Everdelinda (Dugd. Monast., vi. p. 1449). Not known ; perhaps the same as Ezelinda.

Ezelinda (Dublin Mart. of 1846). Not known; perhaps Everdelinda.

Fanan, Machadronon (men), Fynan, Efa, Trefe, and Evelot (women). Will. of Worc. (p. 163) calls these the saintly children of the religious King of Scotia, who, returning from Rome, repose in various churches at Warden, Hadanbrig, Bellyngeam, Haughton, Werk, Barynsforth, Brytly, "in patria Tyndal".

Fara or Burgundofora, Abbess of Brie (W. i. and ii.; Chal.; Mart. Rom.). Not English, though many English went to her monastery. *N.B.—Eboracum* in Latin stands for *Brie* as well as for *York*.

Felinanus (in Mart. L., 10 Feb.) seems to be St. Theliau, whose day is on the 9th.

Fintanus (in many Marts., 17 Feb. or 21 Oct.), *in Scotia*. Not English. He was also called Munnu, and is probably the Saint invoked as S. Munna in Mabillon's Litanies.

Firmin, at Crawley (Dugd. Monast., vi. p. 1615). Not known.

Florentius, called companion of St. Augustine "jacet in Cœmeterio S. Mariæ in Thanet" (Leland, Itin., vii. p. 130).

Frederick, M., Bp. (18 July), cannot be called English.

Fynan. See Fanan.

Garnet, Henry, S.J., a Martyr, whose cause is deferred for further investigation.

Genan or Jenon (W.; Chal.), Scotch, not English, in Holland.

Genetrude. Chal. says the name is found in a MS. Litany among the English Virgins. Malmesb. mentions Geretrude, whose body reposed at Glastonbury; perhaps the same.

Geoffrey, Bishop of Le Mans, called of "London," but should be of Laon, not connected with England.

Germanus, called first Bishop of Man by Jocelin in *Life of St. Patrick;* no other authority; probably St. German of Auxerre. The cathedral dedicated to St. Germanus (Lanigan's Hist., i. p. 306).

Germanus, M., in lower Germany (2 May), is not English.

Gilbert, Bishop of Chichester, A.D. 1305 (W.; Chal., 11 Aug.), pious and charitable, but no *cultus* (Boll. 2nd vol., Aug., p. 607).

Gisla and Richtrude, VV. The Saints appear in some of our martyrologies, but they have no connection with England, except that they were placed under the direction of Alcuin.

Golven (W.; Chal.), Bishop of Leon. Though his parents were from Britain, he was born and lived on the Continent (Lobineau, ii. p. 323).

Gotebald (W.; Chal., 5 April), an Englishman, Bishop in Sweden, but no *cultus* (Boll., v. 1st of April, p. 396).

Gourda, appears in a Welsh calendar, 21 Feb. Not known whether or not it is the name of a Saint. See Gordia in Welsh list A.

Green, Robert, layman, a Martyr, whose cause is deferred.

Grimlac, appears in Martyrology R. Probably an error of the copyist for some other name.

Grove, John, S.J., a Martyr, whose cause is delayed.

Guithelin, Bishop (W. i.; Chal.). Doubtful; first mentioned by Geoffrey of Monmouth.

Hamund or Heahmund, Bishop of Sherbourne, killed by the Danes in 871 (W.; Chal., 22 March). It does not appear that he was venerated as a Saint, though Matthew Paris says he was crowned with martyrdom.

Harrison, John, priest, a Martyr, whose cause is deferred.

Heahmund, the same as Hamund.

Herfastus, the same as Arphastus.

Hill, Lawrence, layman, a Martyr, whose cause is deferred.

Honn. Mentioned in Records of Nottingham, vol. iv. Supposed to be a copyist's error.

Honore, the Virgin spouse of St. Efflam, Prince of Brittany, is said to have been a native of Great Britain; but the legend is of doubtful authenticity (Lobineau, i. p. 258).

Hubriton. See Ballon, above.

Hugh, Bishop of Ely, a.d. 1254 (W. i. and ii.). No record of *cultus* or miracles.

Ibar, Bp. (22 March), in Teviotdale, saved St. Fillan from the water and baptised him (Camerarius).

Idaberga (Chal.). Relics at Bury. Not English, unless it be a mistake for Edburga.

Imar, said to be a companion of St. Augustine, buried in Thanet.

INAN. At Irvine in Ayrshire (18 Aug.), to whom several churches are dedicated (Forbes, Kal., Adam King).

JENISON, THOMAS, S.J., a Martyr, whose cause is delayed.

JENON, the same as Genan.

JOHN, Bishop of Ely (W. i. and ii.; Chal.), A.D. 1225. A Cistercian and a holy man, but no proof of *cultus* or miracles.

JOHN SCHORNE, Rector of North Marston in Bucks. He received a widely spread popular veneration, lasting till the change of religion. His tomb and the well near it were a place of frequent pilgrimage, whither people resorted for the cure of the ague. There still remains a representation of him, carved in the wood-work of the churches of Gateley and Causton in Norfolk. The year of his death is not known; but we find that he was Official of the Archdeacon of Bucks in 1279 (Gesta Abb., S. Albani, vol. i. p. 433, Rolls Series), and his will was dated, 8 May, 1308.

JOHN, Abbot of St. Albans (W. i. and. ii). Does not seem to have been regarded as a Saint (Boll., vol. iv., July, p. 201).

JOHN of Moutiers or Chinon (W.; Chal.) does appear to be of Great Britain (Lobineau, i. p. 295).

JOHN, Canon Regular of Lewes, in Sussex (W., 5 Feb.). He refers to Rosweyd's Fasti Sanct., who says there was a Life of him preserved in some monastery in the Low Countries. There were no Canons Regular at Lewes; perhaps Lesnes, in Kent, is meant. No proof of *cultus*.

JOHN PECKHAM, O.S.F., Archbishop of Canterbury, called *Beatus* by Arturus (Mart. Franc., 24 April); but there is no proof of *cultus* (Boll., vol. iii., April, p. 260).

JOHN KINEGAN, Carmelite, of York, is called *Beatus* in the Calendar of the Order (6 July, A.D. 1339); but there is no proof of *cultus* (Boll., vol. ii., July, p. 249).

JOHN SCOT, of Dunkeld, Bp. of St. Andrew's (Chal., 19 Aug.). He was an Englishman, prominent in the history of his time (Mailrose Ann., Fordun, Hoveden, Hadden and Stubbs), called a virtuous man, but no proof that he was regarded as a Saint. Nevertheless it is said that the church of Kilmaveonog in Athol is dedicated to him (Forbes). He retired to Newbottle Abbey and died there (13 July, 1203).

JOHN of Salzburg (W. i. and ii.; Chal.), has no connection with England.

JORDAN, said to be a companion of St. Augustine, had a chapel at Bristol.

LANDUS. The hospital of Holdesdon, Herts, was dedicated to SS. Antony and Landus. Probably not an English Saint, and perhaps an error for Laudus or St. Lô. See Cornish list.

LANZO (mis-spelled Lauzon), Cluniac Prior of Lewes, highly commended by Malmesbury, but no *cultus* (Boll., 1 April).

LEOFGAR, Bishop of Hereford (W. i. and ii.). No *cultus*.

LEOFRIC, Bishop of Exeter (W. ii.). No *cultus*.

LEUFRID (Chal.), the same as St. Leufroy, not English. He occurs in the Calendar of St. Paul's, London.

LEVEN or LIVINUS (W.; Chal., 12 Nov.), B. M. He was an Irish Martyr in Flanders. His acts are fabulous, and his connection with St. Augustine, as there related, may be pronounced impossible. See Lanigan, ii. p. 467 and notes. He was represented in the paintings of the Martyrs in the English College of Rome (Cavellieri, plate 13).

LISOLD, C. Claude Chastelain has "6 April, at Breteuil, diocese of Beauvais, St. Lisold, Confessor, native (originaire) of the British Isles, whose body is honoured in that town, in the Abbey Church of St. Constantien". Nothing more ascertained.

LUDGER, B. C. (Chal.). His only connection with England was that he received part of his education at York, under Alcuin.

LUINUS, Archbishop of Canterbury (Marts. M. Q., 11 Nov.).

LUMAR. See Brochadius, above.

MACHADRONON. See Fanan.

MACHAN, Bp. (28 Sept.), educated in Ireland, returned to Britain to preach, became a disciple of St. Cadoc, went to Rome and was made Bishop, very miraculous, buried at Campsie in Lennox; had a chapel in Glasgow Cathedral. (Forbes, Aberdeen Cal. and Mart.).

MAGNUS. Will. of Worc. (p. 356) "S. Magnus rex et comes de Orkney, jacet in Ecclesia . . . in Orkney, fuit conceptus prope pontem Londoniarum".

MAGONACHUS. See Brochadius.

Mamilla (see Wenta).

Marcellus, Mart., Bishop of Treves (W. i. and ii.; Chal.). No authority for his connection with St. Lucius.

Margaret. Will. of Worc. (p. 335) has "B. Margaret, Martyr, slain in Lyttlewod at the village of Hopton, St. John's, 22 May, 1170. She lies under the principal altar among the relics of the Saints of the monastery of St. Benedict Hulme"; not known.

Maughan. A parish in Monmouthshire is so called. Compare Mauganus in Ap. I. C.

Meadhran or Merinus, Bp. (15 Sept.), given by his parents to be trained by St. Congal at Bangor in Ireland, returned with a colony of monks to Paisley, where he died. The church was afterwards Cluniac (Forbes).

Melanus, Bishop, Mart. at Glastonbury; mentioned by Malmesbury, but not known.

Menigold, Mart. (W., 9 Feb.). No connection with the country can be proved.

Modmund or Madmundus, Mart. (in Mart. L.; Whitf. Add., 20 July); "in the monastery at Gloucester"; nothing ascertained.

Mombal. See Etto.

Monachus; honoured at Stevenston in Ayrshire (30 Oct.) (Forbes).

Morrah and Walm; called Silurian Missioners to the British or Roman Camp at the Herefordshire Beacon, Malvern range. Both have wells in the neighbourhood, and that of Walm is still in repute.

Nerarius, companion of St. Augustine, "inventus est juxta Castrum Bellocariæ" (Leland, Itin., vii. p. 130).

Nicholas, Mart., Bp., said to have suffered at Peebles under Diocletian A.D. 296. His relics were discovered (12 June) A.D. 1261 (Forbes, Fordun, for Invention).

Novatus and Timothy (Chal.), sons of Pudens. No connection with Britain can be shown.

Odilia, Virgin, Mart. (W. i. and ii.; Chal.), at Ruremond. This Saint appears to be one of the companions of St. Ursula (see Menol., 21 Oct.).

Odwald (W. i. and ii.), Abbot at Durham, A.D. 806. The only authority is that of Trithemius and Wion, and the Saint has not been identified. The Bollandists place him in the list of those to be examined hereafter, on the 7th December.

Olave, King of Norway, Mart. (Whitf.; Chal.). Converted by English Missioners, perhaps baptised in England, where various churches in London and elsewhere were dedicated to him; but he is not an English Saint.

Olcan, Bishop of Derkan, in Ireland (Chal.). Challoner calls him a Briton; but according to Lanigan (i. p. 265), he must have been Irish.

Onolaus. A church in Devonshire is dedicated to this Saint; but he cannot be identified, unless, as Oliver suggests, it is St. Olave.

Ortrude, V. (W. i. and ii.; Chal.). This Saint is not connected with England.

Osanna. Gerald Cambrensis (Itin. in Wales, book i. chap. ii.) says that she was buried in the church of Howden in Yorkshire, and honoured as a Saint. He calls her the sister of King Osred (Boll., 3 June, p. 551).

Ostfor (Chal.), second Bishop of Worcester, a holy man, but no *cultus*.

Oswin, Conf. (W. i. and ii.). This Saint cannot be identified; but perhaps it is an error for Owini or Owen, steward of St. Etheldreda, and afterwards monk and companion of St Chad (see Menol., 3 March).

Owen or Ouen, Archbishop of Rouen. His name appears in various Martyrologies, ancient and modern: but the festival was local at Canterbury, on account of relics there preserved.

Palladius (Chal.), the predecessor of St. Patrick. No grounds for considering that he was a Briton, or that he exercised his mission within our limits.

Peterson, William, a Priest, who suffered martyrdom at Calais under Henry VIII.

Pollena. See Valeria, below.

Praetextatus, Archbishop of Rouen and Martyr, spent the ten years of his exile, under King Chilperic, in Jersey, and laboured for the evangelisation of the island. His day is 24 Feb., A.D. 586 (Boll., 3 Feb., p. 464; De la Croix, Jersey, p. 161).

Prince, Richard, S.J., a Martyr, whose cause is deferred.

Radulphus, Abbot of Vaucelles, is called English by Willet, 30 December; but Henriquez (Menol. Cisterc., 31 Dec.) says nothing of his country.

Ralph, of Salop, Bp. of Bath and Wells. No *cultus* discovered.

Regina, V., in Eccles. prope Crokgyn (?) Somerset (Will. of Worc., p. 91). Compare with note on St. Boniface (Menol. Suppl., 5 June).

Remigius, Bishop of Lincoln (ob. 6 May, 1092; W.); a great prelate, removed the See from Dorchester, built Cathedral, etc., but no *cultus*, though Bromton and Mat. Paris call him *Saint*, and report miracles (Malmesb. Pont., iv. § 177; Mabill., Acta SS. Bened., sæc. vi. pt. ii. p. 267). His body was found incorrupt after thirty-two years.

Richard. In the Martyrology of the Franciscan at Salisbury was "B. Richard, Bp." (Will. of Worc., p. 82). Supposed to be Richard Poor, who removed the See from Old Sarum to Salisbury.

Richard Scrope, Archbishop of York, put to death by Henry IV. for raising a force in favour of the Yorkists, was in his own locality popularly regarded as a Saint, and said to have worked miracles after death (Eulogium Hist., vol. iii. pp. 405, 421).

Richardson, J., a Priest, who suffered martyrdom at Calais under Henry VIII.

Richtrude. *Vide* Gisla.

Richtrych (a.d. 786). Widow of one of the kings of Northumbria. She retired to a monastery and became abbess. A woman of most holy life, but apparently without *cultus* (Symeon Dunelm, Twysd., Col. 110; *Lib. Vitæ Dunelm*).

Robert Kilwardby, Dominican, Abp. of Canterbury and Cardinal (11 Sept.), a very holy man, but no *cultus* proved.

Robert of Stanhope. His hair and cilice venerated as relics at Durham (Smith's Beda, p. 741).

Roger, Bishop of London, a.d. 1241 (W.; Chal.), a pious and illustrious Bishop; but no *cultus*, though Mat. Paris speaks of miracles.

Romald (Chal.). There is a church in Yorkshire under this dedication, but nothing is known of the Saint.

RUDMANDUS, at Stonehenge. Nothing known; but in Mart. L. we have "9 Feb$^{i.}$ loco Stanhenge, St$^{i.}$ Rudmandi, Conf.". It has been conjectured that this may be an error for "loco Steyning, St$^{i.}$ Cuthmanni," whose festival is on the 8th February.

RUFFUS (Chal., 27 Aug.). There is Rufus, M., in a Hereford Cal. on this day. Not known.

RUMWOLD, Bishop, Mart., Patron of Mechlin. This Saint is generally considered to have been by birth an Irishman; but some writers, among whom is Sollier, the Bollandist, maintain that he was of English origin.

SABINUS, at Barnstaple (Dugd. Monast., v. p. 196). Not known.

SALVINE, Bishop of Verdon (W. ii.). No grounds for connecting him with Great Britain.

SEBERT, King of the East Saxons (Chal.). No trace of *cultus*.

SEDULIUS. At the Council held under St. Gregory II. is the signature of Sedulius, "Britanniæ Episcopus de genere Scotorum". He is supposed to be of Strathclyde, but there is no proof that he was regarded as a Saint (Celtic, Scotland, ii. pp. 219, 721).

SEGRETIA. See Ballon.

SENAN, of Ireland (Chal.), a friend of St. David's; but it is not clear that he visited him in this country.

SEWALL, Archbishop of York, 10 May, 1258 (W. i. and ii.). Stubs (Act. Pont. Ebor.) has nothing to indicate *cultus*, nor has even Matt. of Westminster. Miracles were reported, and it is said that pilgrimages were made till Henry VIII., but the authority is not satisfactory.

SEXWULF, Abbot of Peterborough, Bishop of Lichfield (W. ii.; Chal., 28 Jan.). No *cultus*.

SIMON DE MONTFORT is found in a fragment of a Barking Calendar (64). Will. of Worc. (p. 115) has this entry from the Calendar of Tavistock, "1264, Sancti Simonis de Monteforti, die 4 Augusti".

STURMIUS, Abbot of Fulda (27 Aug.). Not English.

SUILLAC. This Saint is honoured at Solder, in the diocese of Mâlo, and is said to be the son of Brocquemar, Prince of Wales (Giry's Lives, x. p. 516).

Sycar (Chal., 2 Nov.), a holy Priest at York, to whose sanctity and prophetic spirit St. Bernard gives testimony in his Life of St. Malachi; but there is no proof of *cultus*.

Sytha, Virgin, non-Mart. This Saint is found in Calendars 7, 27, 41, and in Mart. K. Leland (Itin., vii. p. 44) mentions a Chapel of St. Sitha at Bradford, and in the "Retour of James, Earl of Linlythgoe," the patronage of St. Syth is spoken of (Forbes). Yet as her Acts are unknown, and it is doubtful whether she was English or foreign, the name is omitted in the Menology. It is not improbable that this is St. Osith (*vide* Menol., 7 October).

Theocus, Hermit at Tewkesbury, a.d. 715 *c.* (W., 28 May). He is said to have lived as a hermit at Tewkesbury about the time of the erection of the Abbey by the brothers Oddo and Doddo, but not to have been connected with the foundation. The town is said to have been named from him; but Malmesbury (Pont., iv. § 157) knows nothing of Theocus, and supposes Tewkesbury to be so called from Theotocos, or the Mother of God (Leland, Itin., vi. p. 72; Dugd. Monast., ii. pp. 53, 59: Camden).

Theodred, Bp. of London (Chal.). No trace of *cultus*.

Thomas of Lancaster, 22 March, 1321, of the elder house of Lancaster, grandson of Henry III., beheaded for taking arms against Edward II. He died very piously, and was popularly regarded as a Saint. Many miracles were reported, and a Breviary Office drawn up in his honour, but perhaps never used, printed by Camden Society (Political Songs, p. 268, from MS. Reg. 12, cxii., fol. 1*a*). Thomas of Walsingham says, a.d. 1390: "Thomas of Lancaster was canonised this year"; but this cannot be a Papal canonisation. See also Knyghton, Twysd. Col., 2551; and Boll., vol. iii. of March, p. 368. A Rosary of his was kept as a relic at Durham (Smith's Beda, p. 741), and he was represented on an orphrey discovered in Warrington Church (Academy).

Thomas of Hertford, Archdeacon of Northumberland (W. i.; Chal., 17 Aug., 1253), a disciple of St. Edmund of Canterbury. There is nothing but Matt. of Westminster's assertion that, though not canonised in Rome, he was assuredly St. Edmund's companion in heaven (Boll., 3rd vol. of Aug., p. 417).

THORLAK, the Icelander, honoured at Kyme in Lincolnshire. Nothing ascertained.

TIMOTHEUS, Deacon. By error attributed to Britain.

TIMOTHY. *Vide* Novatus.

TREFE. See Fanan.

TRIDUANA, V., at Restalrig near Edinburgh (8 Oct.), a place of frequent pilgrimage, and the first destroyed by the Calvinists. The Saint was said to have accompanied St. Regulus with the relics of St. Andrew (Forbes, Camerarius, Adam King, Aberd. Mart. and Arbuth.).

TRONYAN. See Lincolnshire Wills, edited by Madison. There is St. Toonyan's tree near Barton-on-Humber. Dr. Rock would identify him with St. Trond of Brabant: others conjecture Ninian, and Trumwin or Saint Ronan.

TUDA, Bp. of Lindisfarne. His day would be 21 Oct., but there is no proof of *cultus*.

TURGOT, Bishop of Durham and St. Andrews. No authority for the title of *Blessed*. Dempster, however, places him in the Calendar on 31 March.

TYRWHIT, ROBERT, layman, a Martyr, whose cause is deferred.

TYRWHIT, WILLIAM, layman, a Martyr, whose cause is deferred.

ULTAN (Chal., 2 May). This is not the brother of St. Fursey, but a holy Monk of Lindisfarne. No proof of *cultus*.

UMBA (Chal.), said to be marked in our ancient Calendars on the 28 December. Not known.

URBAN V., Pope. Not English. The mistake arises from his brother's being called Anglicus, the fact being that his Christian name was Anglicus or Agnellus.

VAUGHAN, THOMAS, priest, a Martyr, whose cause is deferred.

VALERIA and POLLENA are said to be the sisters of St. Liephard, the Martyr, and to have gone from Great Britain to visit his sacred remains at Hunecourt, in Belgium. They embraced the religious state in that place, and attained eminent sanctity of life. Their relics were subsequently translated to St. Quentin, and their festival observed on the 8 October. They do not appear to have received any special honour in England (Boll., vol. iv. of Oct., p. 289).

WALDEBURGA, at Glastonbury (Malmesb.), perhaps a mistake of the copyist.

WALM. See Morrah.

WALTER, Abbot of Fontanelles (ob. 1150). He is said to be an Englishman, and is called *Blessed;* but Mabillon does not consider this *cultus* to be satisfactorily proved (Mabill., Ann., vi. p. 476; Gallia Xtiana, xi. p. 180).

WALTER of Cowick. Will. of Worc. (p. 163) has "St. Walter, Monk of the Order of Bekeherlwyn (of Herluin of Bec.), in Normandy, but a native of the City of Norwich, leading a religious life in the monastery of Cowyke, half-a-mile from the gate of Exeter, and he is canonised". Cowick, Priory of St. Andrew, was a Cell of Bec. Oliver (Monast. Exon., p. 153) thinks it may be Walter, the first Prior on record, *c.* A.D. 1190.

WALTER STAPLETON, Bp. of Exeter, 5 Oct., 1326. Will. of Worc. (p. 90) says that he is in the Martyrology of Newenam near Axminster, but perhaps not as a Saint.

WALTHEOF, put to death by William the Conqueror, was honoured as a Martyr at Croyland, and said to be very miraculous (Peter Blessensis, Gale, i. p. 16). Lanfranc bore testimony to his holy death (Florence, An. 1075; also Malmesb., Reg., iii. § 253).

WASNULF (W. i. and ii.; Chal.), a Scottish Saint.

WENDELYN (W. i. and ii.; Chal., 20 Oct.). This Saint is not in fact connected with this country.

WENDREDA, of March, Cambridgeshire, translated to Ely (Dugd. Monast., i. p. 459). The Church or Chapel of March is dedicated to her.

WENTA and MAMILLA (Chal.). Relics at Glastonbury, but no proof of native origin.

WERSTAN, M. He founded a hermitage at Malvern. The foundations of his chapel were discovered at Bello Sgnardo on the Hill. Leland (Itin., vi. p. 75) says he was a monk of Deerhurst, who fled from the Danes. He was joined by companions and murdered by assassins. In the windows of the Priory Church there are still fragments of his life in glass of the year 1460, with the inscription "Sanctus Werstanus Matir".

WIGGES, WILLIAM, Priest, a Martyr, supposed to be the same as the Venerable Waye.

WILFORD, PETER, O.S.B., a Martyr, whose cause is deferred for further examination.

WILGIFORTIS. This Saint, also called Liberata, is named in the Roman Martyrology, and seems to have been honoured in almost every country of Europe. A chapel was dedicated to her in the Church of St. Mary-le-Port at Bristol, and in an ancient deed she is called " Saint Wilgefort or Mayden Uncomb ". It is impossible to ascertain who she was, and she is said to have been English, French, Portuguese, Italian, German, and Belgian in different accounts. See Dissertation Bollandists, 20 July. Unkumber is another name under which she was honoured at St. Paul's, London.

WILLEIC (W. i.; Chal., 2 March). He was the successor of St. Suidbert in the Abbey of Keiserwerdt, but there is no ancient authority for calling him an Englishman (Boll., vol. i. of March, p. 148).

WILLESINDA, a Nun of Faremoutiers, seems to have been English, but does not appear in our ancient Calendars or Martyrologies (Mabill., Acta SS. Bened., ii. p. 425).

WILLIAM, Archbishop of Tyre, A.D. 1130 (W., 11 Feb.). He was an Englishman, Prior of the Holy Sepulchre, afterwards Archbishop of Tyre, a venerable and holy man; but there is no trace of *cultus*.

WILLIAM BUTTON or BYTTON, the second of that name, Bp. of Wells, ob. 4 Dec., 1274. His tomb much frequented by the people. Will. of Worc. (p. 134) says he had seen an account of his miracles in the Chronicles of the Bishops of Bath. Again (p. 137): " He died on 4 Dec., and is believed to be a Saint, because he is distinguished by many miracles ". This last seems to be taken from the Martyrology of the Franciscans of Bridgewater.

WILLIAM of March, Bp. of Wells, ob. 11 June, 1302. He was formerly Treasurer of England. The King, Nobles, Prelates, etc., petitioned for his canonisation, and many miracles were reported.

WILLIAM. Will. of Worc. (p. 375, copied at the Austin Friars, Southtown, near Yarmouth): " B. William, Conf., 9 Feb.". Supposed to be William the Austin Friar, who had the reputation of sanctity.

WILLIAM (Whitf., 2 March). The Bollandists (vol. i. of March, p. 125) think that this is St. Weillic, whose feast occurs on the same day; but this would not be "in the time of the Emperor Henry III.," as Whitford says. It has also been conjectured that it may be William the Franciscan, in which case the "Emperor Henry III." should be Henry III., King of England (see Menol., 7 March).

WINOC. Bishop Challoner gives three of this name on the 6th November. Winoc of Woromholt (Berg) belongs to Continental Brittany. Winoc, Bishop in Ireland, is not mentioned in the Life of St. Patrick, nor does he seem to belong to this country in any way, unless he may be Genocus, the companion of St. Finian. It is by an error that the other Winoc at Tours is classed with the Saints. Wilson gives both the principal feast and the translation of St. Winoc of Berg (see Cornish list in Ap. I. C.).

WINWALORUS, Bp., found in several Calendars; but not known, unless it be an error for Winwalocus, Abbot (*vide* Menol., 3 March).

WITHBURGA, at Rome (Chal.). She is spoken of in a letter of St. Boniface as a pilgrim who died there; but there is no mention of *cultus*.

WITTA or ALBINUS, Bishop, Conf. (W.; Chal., 26 Oct.). Alford (after Baronius) calls him English. Wilson (after Trithemius) makes him Irish from Hy; but there is no ancient evidence as to his country. The Life of St. Boniface, though at first it seems to say he was English, joins him with the Abbot Gregory, who was not. Compare new note on St. Boniface (Menol., Suppl., 5 June).

WULFRUNA (Chal.). She was the foundress of Wolverhampton, but there is no evidence of *cultus*.

WUNA, wife of St. Richard the King, and mother of St. Walburga, St. Willibald, and St. Winibald, has a statue in the triptych over the high Altar at Eichstadt, together with her children.

WUSCFREA (see Ædilhun).

WYNERNIUS. There was a chapel of this Saint connected with the hermitage of Hugh Clifford at Dalston near Carlisle (Hexham Almanack, 1884). Compare Winnierus in the Cornish list.

APPENDIX III.

SAINTS BELONGING TO THE REIGNING HOUSES OF THE VARIOUS KINGDOMS IN ENGLAND, FROM THE TIME OF ST. AUGUSTINE.

KINGDOM OF KENT.

ST. ETHELBERT, C., King of Kent, father of St. Ethelburga, A.D. 616 (24 Feb.).

ST. EANSWIDA, V., grand-daughter of St. Ethelbert, Abbess of Folkestone, c. 640 (31 Aug.).

ST. ETHELBURGA, Wid., called Tate, daughter of St. Ethelbert, Queen of Deira, and lastly Abbess of Lyming, c. 647 (5 April).

ST. ERCONGOTA, V., daughter of Erconbert of Kent and St. Sexburga, sister of St. Ermenilda, Abbess of Faremoutiers, c. 660 (7 July).

SS. ETHELRED and ETHELBERT, MM., sons of Ermenred of Kent, brothers of St. Ermenburga and St. Ermengytha, c. 670 (7 July).

ST. ERMENGYTHA, V., daughter of Ermenred, and sister of St. Ermenburga and SS. Ethelred and Ethelbert, c. 680 (30 July).

ST. ERMENILDA, Wid., daughter of Erconbert and St. Sexburga, Queen of Mercia, mother of St. Werburgh, and lastly Abbess of Ely, c. 700 (13 Feb.).

ST. ERMENBURGA OR DOMNEVA, Wid., daughter of Ermenred, sister of St. Ermengytha and SS. Ethelred and Ethelbert, Princess of West Mercia, and mother of SS. Milburga, Mildgytha, and Mildred, and of the holy child St. Merefin, lastly Abbess of Minster in Thanet, c. 700 (19 Nov.).

ST. EDBURGA, V., Abbess of Minster in Thanet, said to be of the Royal House of Kent, 751 (13 Dec.).

KINGDOM OF NORTHUMBRIA.

House of Deira.

ST. EDWIN, King, M., 633 (12 Oct.).

ST. OSWIN, King, M., 651 (20 Aug.).

ST. HILDA, V., daughter of Hereric, nephew of St. Edwin, sister of St. Hereswitha, Abbess of Whitby, 680 (17 Nov.).

ST. HERESWITHA, Wid., sister of St. Hilda, wife of Ethelhere and Queen of East Anglia, probably mother of St. Jurmin, lastly nun at Chelles, c. 699 (3 Sept.).

ST. EANFLEDA, Wid., daughter of St. Edwin and St. Ethelburga, wife of Oswy and Queen of Northumbria, mother of St. Elfleda, and lastly nun at Whitby, 699 (24 Nov.).

House of Bernicia.

ST. OSWALD, King M., 642 (5 Aug.).

ST. RUMWALD, C., son of a King of Northumbria (perhaps of Alchfrid, elder son of Oswy and St. Kyneburga), c. 650 (28 Aug.).

OSWY, King, brother of St. Oswald and St. Ebba, husband of St. Eanfleda and father of St. Elfleda. It is doubtful whether he was honoured as a Saint, 670 (15 Feb.).

ST. EBBA, V., the elder, sister of St. Oswald and Oswy, Abbess of Coldingham, 683 (25 Aug.).

ST. CEOLWULF, C., King, abdicated, and became monk of Lindisfarne, 764 (15 Jan.).

EGBERT, Abp. of York, brother of St. Edbert, King of Northumbria. It is doubtful whether he was honoured as a Saint, 766 (19 Nov.).

ST. EDBERT, C., King, abdicated and became a cleric, 768 (20 Aug.).

ST. ALFWOLD, C., King, 788 (23 Sept.).

ST. ALKMUND, M., son of Alred, King of Northumbria, 800 (19 March).

KINGDOM OF EAST ANGLIA.

ST. SIGEBERT, C., King, 635 (25 Jan.).

ANNA, King, a very holy man, though not called *Saint*, 634 (12 Sept.).

St. Ethelburga, V., daughter of King Anna, sister of SS. Sexburga, Withburga, and Etheldreda, and half-sister of St. Sethryda, Abbess of Brie, c. 664 (7 July).

St. Sexburga, Wid., daughter of King Anna, sister of St. Etheldreda and other Saints, wife of Erconbert and Queen of Kent, mother of SS. Ermenilda and Ercongota, lastly Abbess of Ely, 699 (6 July).

St. Etheldreda, V., daughter of King Anna, sister of St. Sexburga and other Saints, wife of Egfrid and Queen of Northumbria, lastly Abbess of Ely, 679 (23 June).

St. Withburga, daughter of King Anna, sister of St. Etheldreda and other Saints, nun at Derham, c. 743 (8 July).

St. Sethryda, V., step-daughter of King Anna, half-sister of St. Etheldreda and other Saints, Abbess of Brie (10 Jan.).

St. Jurmin, C., probably son of King Ethelhere and St. Hereswitha, 751 (23 Feb.).

St. Ethelbert, M., King, 793 (20 May).

St. Edmund, M., King, 870 (20 Nov.).

St. Edwold, C., hermit, brother of St. Edmund, c. 871 (27 Nov.).

Kingdom of Mercia.

SS. Edith and Edburga, VV., of Aylesbury, were daughters of Frithwald, under-King of Surrey, and his wife, Wilburga, daughter of King Penda. They appear to have been the sisters of St. Osith, c. 650 (18 July).

St. Osith, V., M., daughter of Frithwald and Wilburga, 653 (7 Oct.).

St. Mildgyth, V., daughter of Prince Merewald and St. Ermenburga, sister of SS. Milburga and Mildred, 676 (17 Jan.).

St. Kyneswitha, V., daughter of King Penda, sister of St. Kyneburga, abbess, 680 (6 March).

St. Kyneburga, daughter of King Penda, sister of St. Kyneswitha, wife of Alchfrid, the elder son of Oswy, King of Northumbria, perhaps mother of St. Rumwald, lastly abbess, 680 (6 March).

St. Tibba, V., a kinswoman of SS. Kyneswitha and Kyneburga.

St. Werburgh, V., daughter of Wulfhere, King of Mercia, and St. Ermenilda, 699 (3 Feb.).

St. Milburga, V., daughter of Prince Merewald and St. Ermenburga, sister of SS. Mildgyth and Mildred, Abbess of Wenlock, c. 700 (22 Feb.).

Kenred, King of Mercia, abdicated and became a monk in Rome; but it is not clear that he was honoured as a Saint, c. 708 (16 Dec.).

St. Ethelred, C., King, son of Penda, abdicated and became a monk at Bardney, 716 (4 May).

St. Mildred, V., daughter of Wulfhere and St. Ermenburga, sister of SS. Mildgyth and Milburga, Abbess of Minster in Thanet, 725 (13 July).

St. Frideswide, V., daughter of Didanus, an under-king, 735 (19 Oct.).

Althryda, V., daughter of Offa, King of Mercia, betrothed to St. Ethelbert, M., became an anchoress at Croyland, 793 (21 May).

St. Kenelm, M., King of Mercia, 821 (17 July).

St. Wistan, M., King of Mercia, 850 (1 June).

St. Fremund, M., called King, though this is doubtful, 866 (11 May).

Kingdom of Wessex.

St. Egilwin, C., brother of King Kenewald of Wessex, c. 651 (29 Nov.).

St. Ceadwalla, C., King, abdicated, died in his baptismal garments at Rome, 689 (28 April).

St. Richard, C., King, probably an under-king in Devon, father of SS. Willibald, Wunebald and Walburga, 722 (7 Feb.).

St. Cuthburga, sister of King Ina and St. Quemburga, wife of Aldfrid, son of Oswy, and Queen of Northumbria, lastly Abbess of Wimborne, c. 725 (31 Aug.).

St. Quemburga, V., sister of Ina and St. Cuthburga, nun at Wimborne, c. 725 (31 Aug.).

Ina, King, and Ethelburga, Queen, abdicated, and retired to Rome. Miracles were reported, 727 (8 Sept.).

St. Winibald, C., abbot, son of St. Richard, 760 (18 Dec.).

St. Walburga, V., abbess, daughter of St Richard, 780 (25 Feb.).

St. Willibald, B.C., son of St. Richard, 786 (7 July).

St. Edith, V., of Polesworth, 836 (15 July).

St. Ethelgiva, V., daughter of King Alfred, 896 (9 Dec.).

Alfred, King, sometimes called Saint or Blessed, 901 (28 Oct.).

Ethelwida, widow of Alfred, sometimes called Saint, 903 (20 July).

Gregory of Einsiedln, an English prince, perhaps son of Edward the Elder, sometimes called Saint, 945 (13 Nov.).

SS. Elfleda, Ethelhilda, and Edburga, VV., daughters of Edward the Elder, c. 950 (15 June).

Edgar, King, honoured as a Saint in some places, 975 (8 July).

St. Edward, M., King, son of Edgar, 978 (18 March).

St. Edith, V., of Wilton, daughter of Edgar, 981 (16 Sept.).

St. Edward, C., King, 1066 (5 Jan., and 13 Oct.).

St. Margaret, Wid., Queen of Scots, 1093 (10 June, and 16 Nov.).

Agatha and Christina, mother and sister of St. Margaret, sometimes called Saints, c. 1100 (21 Nov.).

Maud, daughter of St. Margaret, wife of King Henry I., called the good Queen Maud, 1118 (30 April).

St. David, King of Scots, died at Carlisle, 1153 (29 May).

Kingdom of Essex.

St. Sebbi, C., King of Essex, 694 (29 Aug.).

Offa, King of Essex, abdicated and became a monk at Rome, but it is not clear that he was anciently venerated as a Saint, c. 708 (15 Dec.).

Isle of Wight.

Arwald. The two brothers of this name were sons of the Prince of the Isle of Wight. They were put to death immediately after baptism, and regarded as Martyrs, 686 (22 April).

St. Christiana, V., honoured in the Netherlands, is said to have been the daughter of an English pagan king, c. 660 (24 July).

Welsh Line.

St. Cadwallador, called the last King of Britain, 682 (12 Nov.).

PLANTAGENETS.

THOMAS OF LANCASTER, in some places honoured as a Saint (ob. 22 March, 1321), *vide* Appendix II.

EDWARD II., King; in some places, and particularly at Gloucester, honoured as a Saint (ob. 1327), *vide* Appendix II.

HENRY VI., King. The cause of his canonisation was in progress in Rome at the time of the Schism, 1471 (22 May).

B. MARGARET, M., Countess of Salisbury, 1541 (28 May).

APPENDIX IV.

A CHRONOLOGICAL LIST OF THE SAINTS NAMED IN THE MENOLOGY.

The year given is that of the death; but when it cannot be accurately ascertained, the letter "c" is added.

The day of the month is that on which the notice will be found in the Menology.

A.D.

200 c. Lucius, Elvan and Medwin, Fugatius and Damianus, Emerita (3 Dec.).

300 c. Martyrs under Diocletian (2 Jan.); George (23 April).

303 c. Alban and Heraclius (22 June); Amphibalus (25 June); Julius and Aaron (29 June); Stephen and Socrates (17 Sept.).

304 c. Augulus (7 Feb.).

311 Mellon (22 Oct.).

328 c. Helen.

411 c. Melorius (1 Oct.).

412 c. Ninian (16 Sept.).

448 c. German (31 July).

450 c. Aldate (4 Feb.); Brenach (7 April); Brioc (1 May); Primael (16 May); Ursula and Companions (21 Oct.); Keby (6 Nov.); Fingar and Piala (14 Dec.).

468 Ninnoc (4 June); Iltyd, c. (7 July).

488 Mel (6 Feb.); Romulus, Conindrius, and Maughold (28 Dec.).

490 c. Cadoc (23 Jan.); Keyna (8 Oct.).

492 Patrick (17 March).

500 c. Carantoc (16 May); Gunthiern (3 July); Jacut and others (5 July); Ravennus and Rasiphus (23 July); Tathai (26 Dec.).

A.D.

529 c. Winwaloc (3 March).
534 Mochteus (19 Sept.).
540 Nonnita (3 March); Hernin (15 Sept.).
544 David (1 March).
545 Daniel (11 Sept.).
550 c. Scothin (2 Jan.); Modomnock (13 Feb.); Tigernake (4 April); Paternus (15 Mar.).
551 Armel (16 Aug.); Finian of Clonard (12 Dec.).
560 Teilo (2 Feb.); Joavan, c. (2 Mar.); Leonorius, c. (1 July).
564 Petroc (4 June); Oudoceus (2 July); Tugdual (30 Nov.).
565 c. Samson (28 July).
570 c. Brannock (7 Jan.); Gildas (29 Jan.); Paul de Léon (12 March).
578 Brendan (16 May).
586 Magloire (24 Oct.).
600 c. Kentigern (29 Jan.); Piran (5 March); Constantine (11 March); Létard (7 May); Psalmodius (15 July); Helier (16 July); Goneri (18 July); Silin (1 Sept.); Finian (10 Sept.); Canice (11 Oct.); Ethbin (19 Oct.); Winefrid (3 Nov.).
601 Congall (27 June).
604 Augustine (26 May).
605 Gregory (12 March).
607 Peter, Ab. (6 Jan.).
612 c. Dubricius (14 Nov.).
616 Ethelbert, King (24 Feb.).
617 Maine (21 June).
619 Lawrence (2 Feb.); Beuno, c. (21 April).
624 Mellitus (24 April).
627 Justus (10 Nov.); Malo (15 Nov.).
631 c. Maedoc (31 Jan.); Burïan (27 Oct.).
633 Edwin, King, M. (12 Oct.).
635 Sigebert, King (25 Jan.); Tenenan (16 July).
640 c. Liephard (4 Feb.); Gudwal and Gurval (6 June); Eanswida (31 Aug.).
642 Oswald, King, M. (5 Aug.).
644 Paulinus (10 Oct.).
646 Felix (8 March).
647 c. Ethelburga (Tate), (5 April).

A.D.

650 Fursey (16 Jan.); Edith and Edburga, c. (18 July); Wulfhad and Ruffin, c. (24 July); Rumwald, c. (28 Aug.); James, deacon, c. (18 Oct.); Birinus, c. (3 Dec.).

651 Oswin, King, M. (20 Aug.); Aidan (31 Aug.); Egelwine, c. (29 Nov.).

653 Honorius (30 Sept.); Osith, c. (7 Oct.).

654 Anna, King (12 Sept.).

656 c. Hieu (21 Sept.); Begu (22 Sept.); Foilan (31 Oct.).

660 c. Sethryda (10 Jan.); Ercongota (7 July); Christiana (24 July).

661 Finan (7 Feb.).

664 Tuda (16 Feb.); Boisil (7 July); Ethelburga of Brie, c. (7 July); Deusdedit (14 July).

665 Cedd (2 March).

670 Oswy, King (15 Feb.); Ethelburga of Barking, c. (11 Oct.); Ethelred and Ethelbert, c. (17 Oct.).

671 Ithamar (10 June).

672 Chad (2 March); Maildulf, c. (17 May).

675 Eadfrid, c. (26 Oct.).

676 Mildgyth (17 Jan.); Colman (18 Feb.); Ceollach, c. (6 Oct.).

677 Echa (5 May).

679 Adamnan of Coldingham, c. (27 Jan.); Etheldreda (23 June).

680 Bathildes (30 Jan.); Cædmon, c. (10 Feb.); Owen, c. (3 March); Kyneburga, Kyneswitha, and Tibba, c. (6 March); Ermengitha (30 July); Hilda (17 Nov.).

682 Cadwallador, called last King of Britain (12 Nov.).

683 Ebba the Elder (25 Aug.).

685 Hygbald (18 Sept.); Eata (26 Oct.).

686 Esterwine (7 March); Bosa (9 March); the Brothers Arwald (22 April); Erconwald, c. (30 April); Ultan, c. (2 May).

687 Cuthbert and Herbert (20 March).

688 Sigfrid, Abbot (22 Aug.).

689 Ceadwalla, King (20 April).

690 Benedict, Biscop (12 Jan.); Huna, c. (13 Feb.); Wigbert the Elder, c. (12 April); Theodore (19 Sept.).

694 Sebbi, King (29 Aug.).

A.D.

695 The Brothers Hewald (3 Oct.).

698 Edbert, Bp. (6 May); Barrac, c. (27 Sept.); Bega, c. (31 Oct.).

699 Werburg (3 Feb.); Ethelwald (23 March); Wiro, c. (8 May); Sexburga (6 July); Hereswitha, c. (3 Sept.); Eanfleda, c. (24 Nov.).

700 c. Theorigitha (26 Jan.); Wilgis (31 Jan.); Trumwin (5 Feb.); Ermenilda (13 Feb.); Milburga (23 Feb.); Ethelwine (3 May); Botulph and Adulph (17 June); Everildis (9 July); Juthware (13 July); Sidwell (1 Aug.); Drithelm (17 Aug.); Odger (10 Sept.); Ywy (8 Oct.); Ermenburga Domneva (19 Nov.); Bieuzi, Alnoth (25 Nov.); Edwold (27 Nov.).

704 Adamnan of Hy (6 Sept.); Vulganius, c. (3 Nov.).

705 Hedda (7 July).

706 c. Decuman (27 Aug.).

708 c. Offa, King (15 Dec.); Kenred, King (16 Dec.).

709 Aldhelm (25 May); Wilfrid (12 Oct.).

710 Adrian (9 Jan.); Plechelm, c. (15 July).

711 Cungar *alias* Docwin (7 Nov.).

713 Elfleda (14 Feb.); Suidbert (1 March).

714 Guthlac (11 April).

716 Ethelred, King (4 May); Ceolfrid, Ab. (25 Sept.).

717 Egwin (30 Dec.); Hildelid, c. (24 March); Winnoc (6 Nov.).

720 Pega, c. (8 Jan.); Bettelin, c. (10 Aug.). Translation of SS. Indractus and Comp., c. (5 Feb.).

721 John of Beverley (7 May).

722 Richard, King (7 Feb.).

725 Mildred, c. (13 July); Cuthberga and Quemburga, c. (31 Aug.).

729 Egbert (24 April); Ina and Ethelburga, c. (8 Sept.).

731 Brithwald (9 Jan.).

732 Albinus (14 Jan.); Gerald (10 March).

733 Berethun (15 May).

734 Tatwin (30 July).

735 Beda (27 May); Frideswide (19 Oct.).

739 Willibrord (7 Nov.).

740 Ethelwold (12 Feb.); Adelbert, c. (25 June); Vitalis (16 Oct.); Nothelm (17 Oct.); Acca (20 Oct.).

A.D.	
744	Wilfrid the Younger (29 April); Withburga, c. (8 July).
747	Wigbert the Younger (13 Aug.); Herefrid (5 Nov.).
751	Burchard (2 Feb.); Jurmin, c. (23 Feb.); Winewald (27 April); Edburga (13 Dec.).
754	Boniface, M. (5 June).
756	Bilfrid, c. (19 Feb.); Balther (7 March).
758	Cuthbert, Abp. (26 Oct.).
760	Werenfrith (14 Aug.); Winebald, c. (18 Dec.).
762	Marchelm (14 July).
764	Ceolwulf, King (15 Jan.).
765	Bregwin (25 Aug.).
766	Frithbert (23 Dec.); Egbert, Abp. (19 Nov.).
768	Edbert, King (20 Aug.).
772	Lioba with Tetta (28 Sept.).
780	Walburga (25 Feb.).
781	Credan, c. (19 Aug.); Alchmund, Bp. (7 Sept.).
785	Lebuin (12 Nov.).
786	Willibald (7 July).
787	Lull (16 Oct.).
788	Alfwold, King (23 Sept.).
789	Tilbert (2 Oct.).
790	Thecla, c. (15 Oct.); Willihad (8 Nov.); Sola (3 Dec.).
791	Jambert (12 Aug.).
793	Ethelbert, King, M., with Althryda (20 May).
800	Cuthman, c. (8 Feb.); Alkmund, King, M. (19 March); Eagelmund (21 June); Alburga (25 Dec.).
804	Alcuin (19 May).
805	Æthelheard (12 May).
821	Kenelm, King (17 July).
850	Wistan, King (1 June); Herebald, c. (11 June); Modwenna, c.? (5 July); Edith of Polesworth, c.? (15 July).
863	Swithun (2 and 15 July).
866	Fremund, c. (11 May).
870	MM. under Danes (9 and 10 May); Ebba and Comp. (23 Aug.); Edmund, King, M. (20 Nov.).
880	Neot, c. (31 July).
890	Ardulf, c. (22 Aug.).
895	John the Saxon (22 Feb.).
896	Ethelgiva (9 Dec.).

A.D.	
898	Clarus, c. ? (4 Nov.).
901	Alfred, King (28 Oct.).
903	Grimbald (8 July); Ethelwida (20 July).
904	Pandwyna, c. (26 Aug.).
910	Asser (14 Sept.).
914	Plegmund (2 Aug.).
923	Athelm (8 Jan.).
930	Elfleda, c. (23 Oct.).
933	Frithstane (10 Sept.).
934	Birstan (4 Nov.).
945	Gregory of Einsiedln, c. (13 Nov.).
950	Elfleda and Ethelhilda (15 June).
951	Elphege the Elder (12 March).
959	Odo, Abp. (2 June).
960	Edburga (15 June).
970	Merwenna, c. (13 May).
975	Edgar, King (8 July).
978	Edward, King, M. (18 March).
980	Wulfhilda (9 Sept.).
981	Elstan (6 April).
984	Ethelwold, Bp. (1 Aug.); Edith (16 Sept.).
992	Oswald, Abp. (28 Feb.).
1001	Invent. S. Ivo (24 April).
1006	Alfrick (16 Nov.).
1011	Martyrs in Kent, under the Danes (20 Sept.).
1012	Elphege, M. (19 April).
1016	Osburga, c. (23 Jan.); Walstan, hermit (30 May).
1028	Ulfrid, M. (18 Jan.).
1038	Ethelnoth (29 Oct.).
1045	Brithwald (22 Jan.); Eskill, c. (13 June).
1050	Eadsin (28 Oct.); David, c. (15 July).
1058	Alfwold (26 March).
1062	Wulfsi, hermit (20 January).
1066	Edward, King, C. (5 Jan., and 13 Oct.).
1067	William of Roschild (2 Sept.).
1089	Lanfranc (24 May).
1093	Margaret, Queen (16 Nov., and 10 June).
1095	Wulstan (19 Jan.).
1099	Osmund (4 Dec., or 17 July).

A.D.	
1100	Agatha and Christina, c. (21 Nov.); Elgar, c. (14 June).
1107	Alrick, hermit, c. (30 June).
1109	Anselm (21 April).
1110	Henry of Cocket, c. (16 Jan.).
1118	Queen Maud (30 April).
1124	Caradoc (14 April).
1134	Stephen Harding (17 April).
1140	Malchus (17 Dec.).
1144	William, infant, M. (25 March).
1145	Sigfrid and Nephews, c. (15 Feb.).
1148	Robert de Betun (16 April).
1150	Henry of Upsal, c. (19 Jan.).
1154	Ulrick (20 Feb.); William, Abp. (8 June).
1159	Robert of Newminster (7 June); Waltheof, Ab. (9 Aug.).
1166	Ælred (12 Jan.).
1169	Richard of Vaucelles, c. (28 Jan.).
1170	Godric (21 May); Thomas, M. (29 Dec.).
1171	Henry of Blois (6 Aug.).
1175	Roger of Elan, c. (4 Jan.).
1180	Bartholomew, hermit, c. (24 June).
1181	Robert, infant, M. (25 March).
1189	Gilbert of Sempringham (4 Feb.).
1192	William of Pontoise (10 May).
1200	Odo, Abbot (14 March); Hugh, Bp. (17 Nov.).
1232	William the Franciscan (7 March).
1240	Serapion (14 Nov.).
1242	Edmund, Bp. (16 Nov.).
1250	Robert of Knaresborough, c. (14 May).
1253	Richard, Bp. (3 April); Robert Grossteste (9 Oct.).
1255	Hugh, infant, M. (27 Aug.).
1257	Margaret and Alice (15 Aug.).
1265	Simon Stock (16 May).
1270	Boniface of Savoy (13 March).
1285	William Wykwane, Abp. of York (26 Aug.).
1287	Thomas of Hereford (2 Oct.).
1295	Thomas of Dover (5 Aug.).
1320	John of Dalderby (5 Jan.).
1349	Richard Rolle of Hampole (29 Sept.).
1379	John of Burlington (9 Oct.).
1471	Henry VI., King (22 May).

MARTYRS UNDER HENRY VIII.

A.D.

1535 B. John Houghton, B. Robert Lawrence, B. Augustine Webster, B. Richard Reynolds, B. John Haile (4 May); B. Humphrey Middlemore, B. William Exmew, B. Sebastian Newdigate (15 June); B. John Fisher (22 June); B. Thomas More (6 July).

1537 B. John Rochester, B. James Walworth, B. John or Richard Bere, B. Thomas Johnson, B. Thomas Green, B. John Davies, B. William Greenwood, B. Thomas Scryven, B. Robert Salt, B. Walter or William Pierson, B. Thomas Redyng (11 May); Antony Brockbey (19 July); Thomas Belchiam (3 Aug.).

1538 B. John Forest (22 May); Thomas Cort (27 July).

1539 Griffith Clark, Waire or Maire (8 July); Adrian Fortescue, Thomas Dingley (10 July); John Travers (30 July); Richard Whiting, John Thorne, Roger James, Hugh Farrington, John Rugge, William Onion (14 Nov.); John Beche (1 Dec.); B. John Stone (1 Dec. ?).

1540 B. Richard Featherstone, B. Edward Powel, B. Thomas Abel (30 July); B. William Horne, Edmund or Edward Brindholm, Clement Philpot (4 Aug.).

1541 B. Margaret, Countess of Salisbury (28 May); David Gunston or Genson or Gunson (1 July).

1544 B. John Larke, B. Jermyn Gardiner, John Ireland, Thomas Ashley (7 March).

MARTYRS UNDER ELIZABETH.

1570 B. Thomas Plumtree (4 Jan.); B. John Felton (8 Aug.).

1571 B. John Storey (1 June).

1573 B. Thomas Woodhouse (19 June).

1577 B. Cuthbert Maine (29 Nov.).

1578 B. John Nelson (3 Feb.); B. Thomas Sherwood (7 Feb.).

1581 B. Everard Hanse (31 July); B. Edmund Campion, B. Ralph Sherwine, B. Alexander Briant (1 Dec.).

1582 B. John Paine (2 April); B. Thomas Forde, B. John Shert, B. Robert Johnson (28 May); B. William Filby, B. Luke Kirby, B. Lawrence Richardson, B. Thomas Cottam (30 May); B. William Lacy, B. Richard Kirkman (3 Aug.); B. James Hudson or Thompson (28 Nov.).

A. D.

1583 B. William Hart (15 March); B. Richard Thirkell (29 May); John Slade (30 Oct.); John Body (2 Nov.).

1584 William Carter (11 Jan.); George Haydock, James Fenn, Thomas Hemerford, John Nutter, John Munden (12 Feb.); James Bell, John Finch (20 April); Richard White (17 Oct.).

1585 Thomas Alfield, Thomas Webley (6 July); Hugh Taylor, Marmaduke Bowes (26 Nov.).

1586 Edward Strancham, Nicholas Wheeler or Woodfen (21 Jan.); Margaret Clithero (25 March); Richard Sergeant, William Thomson (20 April); Robert Anderton, William Marsden (25 April); Francis Ingleby (3 June); John Finglow (5 Aug.); John Sandys (11 Aug.); John Lowe, John Adams, Richard Dibdale, Robert Bickerdike (8 Oct.); Richard Langley (1 Dec.).

1587 [Queen Mary (8 Feb.)]; Thomas Pilchard (21 March); Edmund Sykes (23 March); Stephen Rowsham (31 March); John Hambley (20 July); Robert Sutton (27 July); George Douglas (9 Sept.); Alexander Crow (29 Nov.).

1588 Nicholas Garlick, Robert Ludlam, Richard Sympson (24 July); William Dean, Henry Webley, William Gunter, Bobert Morton, Hugh Moor, Thomas Holford or Acton, James Claxton, Thomas Felton (28 Aug.); Richard Leigh, Edward Shelley, Richard Martin, Richard Flower, John Roch, Margaret Ward (3 Aug.); William Way or Flower (23 Sept.); Robert Wilcox, Edward Campion, Christopher Buxton, Robert Widmerpool, Ralph Crockett, Edward James (1 Oct.); John Robinson (4 Oct.). William Huntly, John Hewett or Weldon, Richard Williams, Robert Sutton (5 Oct.); Edward Burden (29 Nov.); William Lampley (7 Dec. ?).

1589 John Amias or Anne, Robert Dalby or Drewry (16 Mar.); George Nicols, Richard Yaxley, Thomas Belson, Humphrey Pritchard (5 July); William Spencer, Robert Hardesty (24 Sept.).

1590 Christopher Bayles, Nicholas Horner, Alexander Blake (4 March); Miles Gerard, Francis Dicconson (30 April); Edward Jones, Antony Middleton (6 May); Edmund Duke, Richard Hill, John Hog, Richard Holyday (27 May).

A.D.

1591 Robert Thorpe, Thomas Watkinson (31 May); Momford Scott, George Beesley (2 July); Roger Dicconson, Ralph Milner (7 July); Edmund Genings, Swithin Wells, Eustachius White, Polydore Plasden, Brian Lacy, John Mason, Sydney Hodgson (10 Dec.); William Pikes (22 Dec.?); Lawrence Humphrey (19 Dec.?).

1592 William Patenson (22 Jan.); Thomas Portmore (20 Feb.); Robert or Roger Ashton (23 June).

1593 Edward Waterson (7 Jan.); James Bird (25 March); Antony Page (20 April); William Davies (21 July); Joseph Lampton (27 July).

1594 John Speed (4 Feb.); William Harrington (16 Feb.); John Cornelius, Thomas Bosgrave, John or Terence Carey, Patrick Salmon (4 July); John Bost (24 July); John Ingram (25 July); George Swallowell (26 July); Edward Osbaldeston (16 Nov.).

1595 Robert Southwell (21 Feb.); Alexander Rawlins, Henry Walpole [James Atkinson] (7 April); William Freeman (13 Aug.); Philip Howard, Earl of Arundel (19 Oct.).

1596 George Errington, William Knight, William Gibson, Henry Abbot (29 Nov.).

1597 William Andleby, Thomas Warcop, Edward Fulthorpe (4 July).

1598 John Britton (1 April); Peter Snow, Ralph Grimston (15 June); John Buckley or Jones (12 July); Christopher Robinson (19 Aug.); Richard Horner (4 Sept.).

1599 [Mathias Harrison], John Lion (16 July); James Doudal (13 Aug.).

1600 Christopher Wharton (28 March); John Rigby (21 June); Thomas Sprott, Thomas Hunt (11 July); Robert Nutter, Edward Thwing (26 July); Thomas Palasor, John Norton, John Talbot (9 Aug.).

1601 John Pibush (18 Feb.); Mark Barkworth, Robert Filcock, Anne Line (27 Feb.); Thurstan Hunt, Robert Middleton (31 March); Nicholas Tichburn, Thomas Hackshot (24 Aug.).

1602 James Harrison, Antony Battie or Bates (22 March); James Duckett (19 April); Thomas Tichburn, Robert Watkinson, Francis Page (20 April).

1603 William Richardson (17 Feb.).

MARTYRS UNDER JAMES I.

A. D.	
1604	John Sugar, Robert Grissold (16 July); Lawrence Baily (16 Sept.).
1605	Thomas Welbourn, John Fulthering (1 Aug.); William Brown (1 Sept.).
1606	Edward Oldcorne, Ralph Ashley (7 April); Nicholas Owen (3 May).
1607	Robert Drury (26 Feb.).
1608	Matthew or Major Flathers (21 March); George Gervase (11 April); Thomas Garnet (23 June).
1610	Roger Cadwallador (27 Aug.); George Nappier (9 Nov.); John Roberts, Thomas Somers (10 Dec.).
1612	William Scot, Richard Newport (30 May); John Almond (5 Dec.).
1616	Thomas Atkinson (11 March); John Thulis, Roger Wrenno (18 March); Thomas Maxfield (1 July); Thomas Tunstal (13 July).
1618	William Southern (30 April).
1624	[William Bishop, Bishop of Chalcedon, Conf. (16 April).]

MARTYRS UNDER CHARLES I. AND DURING THE GREAT REBELLION.

1628	Edmund Arrowsmith (28 Aug.); Richard Herst (29 Aug.).
1641	William Ward or Webster (26 July); Edward or Ambrose Barlow (10 Sept.).
1642	Thomas Green or Reynolds, Bartholomew Roe (21 Jan.); John Lockwood, Edmund Catherick (13 April); Edward Morgan (26 April); Hugh Green or Ferdinand Brooks (19 Aug.); Thomas Bullaker (12 Oct.); Thomas Holland (12 Dec.).
1643	Henry Heath (17 April); Arthur Bell (20 April).
1644	John Duckett, Ralph Corby (17 Sept.); N. Price of Washingley (7 Sept. ?).
1645	Henry Morse (1 Feb.); [John Goodman (1 Feb.)]; Brian Cansfield (27 Dec.).
1646	Philip Powel (30 June); Edward Bamber, John Woodcock, Thomas Whitaker (7 Aug.).
1651	Peter Wright (19 May).
1654	John Southworth (28 June).

MARTYRS UNDER CHARLES II.

A.D.	
1678	Edward Coleman, Edward Mico (3 Dec.); Thomas Bedingfield (21 Dec.).
1679	William Ireland, John Grove (24 Jan.); Francis Neville (Feb.); Thomas Pickering (9 May); Thomas Whitebread or Harcot, William Harcourt, John Fenwick, John Green or Gavan, Antony Turner (20 June); Richard Langhorne (14 July); William Plessington (19 July); Philip Evans, John Lloyd (22 July); Nicholas Postgate (7 Aug.); Charles Mahony (12 Aug.); John Wall (22 Aug.); John Kemble (22 Aug.); David Lewis (22 Aug.).
1680	Francis Levison (11 Feb.); Thomas Thwing (23 Oct.); William Howard, Viscount Stafford (29 Dec.).
1681	Oliver Plunkett, Abp. of Armagh (1 July).

APPENDIX V.

THE SOURCES FROM WHICH THE CATALOGUE OF THE SAINTS HAS BEEN COMPILED, AND THE MATERIALS DERIVED, FOR THE NOTICES OF THEIR LIVES.

In the references, subjoined to the Calendar of each day, these sources have been classed under four heads—Calendars, Martyrologies, Legenda, and Histories and Acts.

CALENDARS.—No fewer than 108 Calendars have been examined for the purpose of ascertaining, as nearly as possible, the names of those servants of God who received from our ancestors the public honours of sanctity. Some of these Calendars are found printed in old Missals, Ordinals, etc., and a few have been recently edited; but the greater number remain in manuscript in the British Museum and elsewhere. The references are made by Arabic numerals, and a complete list of them will be found below.

MARTYROLOGIES.—These are the ancient Martyrologies, some edited and some in manuscript, as described in the subjoined list. The reference to them is by capital letters; and the Roman Martyrology, with its approved supplements for the Religious Orders, is also noted, as being now in use in the Church.

LEGENDA.—Under this head are comprised the short lives, found in various collections, such as those of John of Tynemouth, Capgrave, the Nova Legenda, and the Martyrologies of Whitford, Wilson, and Bishop Challoner, as well as the lessons taken from the local supplements of various Breviaries. The Nova Legenda is distinguished from Capgrave's Manuscript as having been in some places much altered. The references are made by abbreviations explained below.

Histories and Acts.—Under this class of sources are comprised longer lives, such as those collected by the Bollandists, Mabillon, Surius, and others, as well as those published separately, and also the accounts of the Saints found in the ancient Histories and Chronicles.

The references, however, are confined to the sources actually made use of in the compilation of the Menology, as it would have been beyond the scope of the work to attempt a collection of all the materials of English Hagiology. The Catalogue of Sir T. Duffus Hardy, published with the Rolls Series, goes far to supply what the student may desire.

CALENDARS.

1. Calendar of Sarum Missal of 1521.
2. ,, of York Missal, Henderson's reprint.
3. ,, of Hereford Missal, Henderson's reprint.
4. ,, of Arbuthnot Missal, ed. Forbes.
5. Oxford Calendar, in Munim. Ac. Oxon., in the Rolls Series, ed. Anstey.
6. Calendar in a MS. Book of Hours, private property.
7. Calendar of Aberdeen Brev., as given by Forbes, with MS. additions in copy of Glamis Castle.
8. Edmundsbury Ordinal, 14th century (Harl. MSS. 2977).
9. Calendar of Canterbury Cathedral, 1050 c. (Arundel MSS. 155).
10. Later entries in the same Calendar.
11. Calendar of Exeter Cathedral, end of 12th century (Harl. MSS. 863).
12. Later entries in the same Calendar.
13. Durham Calendars—
    - *a.* In Harl. MSS. 5289, 14th century.
    - *b.* A little later than the last (Harl. MSS. 1804).
    - *c.* Earlier than *a* and *b*, perhaps 13th century (Harl. MSS. 4664).
14. St. Alban's Calendar, 12th century (MSS. Reg. 2, A. X.).
15. A Calendar of Hyde or Newminster, Winchester, middle of 11th century.
16. Later entries in the same Calendar.
17. A York Calendar, 15th century (Harl. MSS. 2885).
18. Wells Ordinal, ed. Reynolds.
19. A Norwich (Diocesan) Calendar, 14th century (Harl. MSS. 2785).
20. A Worcester (Diocesan) Calendar, 15th century (Harl. MSS. 587).
21. A Norwich (Diocesan) Calendar, 15th century (Harl. MSS. 3866).

22. A Worcester (Diocesan) Calendar, 15th century (Harl. MSS. 7398).
23. A Calendar of Northumberland origin, 14th century (Harl. MSS. 1260).
24. An Ely Cathedral Calendar, end of 13th century (Harl. MSS. 547).
25. A Calendar of 14th or 15th century (Harl. MSS. 2888).
26. A Calendar of St. Augustine's, Canterbury, A.D. 1218 c. (in MS. E. 19 of Chapter Library, Canterbury).
27. A Calendar of the Bridgettines of Syon, 15th century, with several fancy entries (Harl. MSS. 487).
28. A Sarum Calendar, 15th century (Harl. MSS. 100).
29. A Calendar written in the Eastern counties, 15th century (Harl. MSS. 1688).
30. A Calendar of English Augustinians (?), 14th century (Harl. MSS. 2905).
31. A Calendar of Wenlock Priory, of the Order of Clugny, 13th century (Harl. MM. 2895).
32. A fancy Calendar (in MSS. Reg. 2, A. XVIII.).
33. A Sarum Calendar, 15th century (MSS. Reg. 2, B. I., in Duke Humphrey's Psalter).
34. A Calendar of the 14th century (MSS. Reg. 2, B. XIV., the Bouchier Psalter).
35. A Calendar of the 15th century (MSS. Reg. 2, B. XV., the Ormond Psalter).
36. A Calendar of the 16th century, for private devotion (MSS. Reg. 2, A. IV.).
37. A St. Alban's Calendar of the 13th century (MSS. Reg. 2, B. VI.).
38. An English Augustinian Calendar of Llanthony, before A.D. 1170 (MSS. Reg. 8, D. VIII.).
39. A Tewkesbury Abbey Calendar, A.D. 1250 c. (MSS. Reg. 8, C. VII.).
40. A Calendar of beginning of 13th century (MSS. Reg. 11, C. VII.).
41. A Calendar of Canterbury Cathedral, A.D. 1220-46 (Cotton MSS., Tib., B. III.).
42. A Norwich (Diocesan) Calendar, 15th century (Cotton MSS., Julius, B. VII.).
43. A fancy Calendar, 15th century (MSS. Reg. 17, C. XV.).

44. A Calendar, prefixed to Canterbury, of Combe Abbey (Cistercian), Warwickshire, 15th century (Cotton MSS., Vitellius, A. I.).

45. A Calendar on a St. Alban's basis, written by John Wallingford, first half of 13th century (Cotton MSS., Julius, D. VII.).

46. Sketch of a St. Augustine's Calendar, 14th or 15th century (Cotton MS., Julius, D. XI.).

47. A non-practical Calendar, early in 12th century (Cotton MSS., Vitellius, A. XII.).

48. Calendar adapted for St. Augustine, Canterbury, end of 13th century (Cotton MSS., Vespasian, A. II.).

49. Calendar, on Sarum basis, 14th century (?) (Cotton MSS., Vitellius, E. XVII.).

50. Fragment of an Evesham Calendar (Cotton MSS., Vitellius, E. XVII.).

51. Calendar of Welsh Saints, 12th century (Cotton MSS., Vespasian, A. XIV.).

52. Devotional Calendar, 15th century (Cotton MSS., Cleop., D. VII.).

53. Dominican Calendar, of some house in Province of York (?), 13th century (Harl. MSS. 2356).

54-5 Westminster Calendar (?), early in 13th century (MSS. Reg. 2, A. XXII.).

56. Calendar of St. Mary Overy's, Southwark, O.S.A., 12th or 13th century, with later entries (Cotton MSS., Faustina, A. VIII.).

57. Devotional Calendar, 12th century (Cotton MSS., Cleop., B. III.).

58. Calendar of Ramsay Abbey, end of 12th century (Cotton MSS., Galba, E. X.).

59. Calendar of Reading Abbey, A.D. 1220-46 (December missing) (Cotton MSS., Vespasian, E. V.).

60. A Calendar, probably the original, but possibly a copy of No. 15 (Cotton MSS., Titus, D. XXVII.).

61. A Shaftesbury Calendar, containing the four feasts of St. Edward, M., there observed.

62. Calendar of South-English origin, end of 10th or beginning of 11th century (Cotton MSS., Nero, A. II.).

63. Copy of an Evesham Calendar, formerly in Cotton MSS., but now burnt (Lansdowne MSS. 427).

64. Fragment of a Calendar of Barking Abbey, 14th century (?) (Cotton MSS., Otho., A. V.).
65. Calendar of Winchcombe Abbey, 12th century (Cotton MSS., Tiberius, E. IV.).
66. Calendar, English, with some Dominican entries, 14th century (Arundel MSS. 220).
67. An Ely Calendar, end of 12th century (Arundel MSS. 377).
68. Calendar, before the Normans, altered later at Evesham (Cotton MSS., Vitellius, A. XVIII.).
69. Calendar in a Book of Hours, 14th or 15th century (Arundel MSS. 203).
70. A Cistercian Calendar in Province of York, 14th century (Burney MSS. 335).
71. A Calendar for Compute (not of Saints), 14th or 15th century (Lansdowne MSS. 385).
72. Calendar belonging to a Convent of Women (Shaftesbury ?), 12th century (Lansdowne MSS. 383, in a Psalter).
73. Calendar in a Psalter of 13th century (Arundel MSS. 157).
74. Late entry in a Sarum Calendar, 15th century (Sloane MSS. 1409).
75. A Sarum Calendar, with vacant days filled according to fancy, in 15th century (Sloane MSS. 2466 or 9).
76. Sarum Calendar in a Psalter, with some later entries of 14th century (Sloane MSS. 2427).
77. Calendar in a Book of Hours, 15th century (Sloane MSS. 2683).
78. Fragment of a Calendar, 14th century (Addl. MSS. 8930).
79. Fragment of Calendar of 13th century (Addl. MSS. 16,380).
80. Calendar of 13th century, with some curious local entries (Addl. MSS. 27,589).
81. A Gloucester Calendar, 15th century (Addl. MSS. 30,506).
82. A Norwich Diocesan Calendar, 15th century (Addl. MSS. 17,002).
83. A Calendar of 14th century (Addl. MSS. 18,600).
84. A Welsh Calendar of 15th century, with addition for Parish of Haroldston (Addl. MSS. 22,720).

85. A Norwich-Sarum Calendar (Addl. MSS. 25,588).
86. A Calendar of 13th or 14th century (Addl. MSS. 27,866).
87. A Sarum Calendar, with Bridgettine additions, 15th century (Addl. MSS. 30,514).
88. A Sarum Calendar, with a few additional entries, 15th century (Addl. MSS. 6894).
89. Calendar in an English Missal of 14th century (Addl. MSS. 11,414).
90. Calendar in the Grandison Psalter, end of 13th century (Addl. MSS. 21,926).
91. Calendar in Welsh, copied end of 16th century (Addl. MSS. 14,882).
92. Another Welsh Calendar, imperfect, copied (Addl. MSS. 14,886).
93. Calendar, in Welsh, of 14th century (Addl. MSS. 14,912).
94. Calendar of 12th century (?), first half only (Addl. MSS. 21,927).
95. Calendar of Bath, with adaptation for Dunster, A.D. 1383 c. (Addl. MSS. 10,628).
96. Calendar of English origin, 13th century, contained in a rich Psalter (Addl. MSS. 24,686).
97. Fragment of a Calendar (Addl. MSS. 27,948).
98. A Compute Calendar, 15th century (Egerton MSS. 1624).
99. Calendar in a Psalter, 13th or 14th century, perhaps for Norwich (Egerton MSS. 1066).
100. Calendar in a Book of Hours, 13th century (Egerton MSS. 1151).
101. A Calendar of 14th century (Egerton MSS. 2139).
102. A Canterbury Cathedral Calendar, 14th century (early), with later additions and corrections in two hands (perhaps 15th century) (Addl. MS. 6160).
103. A Calendar of 14th century (Burney MSS. 334).
104. A Calendar of 14th or 15th century, ignorantly written (Arundel MSS. 341).
105. Calendar of 14th century, early, Sarum-English, apparently for Suffolk (Arundel MSS. 83).

106. Two other examples of a Norwich-Sarum Calendar (Lansdowne MSS. 463, and Sloane MSS. 240).
107. Two early forms of a York Calendar (Addl. MSS. 30,511, and Egerton MSS. 2025).
108. Devotional Calendar of 15th century, written apparently by a foreigner (Addl. MSS. 18,629).

MARTYROLOGIES.

Rom. The Roman Martyrology, as now in use, with the approved Supplements of the Religious Orders.

A. The Martyrology of Beda, as settled and given by the Bollandists.

B. The British additions by Florus of Lyons to Beda's Martyrology, as given on conjecture by the Bollandists.

C. The Martyrology of Rabanus Maurus, pupil of Alcuin, monk of Fulda, and afterwards Archbishop of Mayence, from Migne's reprint.

D. The Martyrology of Ado, Archbishop of Vienne, taken from Giorgi's edition, *i.e.*, the entries allowed by Rosweyd to be genuine.

E. The Martyrology of Ado, with additions made by Giorgi, on less certain authority.

F. The metrical Martyrology of Wandelbert of Prum, edited by d'Acheri.

G. The Martyrology of Usuard, monk of St. Germains des Près, according to the text settled by the Bollandist Sollier. *N.B.*—The work of Usuard formed the basis of most of the later Martyrologies in use.

H. An excellent Codex of Usuard, called of Rosweyd, written between 1138 and 1170, apparently an adaptation for Holland of an English copy.

I. A MS. of Usuard, called by Sollier Antuerpiensis Major, an English MS. of the early part of the 13th century.

K. A Martyrology of Christ Church, Canterbury, the Cathedral, written in the middle of the 13th century (Brit. Museum, Arundel MSS., No. 68).

L. A Martyrology, written between 1220 and 1224 (Brit. Mus., MSS. Reg. 2, A. XIII.), probably for the south-west of England.

M. A Martyrology (apparently of the latter half of the 13th century. It is called Altemps by Sollier, from the library to which it belonged.

N. A Martyrology contained in a Sarum Breviary (Harleian MSS. 2785) of the 14th century. It contains only half the year, from 28th November to 17th June.

O. Transcript by Francis Peck of a Martyrology belonging to Gale. The transcript reaches from 1st January to 16th March, and from 25th March to 1st April. It is of North-English origin (Sloane MSS. 4938).

P. A Martyrology (in Cotton MSS., Claudius, D. III.) of about the end of the 12th century. Founded on Usuard, but abridged.

Q. A Norwich Martyrology of the 15th century (Cotton MSS., Julius, B. VII.)—closely akin to the Altemps.

R. A Martyrology (in Lansdowne MSS. 366) of the 16th century, also founded on Usuard. There are indications of its being written for the eastern counties.

S. Martyrology of the Church of Exeter, of the 11th century, still in the Archives. Extracts by Wharton are in Lambeth MS. 590, pp. 40, 43.

T. Martyrology of the Bridgettines of Syon, 15th century, with additions, almost entirely Sarum, but perhaps passing through the medium of St. Paul's (Addl. MS. 22,285).

U. Martyrology of Christ Church, Dublin, ed. Crosthwaite (4to, Dublin, 1849), late in the 14th or early in 15th century.

V. An Evesham Martyrology (Cotton MS., Vitellius, E. XII.).

LEGENDA.

TINM.—John of Tynemouth, Sanctilogium MS., A.D. 1350 c. (Brit. Mus., Tib., E. I.).

CAPGR.—Capgrave's MS. in Museum, A.D. 1450 c., partly burnt (Otho., D. IX.).

NOV. LEG.—As printed A.D. 1516, differing in some respects from Capgrave's MS.

WHITF.—Whitford's Martyrology, 1526 (Sarum and additions).

W. i.—Wilson's Martyrologe; first edition, 1608.

W. ii.— ,, ,, second edition, 1640.

CHAL.—Bishop Challoner's Memorials of Ancient British Piety, 1761, with the supplement, not found in many copies.

HISTORIES AND ACTS.

In the case of references seldom occurring, no abbreviations have been thought necessary; but in those in more frequent use, the following contractions have been adopted.

BEDE.—St. Bede's History, according to the books and chapters.

SIMEON DUNELM.—Simeon of Durham.

MALMESB. REG.—William of Malmesbury, Gesta Regum, from the edition of the Historic Society.

MALMESB. PONT.—William of Malmesbury, Gesta Pont., from the Rolls edition.

FLOR.—Florence of Worcester, according to the years.

HOVEDEN.—Roger of Hoveden.

HUNT.—Henry of Huntingdon.

TWYSD.—The Decem Scriptores of Roger Twysden.

GALE.—The Collection of Fell and Gale.

MABILL.—The Acta SS. Benedictinorum, and the Annals of Mabillon.

SURIUS.—The lives of Saints by Surius.

BOLL.—The Acta Sanctorum of the Bollandists.

R.—Rees.

C.B.—Cambrian Biography.

L.L.—Liber Landavensis.

O.—Oliver's Monasticon Exon.

O.*—Oliver's Additional Supplement.

WILL. OF WORC.—Itinerary of William of Worcester (Edit. Nasmyth).

INDEX.

INDEX TO MENOLOGY.

*** *The Names included in Appendices I. and II., being already arranged alphabetically, are not repeated in this Index.*

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